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PREFACE : **N. R. BHATT**

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I

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PREFACE

I

The Śaivāgama project

When the French Institute of Indology was established in 1955 at Pondicherry, it was considered that some projects not explored so far were to be taken up for research. Already during French regime, Prof. Jouveau Dubreuil had made special study on South Indian temples and had published important books on iconography, architecture and archaeology of Southern India. This study on Temples was proposed to be continued and a systematic survey of iconography and architecture of South Indian temples was undertaken. As living religions are connected with the temples and rituals a study of the texts which are considered as authority for iconography, architecture and rituals as well as those dealing with eulogy of the temples either in Sanskrit or Tamil was included in the main project of the Institute.[1]

The texts dealing with the Temple complex are called āgama-s. There are Śaiva, Vaiṣṇava and Śākta āgama-s. Studies on Śākta āgama-s had been done by Arthur Avalon and many works were published in the series called Tantric Texts and Studies at Calcutta. Prof. Schrader who had been the Director of Adyar Library for some time had made some studies on Pāñcarātra school and had published *Ahirbudhnya Saṃhitā* and an Introduction to Pāñcarātra Texts. The main texts of the Vaikhānasa school were published by Tirupati Tirumalai Devasthanam commitee. The most neglected one and almost unknown to scholars in India as well as Europe was the branch of Śaiva āgama-s.

At the beginning of the century, some Śaivāgama texts were published at Chintadripet-Madras and at Devakoṭṭai (see below). But these editions were mere reproduction of manuscripts. Further, these books were just distributed to the temple priests and their existence was not known to scholars. The twenty-eight basic texts (mūlāgama-s) and the supplementary texts (upāgama-s) were just known by enumeration and quotation in works like *Tantrāloka* but their existence was considered as legendary. We may add that, even now, hundreds of texts quoted by Abhinavagupta, Rāmakaṇṭha and others are known only by name, and that manuscripts of these works are still not traceable.

Under such circumstances the French Institute of Indology undertook the study and publication of Śaiva āgama-s and for that purpose we made an extensive search to collect manuscripts dealing with this subject. Most of these manuscripts were in the private collections of the priests – either gurukkaḷs or deśikar-s. As a result we have now in our collection, after 31 years, about 12000 palm-leaf manuscripts mostly in grantha script, some in Malayalam, Telugu, Nandināgari and Tulu scripts. When we have not been able to obtain the original manuscript for our Institute, we have arranged for transcripts of those works in Devanāgari script. Also we have made transcripts of the āgama manuscripts available in other Libraries, such as Government Oriental Manuscripts Library and Adyar Library at Madras, Trivandrum Oriental Research Institute (Trivandrum),

[1] See the Introduction by J. Filliozat to our edition of the *Rauravāgama* (Pub.IFI. 18-I, 1961).

Sarasvati Mahal Library (Tanjavur), Oriental Research Institute (Baroda) Sarasvati Bhavan (Varanasi) etc. At present we have an important collection of 1093 transcripts in our Institute. We have also collected microfilm copies of the Śaiva āgama manuscripts available in Kashmir Government Library and Nepal Durbar Library, and Sanskrit college, Calcutta.

At present this collection contains copies of some parts at least of all the 28 basic Śaiva āgama-s, of some of the 207 supplementary āgama-s, of commentaries on some of these āgama-s, of most of the 18 paddhati-s ascribed to great 18 teachers of this Śaiva tradition, and of hundreds of compendiums, manuals, hand books and notes of the Śaiva priests. This collection is unique, and here is an opportunity for scholars interested in this subject to make comprehensive studies sitting in one place. Up to now, we had only a general list of our manuscripts and they were mainly used by scholars working in the Institute itself (see below for the list of works published in the Institute Series). In order to enlarge the circle of scholars working on the subject we have undertaken the preparation of a comprehensive descriptive catalogue of our manuscripts, of which this book is the first volume; the second volume is almost ready which is expected to be released by the end of 1986 and later we propose to publish a new volume per year.

II

Āgama-s

A Science which comes from teacher to disciple is called āgama (ā-gam). In this science, creation, destruction, worship of deities, repetition of mantra-s and accomplishment obtained through them, description of tattva-s, means for attaining siddhi-s and also the personal desires, forms of meditation and yoga practice, civil codes, yantra-s, details of initiation and release from bondage and the way for enjoyment in higher worlds (bhoga) and liberation (mokṣa) are all explained in detail.

These 'āgama-s' are also called tantra-s, because they give this subject matter in detail and thus protect those in bondage (tan + trā). They are also called saṃhitā-s because all this subject matter is grouped together in these texts.

So, really āgama-s, tantra-s or saṃhitā-s indicate the same kind of canonical literature. Somehow some scholars consider that 'tantra' is the name attributed to Śākta texts, 'saṃhitā' to Vaiṣṇava texts, and 'āgama' to Śaiva texts. But when we see the titles attributed to Śaiva āgama texts (*Raurava-āgama* or *Raurava tantra, Santāna-āgama* or *Santāna saṃhitā, Vāyavīyasaṃhitā, Pauṣkara-saṃhitā, Dīptatantra* etc) it is almost sure that āgama, tantra and saṃhitā are just synonyms. However in practice most of the Śākta texts are called tantra-s such as *Kulārṇavatantra* and Vaiṣṇava (*Pādmasaṃhitā*) and Vaikhānasa (*Marīcisaṃhitā*) texts are called saṃhitā-s. This is perhaps a later invention in tradition to distinguish the three different schools.

Thus these āgama-s are mainly grouped into three varieties Śaiva, Vaiṣṇava and Śākta. Those which accept Śiva as supreme and deal mainly with him and his subordinate deities are the Śaiva āgama-s, those which state Viṣṇu as supreme are the Vaiṣṇava āgama-s, and those which describe Śakti or the Goddess as Supreme are called Śākta āgama-s. The Śākta āgama-s are enumerated traditionally as 64, but the number of works found now are much more. These are grouped into two groups, Dakṣiṇa and Vāma (right hand school and left hand school) – details of which could be found in the studies of that group of literature. Normally in these canonical texts Śiva is the narrator and Pārvatī is the one who hears the text. The Vaiṣṇava āgama-s are sub-divided into two groups as Pāñcarātra and Vaikhānasa. The Pāñcarātra āgama-s are threefold namely (1) Divya: revealed directly by Lord Nārāyaṇa, such as *Sāttvatasaṃhitā, Pauṣkarasaṃhitā, Jayākhyasaṃhitā*; etc. (2) Munibhāṣita: handed over by sages to disciples (*Bharadvājasaṃhitā, Pārameśvarasaṃhitā* etc) and (3) Āptamanujaprokta: written by men whose words are trustworthy. The total number of such Pāñcarātrasaṃhitā-s is enumerated traditionally as 219 or 225 (See Introduction to Pāñcarātrasaṃhitā by Schrader) but only a few have been published or are available in manuscripts. The Vaikhānasa āgama-s are those revealed by sage Vikhanas to his disciples Bhṛgu, Atri, Marīci, and Kaśyapa and handed over by them to their disciples.

The Śaiva āgama-s are four-fold: Kāpāla, Kālāmukha, Pāśupata and Śaiva. The last one is again divided into two kinds, Kāśmīra Śaiva and Siddhānta Śaiva.

Kashmir Śaivism is followed mostly in North India. Siddhānta Śaivism is in vogue in South India. There are twenty-eight basic texts (mūlāgama-s), each of them having some supplements (upāgama-s), the total number of which is 207 (for a complete list of basic and supplementary texts, see Appendix, below p. 381). Sadāśiva, the Sakala form of the Supreme Śiva revealed the first ten of the mūlāgama-s to ten Śiva-s (Praṇavaśiva, etc.) and as such they are called Śivabheda. The later 18 were revealed to 18 Rudra-s (Anādirudra, etc.) and as such they are called Rudrabheda. Then the āgama-s were taught by Śiva-s or Rudra-s to gods, by gods to sages and by sages to men and then the line continues by tradition. The Tantrāvatārapaṭala (chapter relating to revelation of tantra-s) in each āgama gives details of the āgama-s and upāgama-s, their extent, teachers, disciples, tradition etc... (See the table given in our edn. of *Rauravāgama*, vol. I). As this was oral tradition they were called Śruti. Hārīta in his dharmaśāstra explains in his first two sūtra-s that Śruti literature is of two kinds, Vedic and Tantric. Kullūkabhaṭṭa in his commentary on Manusmṛti (II, 1) explains the same thing. So, it seems even during the Dharmasūtra period, the school & tradition of āgama literature was known to Vedic school and they considered this also as oral tradition.

Apart from those canonical texts supposed to have been revealed by Śiva himself, the Śaivāgama literature comprises the eighteen main digests (paddhati-s) attributed to main teachers in this line, such as Dūrvāsa, Sadyojyoti, etc. Added to that exist many more digests, commentaries, works on ritual or philosophy and numberless hand books and notes by learned priests.

It seems that in ancient times each āgama was connected with a special temple. For example, as per tradition the Naṭarāja Temple at Chidambaram followed *Makuṭāgama*, the Vaidyeśvara Temple *Vātulāgama* and so on. But all these temples have been renovated so many times – and it is not sure if they followed the same āgama during reconstruction and renovation, or some standard paddhati. Also, texts of Śaiva āgama-s have been abridged and revised so many times – and as a result at present we find at least three versions of *Kāmikāgama*, the main āgama which is traditionally told as mostly followed in practice. Further the authors of digests who were great masters, after consulting all the āgama-s prepared some standard texts which became the basic texts in relation to all the rituals and other things pertaining to temples or to its followers. The last of these masters are Aghoraśiva (12th cent.) and Īśānaśivācārya whose digests are being followed practically now for all Śaivite rituals. So it is practically difficult to connect any canonical text with any particular Temple. But still they are the basic texts like Veda-s, and are considered as authority for all purposes.

III

Śaivāgama literature available in print

As early as 1901 one Śaiva devotee Alagappa Mudaliyar started a press Civaññāṉapōtayantracālai in Chintadripet (Madras) and published in grantha script *Kāmika* (*Pūrva* with Tamil translation, 1909 and *Uttara*, text only 1901), the *Kāraṇa* (*Pūrva* in 1921) and *Uttara* in 1901) and the *Suprabheda* in 1907. He also published many other works such as *Sakalāgamasārasaṃgraha, Śivaliṅgapratiṣṭhāvidhi, Devīpratiṣṭhāvidhi, Subrahmaṇyapratiṣṭhāvidhi, Vātulaśuddhākhya, Pauṣkarāgama, Śivajñānabodha* with commentary, *Kumāratantra, Pavitrotsavavidhi, Mahotsavavidhi, Aparakriyāvidhi, Kriyākramajyotikā, Siddhāntasārāvali*, etc. All these publications were printed in grantha script and distributed to the priests in temples for their daily use. So none of them reached research scholars. At present the South India Arcaka Association has reprinted most of the manuals, the *Kāmikāgama* etc...

Another Association called Śivāgamasiddhāntaparipālanasaṃgha was started in Devakoṭṭai and many books were published by them. Some were published in Devanāgari script: *Mṛgendra* (Vidyāpāda and Yogapāda, with the commentary of Bhaṭṭanārāyaṇakaṇṭha and a sub-commentary by Aghoraśivācārya, the *Aṣṭaprakaraṇa-s* (*Tattvaprakāśikā, Tattvasaṃgraha, Tattvatrayanirṇaya, Mokṣakārikā, Paramokṣanirāsakārikā, Nādakārikā, Bhogakārikā, Ratnatraya*), *Śivārcanacandrikā, Mataṅgapārameśvarāgama* (Vidyāpāda only), *Somaśambhupaddhati, Śivapūjāstava* (with commentary). The rest was in grantha script such as *Kiraṇāgama, Śaivaparibhāṣā, Parārthanityapūjāvidhi, Prāsādaṣaṭślokī* (with commentary), *Śaivakālaviveka, Sarvajñānottarāgama* (Vidyāpāda only, with Tamil commentary). This association has stopped its activity at present.

In Trivandrum Sanskrit Series, an important digest called *Īśānaśivagurudevapaddhati* or *Siddhāntasāra* was published in 4 volumes. Manuals called *Tantrasamuccaya* and *Śeṣasamuccaya* with commentaries were published. Also *Mayamata, Vāstuvidyā* and *Śilparatna* dealing with iconography and architecture were published. An important digest named *Aghoraśivācāryapaddhati* with an excellent commentary of Nirmalamaṇi was published at Chidambaram in 1927 in grantha script; the *Pauṣkarasaṃhitā* (Vidyāpāda only) with the commentary of Umāpatiśivācārya was published also at Chidambaram in 1925. In Ceylon *Devīkālottara* with Tamil translation was published in 1935, *Śivāgamaśekhara* in two parts in 1949-1953. A few small books were published by Ramanatha gurukkal (Kandanur); *Kriyādīpikā* by Śivāgrayogi was published from Sūryanārkoil (Tanjavūr). *Vāmadevapaddhati, Varṇāśramacandrikā, Śaivasannyāsapaddhati,* and *Jñānāvaraṇaviḷakkam* (containing plenty of quotations from all the Śaivāgama-s) were published by Dharmapuram Adhinam. *Īśānaśivācāryapaddhati, Parārthanityapūjāvidhi, Nityapūjāvidhi, Pratiṣṭhāvidhi* for Reṇukā, Bhadrakāli, Śāstṛ, Mahāmārī, Vighneśvara, Dakṣināmūrti, Bhairava, Caṇḍeśvara, Gaurī etc. have been published by Sadāśiva Śivācārya of Kuḍumiyāmalai. New versions of *Kāmikāgama* and *Aghoraśivapaddhati* were published by Sadyojātaśivācārya at Kumbhakonam. *Śataratnasaṃgraha* by Umāpatiśivācārya was published in Calcutta in Tantrik Texts and Study Series. This has been republished by Sarasvati Mahal Library, Tanjavur. *Aṃśumatkāśyapa* was published under the title *Kāśyapaśilpa* in Anandasrama series, Poona, and republished in Tanjavur. *Siddhāntasārāvali* of Trilocanaśiva with the commentary of Anantaśambhu has been published in the Bulletin of Madras Government Oriental Mss. Library.

Āgamarahasyam (Vātulaśuddha), Śaivakālaviveka, Arcanāprakāśa, Śaivasiddhāntaparibhāṣā, Siddhāntaśekhara of Viśvanātha, *Kriyāsāra* were published in Manonmanīgranthamālā Series, Bangalore.

In Mysore Government Oriental Series (now Oriental Research Institute Series) *Kriyāsāra* of Nīlakaṇṭha, *Śaivaparibhāṣā* of Śivāgrayogin, and recently, a critical edition of *Vātulaśuddhākhya* have been published. They are also preparing critical editions of *Vīrāgama* and *Yogajāgama*.

In Kashmir Series of Texts and Studies, *Mṛgendratantra* (Vidyā and Yogapāda-s) with the commentary of Nārāyaṇakaṇṭha, *Kriyākāṇḍakramāvali* of Somaśambhu, *Nareśvaraparīkṣā* of Sadyojyoti with the commentary of Rāmakaṇṭha have been published. These texts really belong to Siddhānta Śaiva school. All the other texts published in this series are Kashmir Śaiva Texts and commentaries. The greatest work, *Tantrāloka* of Abhinavagupta with the commentary of Rājānaka Jayaratha, has now been revised with a detailed Introduction and published by Navajeevan Rastogi of Abhinavagupta Institute, Lucknow. A translation of this text has been made by R. Gnoli in Italy. Also text and translation of *Sārdhatriśatikālottara* and *Kiraṇāgama* (Vidyāpāda) have been published in Italy, by R. Torella and M.P. Vivanti respectively.

Sanskrit University, Varanasi has published in its Yogatantragranthamālā: *Vātulaśuddha, Devīkālottara* with the commentary of Nirañjanasiddha, and the *Luptāgamasaṃgraha* made up from quotations from *Acintya, Āgamarahasya (Vātulaśuddhākhya), Karmakāṇḍakramāvali (Somaśambhupaddhati) Kāmikāgama, Kālottarasūtra, Kiraṇāgama, Candrajñāna, Devīkālottara, Nandiśikhā, Niśśvāsāgama, Niśvāsottara, Naiśvāsottara, Parākhya, Pauṣkarāgama, Mataṅgasūtra, Makuṭatantra, Rauravāgama, Śivajñānabodhasaṃgraha, Śivadharma, Śivadharmottara, Ṣaṭsahasrikā, Sarvajñānottara, Siddhatantra, Siddhāntadīpikā, Siddhāntarahasyasāra, Siddhāntasārāvali, Siddhāntavacana, Suprabhedāgama, Svatantratantra, Svāyambhuvāgama. Vīṇāśikhā*, an upāgama, has just been published by Motilal Banarsidas, Delhi.

In Bangalore were published in Telugu script *Śaivāgamaprayogacandrikā* and *Kapardisaṃhitā*.

In Kannada script Kāśīnāthagranthamālā, Mysore has published the following Vīraśaiva versions of āgama-s (Vidyāpāda only) during 1955-1956: *Sūkṣmāgama, Kāraṇāga-*

ma, Candrajñānāgama, and *Makuṭāgama*. *Siddhāntasārāvali* was also published here. Some paṭala-s of Vidyāpāda of *Pārameśvaratantra* and the *Devīkālottara* were published in the Vīraśaivaliṅgibrāhmaṇadharmagranthamālā (Sholapur) in 1905 and 1909 respectively.

Very few of the above listed publications are critical editions or accompanied by a comprehensive study or a detailed introduction. The systematic study of the Śaivāgama literature undertaken by the French Institute of Indology is different in that it is based on a huge collection of manuscripts and that it combines critical editions, annotated translations and studies. In the Publication series of our Institute have been so far published two mūlāgama-s (*Rauravāgama* 1961-1972, 3rd Vol. in the Press; *Ajitāgama*: 1963-1967, 3rd Vol. in the press) and several upāgama-s: *Mrgendrāgama* (crit.edn. of Kriyāpāda and Caryāpāda, 1962; French translation of the full work 1980-1985), *Mataṅgapārameśvara* (crit.edn. 1977-1982), *Sārdhatriśatikālottara* (crit.edn. 1979), *Rauravottarāgama* (crit.edn. 1983). Besides have been published some digests: *Somaśambhupaddhati* (3 vols. 1963-1977), text and French transl.), *Śivayogaratna* (1975, text and French transl.), *Śaivāgamaparibhāṣāmañjarī* (1979 do.), one vāstuśāstra (*Mayamata*, 1970-1976) and studies on Śāstā (1967), on Subrahmaṇya (1979), architecture (1977)... Editions and translations of the *Aṃśumatkāśyapāgama* and *Svāyambhuvasūtra* are in preparation. Besides this, editions, translations or studies have been published in several journals: Journal Asiatique (*Tattvaprakāśikā*, analysis of *Suprabhedāgama, Kiraṇāgama* etc...), Bulletin de l'Ecole Française d'Extrême-Orient (*Nādakārikā*, Analysis of *Netratantra*, of *Pūrvakāmika*...), Arts Asiatiques (Studies on iconography)..etc.

IV

Contents or the subject matter of the Āgama-s

The canonical texts, mūlāgama-s and upāgama-s are considered as having four sections (pāda-s): vidyā, kriyā, yoga and caryā.

The vidyāpāda (or jñānapāda) deals with philosophy and defines the main three entities (Pati, Paśu and Pāśa, that is the Supreme, the Soul and the bondage), their relation, the cosmic world – in which number of worlds (bhuvana) differ in different āgama-s, the creation, the lords of the worlds, the seven crores of mantra-s which are liberated aṇu-s (souls) half of them remaining still without any action, just enjoying the Supreme bliss and the other half helping the souls in bondage to obtain liberation, the five kalā-s, the pure and impure tattva-s, the six-fold path (adhvan) and the five-fold actions of the Śiva for the benefit of souls in bondage.

The Kriyāpāda deals with rituals starting from the selection of site up to the constructing the temple, the materials to be collected for the construction of the building as well as idols, the rituals dealing with consecration of temples and idols, the rituals to be conducted daily, occasionally and yearly, special and expiation ceremonies. The detailed construction of temples and images are described in Śilpaśāstra-s. Some details are given in āgama-s wherever some ritual is necessary. Personal rituals of the devotees are also explained in this section.

The Yogapāda deals with purification of the nāḍī-s, the eight, seven or six accessories of Yogic path (Yogāṅga) and movement of soul in the paths called arcirādi or dhūmādi etc, and also the details of six cakra-s. The Yoga system prescribed in āgama-s has much difference with the Yogaśāstra of Patañjali and as such is called Śaivayoga.

The Caryāpāda deals with conventions, rules and regulations to be followed by the followers of the Śaiva school, the different higher stages that could be attained by regular practice and initiation, the duties of the teacher (ācārya), the high priest (sādhaka), the putraka (who has a higher initiation) and the samayin, the follower of convention of the school, who obtains the first initiation.

Relating to the four pāda-s in each āgama, in the texts available, we find mainly the kriyāpāda, mostly because this was the most important portion needed by priests for their practices and manuscripts of this portion seem to have been specially guarded. Amongst the rare works which are available with their four pāda-s we may note two mūlāgama-s, *Suprabheda* and *Kiraṇa*, and two upāgāma-s *Mṛgendra* and *Mataṅgapārameśvara*, the two last being available with commentaries and being profusely quoted by authors of digests as great authority. As far as the vidyāpāda is concerned, we have been able to find *Rauravasūtrasaṃgraha* and *Svāyambhuvasūtrasaṃgraha* which are abridgements of the vidyāpāda-s of *Raurava* and *Svāyambhuva*; the vidyāpāda of the *Pauṣkara* is available in print with a commentary (profusely quoted) as well as that of the *Sarvajñānottara*, an 'āgama' which is not found in the lists of mūlāgama-s or upāgama-s. For the *Kāmika* twenty-two paṭala-s of its vidyāpāda are available in manuscripts. Vidyāpāda of Vīraśaiva inspiration are available in print (Kannada script) for *Sūkṣma, Candrajñāna, Makuṭa, Pārameśvara and Kāraṇa*. Lastly we may note that upāgama-s such as *Vātulaśuddhākhya* or *Sārdhatriśatikālottara* deal mainly with vidyāpāda matter.

In some āgama-s it seems that portions of other pāda-s have been mixed with the kriyāpāda which is generally the best preserved as we have seen. It must be told however that even in the kriyāpāda-s some portion seems to have been lost due to the decay of manuscripts and to the carelessness of the priests who were guarding them more or less secretly without knowing how to preserve them. Thus after so many decades, we are not in a position to state in which form the original āgama-s with four pāda-s came down from teacher to disciple in tradition. There are even different versions of the same text like for the *Kāmika* or the *Kāraṇa*. In the case of the *Rauravāgama* the *Śivārcanavidhipaṭala* that we have published in our edition, according to the manuscripts of the *Raurava* is different from the same paṭala published alone under the title *Śivapūjāvidhipaṭala* at Kudumiyamalai; we may only assume that the one published by us may belong to an abridged version and the one published in Kudumiyamalai might have belonged to the unabridged version.

There are also many other complicated issues. The main one is that the twelve sūtra-s of *Śivajñānabodha* are ascribed by late authors, Sadāśiva Śivācārya and Śivāgrayogin (17th c.), to the *Rauravāgama* which are not traceable to the *Rauravasūtrasaṃgraha* published in our edition. Also there is a commentary on *Śivajñānabodha*, a manuscript of which is available in our collection, in which the commentator discusses about this point and concludes that these sūtra-s were written by one Śivācārya called Śivajñāna (for details see Introduction to *Rauravāgama* Vol. II p. XX). From linguistic point of view also the verses found in *Śivajñānabodha* are not of the same style found in āgama-s. But to make the point more controversial, we find at least four of the 12 sūtra-s in the *Svāyambhuvasūtrasaṃgraha*. But none of the early authors such as Sadyojyoti who wrote commentaries on *Raurava* and *Svāyambhuva* and other texts on epistemology or the later authors of digests up to Aghoraśiva either mentions or quotes these sūtra-s, which seems to be a positive point. Otherwise if they really existed at their time they could not have overlooked them.

V

Language of the Āgama-s

It is a well known fact that the Sanskrit language of purāṇa-s, astrology, medicine, mantraśāstra etc. do not strictly conform to Pāṇini's grammar which was finalized by the great commentator Patañjali. From Patañjali's time onwards there is no evolution in Sanskrit language, and texts are expected to follow strictly this grammar. The purāṇa-s etc. seem to follow Pāṇini's grammar, but this statement can not be confirmed for the āgama-s. The expressions we find here are sometimes peculiar and different from what we find in classical sanskrit. It is something like the Buddhist Hybrid Sanskrit. Many times we find words which are not found in available Sanskrit Dictionaries. Sometimes one gets an impression that words have been formed to express the meaning of some words in another local language. For example the word 'tripādi' is used for a three legged stool which is used as a seat for the image for worship. This word in this meaning is not found used in classical sanskrit. Regarding genders, āgamic texts have their own way using words in different genders which do not conform to classical sanskrit literature (see *Rauravāgama* Vol. I, p. 65 note 4, p. 69 note 6 etc, p. 86 note 17). There are peculiar common forms of verbs used abundantly such as hunet, labhet, mṛjet, nyaset etc. and words such as dakṣiṇyām, paścimyām etc. which may be considered as ungrammatical. There are also some expressions such as 'ghṛtam tyaktvā sruvam hunet' which would mean in classical sanskrit "abandon ghee and put into fire the sruva". But, here what is exactly expressed is "pour ghee into sruva and pour it into the fire". All these formation of words, usages, expressions etc. which are peculiar and seem ungrammatical, perhaps indicate the date of formation of the āgama-s as pre-pāṇiniyan. Sanskrit was the classical official and ritualistic language for long and there was an evolution of this spoken language up to Patañjali's period. It is Patañjali who stabilised the classical sanskrit and sanskrit language which from his time remained conforming to Pāṇini's rules. So the works written before his time may not strictly conform to these rules. And as these āgama-s are coming by tradition – from teacher to disciple – the teacher, if he interpolated some verses to bring the texts up to date, was perhaps imitating the same language in preference to the existing classical sanskrit. The subject matter of the āgama-s is so interesting and so deep in thought that this could not be considered as a production of uneducated masters. The teachers knew well the subject and as such certainly they were well educated and masters of the subject and language. So, it is better to conclude that the language used in āgama-s is pre-pāṇinian and conformed to the usage at that peroid.

VI

Philosophy of the āgama-s

As told before – there is one section dealing with philosophy in the āgama-s. But one cannot separate the use of it from that of the other three sections. One has to understand and know the whole philosophical system, practise yoga, follow the rules prescribed in the caryā section, and then only he will be fit and be able to perform the rituals. There is a ritual called bhūtaśuddhi, (purification of body) to be performed before performing any ritual. This ritual cannot be performed without knowing the philosophy and Yoga. Specially in the most important ritual, the initiation (dīkṣā), one has to be well versed in all the subject matter of Vidyā, Yoga and Caryā. Thus an initiated one who knows fully the philosophy and Yoga, conforms to the rules prescribed in the caryā section and performs rituals as prescribed in the Kriyā section will obtain enjoyment (bhoga) in higher worlds and finally will attain liberation, after completing in this birth his enjoyments or sufferings which are the fruits of his past deeds. This is the basic conception of āgama-s.

On the contrary Vedic Philosophy, for which the *Upaniṣads* and *Brahmasūtra-s* are the basic authority, has no connection with ritual part which is prescribed either in *Brāhmaṇa-s* or *Śrauta°* and *Gṛhyasūtra-s*. By understanding and practising knowledge (jñānamārga) one can attain liberation, or as Mīmāṃsaka states one can attain liberation just by performing Vedic sacrifices (karmamārga); the third way is, by devotion to god (bhaktimārga), surrendering oneself to the supreme one can attain liberation, and the fourth way is by practising yoga (yoga-mārga). Thus while as per āgamic thought one could attain liberation by receiving an initiation and by practising prescribed rituals with full devotion to God and with full knowledge of philosophy and yoga, in Vedic thought jñāna, karma, bhakti and yoga are separate paths which lead to liberation, and each one is an independent one.

During early period of āgamic thought, the philosophy was purely dualistic. The great exponents of āgamic philosophy– Sadyojyoti, Bṛhaspati, Śrīkaṇṭha, Nārāyaṇakaṇṭha and Rāmakaṇṭha II who wrote works in Kashmir have been dualists. Following their path later on, Somaśambhu and Aghoraśiva who have taken the essence of the āgama-s and wrote standard digests have explained dualistic philosophy. But in Kashmir itself another school of authors starting from Somānandanātha (9th cent.) author of Śivadṛṣṭi, its commentator Utpaladeva (also the author of Śivasūtra-s), and then the great teacher of Kashmir śaivism Abhinavagupta, who quotes in his *Tantrāloka* from all the śaiva āgama-s accepting their authority, have preached monistic philosophy. It seems Śaṅkara's visit to Kashmir has been the main factor in the spread of monism in śaiva philosophy. So also in the South the Śaiva teacher Śrīkaṇṭha (11th c.) who wrote a commentary on Brahmasūtra and Umāpatiśivācārya (13th c.), author of *Śataratnasaṃgraha* and a commentary on *Pauṣkarāgama* of which jñānapāda has been published, preach śaiva monistic philosophy. For the *Tattvaprakāśikā* of Bhoja there are two commentaries, one by Aghoraśiva which is dualistic and another by Kumāradeva which is monistic.

Following this, Meykkaṇṭār (13th) author of *Śivajñānabodham* and its main commentaries by Śivajñānasvāmi (18th) and *Śivajñānasiddhiyar* by Aruḷnandiśivācārya preach a philosophy which is called Śivādvaita but really it is not monistic. If one goes deep into it, it looks as dualistic with monistic shade. These authors accept full authority of āgama-s, but in practice there is some difference. They consider each section of āgama-s as one way for liberation. Through Jñānamārga one will attain the liberation called Sāyujya, that is, an almost oneness with the supreme but still the soul has a separate identity and always it remains in union with śiva. Through Kriyāmārga (ritualistic path) which is called otherwise Putramārga one attains the liberation called Sārūpya, namely obtaining same form of the supreme. By Yogamārga (also called Sakhyamārga) one attains the liberation named Sāmīpya, to be near the Supreme. Through Caryāmārga which is the Dāsamārga one will attain the liberation called Sālokya, to be in the same world of the supreme. It seems that this evolution in the conception of liberation and the different paths prescribed for the same which is not seen in main āgamic texts, has been influenced by the other philosophies, specially of Bhagavadgītā in which one could find preaching of such separate paths: jñāna, yoga, karma, bhakti etc.

However the final liberation is designed as Śivādvaita by the Tamil Śaivasiddhānta school but this does not mean that it is monism. They explain Śivādvaita as follows: God and Soul are different (bheda) like the eye and the sun. They are one (abheda) like the body and soul. They are one and different (bhedābheda) like the soul and the eyesight. The relationship that exists is like that of a word and its connotation. It is like the soul and the body where two different entities are one in an inseparable union. Such an interpretation does not imply that God and soul are equal. It implies a certain oneness where God still remains transcendent over souls and the world.

In the school of monism the supreme Brahman is the one which alone is real and true and all other things such as soul, world etc. are just illusory. Even now when advaitins accept personal or temple worship they consider that, as it is difficult to realise the supreme which is beyond any one's grasp or thought, one has to practise this kind of worship which, though illusory, will ultimately help one to realise the truth (asatye vartmani sthitvā tataḥ satyaṃ samīhate).

But according to āgamic school the supreme, the soul and world and the ways to realise liberation are all true. The idols consecrated in temple become real living divinities and initiated priests by conducting the prescribed rituals to these divinities help the devotees to obtain the grace of God and release from bondage which is important to obtain enjoyments and liberation.

VII

Veda-s and Āgama-s

The works which take the Veda-s as authority present a religious system which is that of the four castes (varṇāśramadharma). Thus the *Śrautasūtra-s* deal with the details of sacrifices, the *Gṛhyasūtra-s* with the domestic rites and the Dharmasūtra-s and Smṛti-s with the social rules and duties of the members of the four castes. Hundreds of individual texts and commentaries followed these works. However if one goes through this branch of literature, one does not find the type of religion that is now existing in India; these works do not give rules or regulations for personal worship in the form of pūjā nor for the temple worship as they are practised now. It is only the Āgama-s which are the basic texts dealing with those regular personal or temple worship and with all that pertain to the temple complex.

However that Veda-s and related literature do not mention about temples or temple worship is not an absolute proof that temple worship did not exist during vedic period. On the contrary one may think that in an early stage the Vedic and Āgamic religions existed side by side throughout India from Kashmir to Kanyakumari. Hundreds of āgama texts and commentaries are available in Kashmir and Nepal as well as in Rajasthan libraries which have not yet been completely explored. One good example of the existence side by side of the two religious currents is the famous Śaṃkara, founder of the Advaita school: this philosophy which is well in the Vedic line seems to have come from a Śaiva family, his father Śivaguru being a priest in a Śiva temple. On a more general point of view it seems that either before or during his time some sort of mutual assimilation regarding rituals and philosophy of the two religious schools was in process. Later the whole of āgamic rituals were modified by replacing original āgamic mantra-s by vedic hymns and later Dharmaśāstra authors brought the āgamic system into the folds of Vedic religion; thus Vīramitrodaya wrote a full book on pūjā rituals in the 17th c.

Other examples of the assimilation may be seen in the purāṇa-s most of which have borrowed heavily from the subject matter of āgama-s (see specially *Agnipurāṇa, Viṣṇudharmottara, Matsyapurāṇa, Śivapurāṇa, Skandapurāṇa*... etc). In purāṇa-s as well as in kalpa-s the pūjā consists of mantra-s in verse form, sometimes adding Vedic hymns and āgamic formulas. We find contrary statements in the *Bhāgavatapurāṇa* and in the *Kāmikāgama*: the *Bhāgavatapurāṇa* mentions three kinds of pūjā, vedic, purāṇic and āgamic and states that the first is uttama, the second madhyama and the third adhama; there are also three kinds of pūjā for the *Kāmikāgama*: the first is the āgamic which is uttama, the second is mixed, that is to say it is of purāṇic or kalpa form, and is madhyama, and the third which is conducted with vedic hymns alone is adhama.

These two contradictory statements are historically important, even if the works in which they are found are not easily dated, for they seem to be from the time of assimilation when the āgamic rituals were being introduced into the Vedic school.

It is well known that after Buddha, the importance of Vedic sacrifices diminished; and when Buddhist influence diminished, the Vedic and āgamic religions – both common opponents of Buddhism and Jainism – assimilated together but with mixed feeling – one school considering itself superior than the other. In course of time, specially after Śaṅkara's efforts to propagate Advaita throughout India, the Vedic religion was considered as superior. Śaṃkara seems to have made assimilation of the existing different sects and was hailed as Ṣaṇmatasthāpanācārya. He wrote hymns on all main deities. It seems that the followers of āgama later tried to compromise and to find ways and means to state that āgama-s were but the essence of Veda-s and as such there was no contradiction between the two. Even in Pāñcarātra system the Vedic scholars had to write texts upholding that Pāñcarātra texts were the essence of Veda-s, namely Ekāyana Veda, (one not existing now). In the religious history of India this sort of opposition in the beginning and then some sort of compromise is seen relating to Śaivism and Vaiṣṇavism. The Śaiva saints have propogated the Śaiva religion by their hymns – now collected and published under the title *Tēvāram*, and so also hymns of the Vaiṣṇava saints are collected and published under the title *Divyaprabandham* or *Nālāyiradivyaprabandham*. These hymns are also considered as essence of the Veda-s by the Vaiṣṇavites. For sometime there was a lot of hatred between these two sects, and then a great man Bodhendra (16th) wrote a book *Hariharādvaitabhūṣaṇam* etc. just to condemn all these differences by stating that there is no real difference between Śiva and Viṣṇu. Also purāṇa-s such as *Bhāgavata, Śivapurāṇa, Kūrma, Pādma, Nārada* and *Mahābhārata* proclaim in many chapters, the same fact.

VIII

Brāhmaṇa-s and Śaivadvija-s

Even though the followers of Śaivāgama doctrine have succeeded in establishing themselves as followers of the vedic religion, they had much difficulty when trying to absorb themselves into the varṇa and āśrama system of the vedic school. The terms brāhmaṇa, dvija or vipra when used in āgamic texts must not be misleading as they really refer to the people who have received the different levels of Śaiva initiation (dīkṣā). While in vedic school one becomes a brāhmaṇa through the sacred thread ceremony (upanayana), in the āgamic school this title is confined to those who undergo the most important initiation in which the caste is not a qualification. At a higher level it is well known that in the vedic school only those who belong to the Brahmin caste could obtain the Sannyāsa āśrama; according to the āgamic doctrine, to become a Sannyāsin one needs to obtain a special initiation irrespective of his caste. This is still found in practice in South India where in the history of Śaiva mutts, the heads of these mutts who were sannyāsins were sometimes brahmins and sometimes those who belonged to other castes.

In practice it should be known that the Śaiva āgamic 'brahmins' have now become a speical group, or caste, and are called gurukkal-s. In order to obtain equal status with vedic brahmins they study Veda-s and they are trying to include as many vedic hymns as possible during rituals; they have even included some of the vedic domestic rituals in addition to āgamic rituals, perhaps to establish themselves as true vedic brahmins. But still, on the social side, they do not have any connection such as marriage with vedic brahmins and they are not able to invite them for important ceremonies like Śrāddha.

In the same way it seems that efforts have been made to facilitate the integration of the brahmins in the Śaiva community. For example when the brahmins started to go to the temples and to participate in the worship, they avoided to receive the food offered to Śiva as it was not cooked by brahmins; at that time it was stated that only the Śaiva āgamic brahmins, that is the gurukkal-s were to take the Śivanirmālya (whatever were the remains that was offered to Śiva). Later to avoid this difficulty, it seems, the Brahmin cooks duly initiated according to Śaiva rites were appointed as paricāraka-s (helpers) and as the food was cooked by brahmins, the brahmins who participated in the service agreed to accept the food distributed in temples. All this is historically important, because this indicates that religions belonging to the two schools Vedic and āgamic, in course of time and circumstances slowly century by century continued to have better relations and made amendments in Dharmaśāstra-s to suit the needs of the community. A study of Śivanirmālya has been made by Madame Brunner in an article (*Journal Asiatique* t. 257, 1969 pp. 212-263) and the controversial statements quoted really help one to understand the historical fact of the process of assimilation of the two schools.

At this point something has to be clearly explained about the existing confusion relating to caste system. In vedic school four main castes have been prescribed Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Then there are a lot of anuloma and pratiloma castes – due to inter caste marriage. All these are described in the Dharmasūtra-s and Smṛti literature.

In some āgama-s like *Kāraṇa* etc. also the Brahmaṇa-s have been replaced by Śivabrāhmaṇa, Śivadvija, or Śivavipra and almost all the anuloma and pratiloma castes have been described in the same method as they are enumerated in Smṛti-s following the Vedic school. As for Śivadvija they are considered coming down from five sages such as Kauśika, Gautama, Kāśyapa, Bharadvāja and Agastya, who were directly initiated by Śiva himself. The present day gurukkal-s who are hereditory priests in temples are considered to be coming in this line.

However this caste system seems to be very confusing. It is evident that it has been borrowed from Vedic school. Normally, as per āgamic school there would be different stages – initiated and non-initiated; if initiated – the different levels of initiated, the highest being ācārya or deśika. So, in Vedic school there are four Varṇa-s (not castes) and inter varṇa-s, and āśrama-s Brahmacārins, Gṛhastha-s, Vānaprastha-s in the three first Varṇa-s and Sannyāsin-s in Brāhmaṇa Varṇa only.

In āgamic school there are four different stages due to the initiated, Samayin, Putraka, Sādhaka and Ācārya or Deśika. The one who has a naiṣṭhika dīkṣā is the one who is like a Sannyāsin. This initiation is allowed for all those who follow this school and the Varṇa or caste system has nothing do with this stage which could be attained only through special initiations. Here we have to add the present day state of a school of religion called Vīraśaiva, which upholds the āgamic authority, has the same problem in the caste system – and also has a mixture of vedic rituals and a philosophy by Śrīkara based on *Brahmasūtra-s* and labelled as Śaktiviśiṣṭādvaita. The present main heads of mutts of this school seem to have taken over the ancient Pāśupata Mutts.

What is really meant by caste or jāti is not connected with Varṇa system. There are hundreds of castes in India, the followers of which may belong to any one of the four Varṇa-s. In South India, the Reddi-s, Mudaliyars, Naidu-s, Nāyaks, Gowders, Gramaṇis etc. are castes (jāti). So is the case with the āgamic school. The caste system (jāti) and the Varṇa system has been so much confused and the Varṇa system has been labelled as the caste system at present. When Manu the great author of Manusmṛti classified the four Varṇa-s for the benefit of the society and defined their duties gradually – this seems to have become a hereditary right and then classified as jāti – a right by birth. So also in āgamic school while in early stage – the duties were assigned according to the level of initiation, gradually – the highly initiated ācārya's son (or guru's son) took his place and in the long run – it seems to have become a caste – and now they are the hereditary priestly class (gurukkal-s). But still, in South India the old practice does continue, as there are still deśika-s or deśikars who perform rituals like the gurukkals and one finds Śaiva Sannyāsins as heads of main Śaiva Mutts, who may not be gurukkals. This system does not seem right to those who consider themselves as following Vedic School. But if one peeps into the evolution of Indian religions, this does not seem strange, becasue what exists today is a mixture of old religions such as Śaiva, Śākta, Gāṇapatya, Kaumāra, Saura and Vaiṣṇava which have absorbed themselves into Vedic School which has accepted all of them and modified their texts to suit their needs. These different schools absorbed themselves into the main Śaiva religion, which has absorbed and has given place to their divinities in its temple complex. So in a Temple in which Śiva represented by the liṅga is in the main shrine, there are sub-shrines for other divinities such as Devī, Gaṇeśa, Subrahmaṇya, Viṣṇu, Durgā, Śāstṛ, Sūrya, Caṇḍeśa, nine planets, some other forms of Śiva such as Naṭarāja, Candraśekhara, Vṛṣabhāntika, Gajasaṃhāra, Tripurāntaka, Caṇḍeśānugraha and so on. In the shrine of the main goddess the Śrīcakra or Meru is also consecrated which allows the Śākta system of worship in some temples of goddesses.

Both groups of vedic and āgamic texts have been the main source of living religions of India. Both are ancient and Veda-s were classified at a certain period by so called Vyāsa (see *Bhāgavatapurāṇa*) and the texts giving indexes (anukramaṇī) etc. were made; from that period the Vedic texts continue by oral tradition in the same form. They were classified as Ṛg, Yajus (black & white) Sāma and Atharva. Each of them have many branches (Śākhā-s) but many śākhā-s have been lost. Many mantra-s quoted in the Gṛhyasūtra-s which deal with the daily routine and domestic rituals are not available in the published Veda-s available now, so they are considered as Khila Sūkta-s. These Vedic texts have three main portions: saṃhitā which are hymns on different Vedic gods, Brāhmaṇa which deal with Vedic sacrifices, and Upaniṣad which deal with philosophy. Each of these portions are independent. The Upaniṣads became the main authority fo the present day philosophy such as Advaita, Viśiṣṭādvaita, Dvaita, Dvaitādvaita, Śaktiviśiṣṭādvaita, Śivādvaita etc. Śaṅkara, Rāmānuja, Madhva, Vallabha, Nimbārka, Śrīkaṇṭha, Śrīkara and later philosophers like Rāmānanda, Ramakrishna and Aurobindo – all of them derive their support from the Brahmasūtra-s and Upaniṣads.

IX

The Temples and the Sects

In India it is difficult to separate religion from philosophy. Most of the Advaitins are Śaivites and Visiṣṭādvaitins are Vaiṣṇavites. Those who follow other schools of philosophies are either Śaivites, Vaiṣṇavites or Śāktā-s. Followers of the sects such as Saura, Gāṇāpatya and Kaumāra have become assimilated and have become Śaivites. Even the Śākta-s are really Śaivites. In Vaiṣṇava tradition some follow Pāñcarātra and other Vaikhānasa āgama-s. In living religious practice, there are pure Śaivites, who strictly follow the āgamic religion, Śaivites who follow the Vedic domestic rituals and Advaita philosophy, Śaivites who follow Śaiva as well as the different Śākta schools and its philosophies. In the collection of manuscripts in the Institute, there are hundreds of manuscripts which are either manuals or diaries of priests, which illustrate this statement.

In the same manuscript, one will find rituals pertaining to worship of Śiva, then of Śakti, Gaṇeśa, Subrahmaṇya, Śāstā and many other divinities and stotra-s or nāmāvali-s of different deities. This goes in conformity of the Temple complex as seen today – where one will find Śiva as the main deity, and his other forms, goddess and other divinities finding their place duly prescribed in the texts. Even the Tree and Serpent worship has found their place in the Temple complex as Sthalavṛkṣa and nāgarājapratiṣṭhā.

Even in ancient Vaiṣṇavite Temples in which Viṣṇu is situated in the main shrine, subshrines or koṣṭha-s for Śiva, Gaṇeśa, Sūrya, Durgā are included and Vaikhānasa texts prescribe definitions and rules for non-vaiṣṇava divinities. Later, perhaps after Rāmānuja, the Pāñcarātra school became rigid and stopped worship of gods of other sects. In Śākta temples in which the supreme goddess is situated in the main shrine, the other divinities like Śiva, Gaṇesa, Subrahmaṇya, Sūrya have subshrines.

Under this religious complex and temple complex, really there is not much scope for sectarian feelings among the common religious people and they worship all these divinities considering it as a normal procedure. But those who consider themselves as orthodox and who strictly follow one sect or one school of philosophy uphold only one divinity and worship that divinity alone and follow one school of philosophy. These orthodox sectarians who are scholars have written many books upholding their school and denouncing other schools. History knows lot of troubles between Buddhists, Jaina-s, Śaiva-s and Vaiṣṇava-s. However for the common men who are the majority of the religious people who are ignorant or not interested in these arguments do not change their normal procedure and they feel happy to be religious and to worship one or all the divinities.

Accordingly the priests who lead these common religious people for the worship had to adjust themselves for their needs. This is why in the manuals of priests, one finds rituals pertaining to Śiva, Devī and Gaṇeśa, Sūrya, Subrahmaṇya, Śāstṛ, etc. and stotra-s and nāmāvalī-s pertaining to all these gods.

Even the local deities such as Bhadrakāli, Piḍāri (or Pīḍāharī), Reṇukā, Kālī, Draupadī etc. the rituals for which have been prescribed in Śākta texts such as different yāmala-s have also been included in the Śaiva texts considering them as upāgama-s as they are needed and which have found their place in the Temple complex.

It may be interesting to note that normally consecration of Temples and deities in North India, and in the Temple of Goddess Kāmākṣī at Kanchi is performed by Brahmins who accept Vedic authority. In Temples in Kerala and some part of Karnataka, these rituals are performed at present by Brahmins, but they follow the āgamic rituals and accept authority of āgama-s. In South India, specially in Tamil Nadu it is always performed by the gurukkal-s or the ādiśaiva-s. Śaivism has spread to South East and in many of these places or in West in which places Tamilians or South Indians have built up Temples, such consecration and the Temple rituals are being conducted by the Śaiva initiated priests called deśikar-s. As per āgamic rules, the śilpin is responsible for the building of Temples and images. The last ceremony he has to do is to open the eyes of the image (netronmīlana) and then hands over the temple to the gurukkal-s. But in few places, the ślipins themselves consecrate the Temples and continue to worship, or hand over the routine of rituals to the priestly class.

We have been obliged to give these details to remove some doubts from the minds of scholars as to how these manuals contain Śaiva, Śākta and Vaiṣṇava rituals all together. From orthodox point of view, and just by reading texts on Śaiva, Vaiṣṇava, Śākta or the different schools of philosophy, it looks strange to have this grouping together. Living religion in India certainly accepts authority of texts. But during this long period of thousands of years there has been so much of assimilation and evolution – and these handbooks or manuals of priests which follow the present day practice of the followers of religion are very important from historical point of view. Here one has plenty of material for study of religion and its gradual evolution and this series of Descriptive Catalogue will help the scholarly world at large to understand by giving them an opportunity to make a proper study of the living religions of India today, based on these series of texts.

X

Our Descriptive Catalogue

As told before the manuscripts kept in our collection were the property of temple priests and Śaiva priests; that explains why most of them contain several texts on more or less connected subjects; they must be considered in fact as handbooks prepared for the personal use of the priest and made up of different works or for the most of them of extracts of different works. More than that, as explained earlier, the same priest may be practising Śaiva and Śākta rituals and thus his own library was made up of Śaiva and Śākta texts either contained in separate manuscripts or mixed in one or several manuscripts.

In this descriptive catalogue, for all the manuscripts which contain more than one single text, first we give a general description of the manuscripts considered as an unit with the list of all the texts it contains; then each of these texts is described separately with a short notice as well as its beginning and end. For the sake of clarity each manuscript gets a serial number and each text contained in this manuscript a sub-serial number both the numbers being printed in bold type: for example the text 5.2 is the second of the texts contained in the fifth manuscript of our collection.

At the end of this volume we have given as an Appendix a list of the mūlāgama-s and upāgama-s to explain the traditional enumeration of this canonical literature. There is also an index of the texts described in this first volume as well as an index of authors, a concordance chart and a comprehensive table of contents.

This volume has been prepared by Prof. V. Varadachari with the assistance of Sivaraja Dikshitar and of T. Ganesan. It has been seen through the press by N.R. Bhatt and B. Dagens together with Prof. Varadachari and T. Ganesan.

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N.R. Bhatt

INTRODUCTION

The texts, that are described in this volume, are mostly on Śaivism and Śāktaism. The former are related to Mūlāgama-s, Upāgama-s, independant works and manuals.

Mūlāgama-s and Upāgama-s

Thirty-seven texts are related to eleven Mūlāgama-s, but none of those Mūlāgama-s is complete. However Ms. **3** contains the whole of the *Pūrvakāmika* and a single chapter (35) from the *Uttarakāmika*. Beside this, the *Kāmika* is represented by six other texts. One of them (**7.2**) is based on the *Kāmika* and another one (**48.2**) of the same kind is written in prose and contains a few Tamil expressions. Amongst the others, **1** and **91.3** contain some chapters of the *Kāmika* and have full agreement with the SIAA. edn., while **92.14** has partial agreement only. Given as a part of the *Kāmika*, text **48.1** (*Saṃkocavidhi*) deals with an operation which is to be attended to when a liṅga or an image is to be renovated and it gives the entire process; however, this topic is not found in the *Kāmika* but found in the *Aṃśumadbheda* (IFI. T. 158, p. 378), *Svāyambhuva* (IFI. T. 40 ch. 35) and Cintya (IFI. RE. 20181).

Among the twelve texts related to the *Kāraṇa*, one (**7.1**) is based on this Āgama, one is in Tamil and six have full (**92.10**) or partial agreement (**92.7, 92.21, 92.28, 92.34** & **111.18**) with the CP. edn. Text **92.32** contains some chapters which are neither found in the same order nor with the same titles in this edn. *Pañcabrahmavidhi* (**92.21**) mentions the flowers, weapons, and tilaka of the five Brahma-s (Mantra-s, Kriyā, Tattva, Bīja and Mukha) which is not traceable to the text given in the edn. Texts **111.2** (*Liṅgasthāpanādi*) and **111.8** (*Nityānukramaṇīsūtra*) are not traceable to the edn. Text **7.6** is of doubtful nature; it is given the name *Kumāratantra* in the margin of fol. 42a and the name *Kāraṇāgama* in the colophon, but neither of these two Āgama-s treat the *Skandotsavavidhi*; it is proper to treat this text as a mere paddhati.

Three texts contain paṭala-s of the *Aṃśumadbhedāgama*: **73.2** (*Ātmārthapūjāvidhi*) deals with the procedure for doing worship for one's own sake; **76.1** (*Miśrāgnikāryavidhi*), in spite of its title, deals only with the daily fire-ritual (Agnikārya); text **111.5** deals with *Nityapūjāprāyaścitta* and has partial agreement with the text given in IFI. T. 4.

Texts **48.7** (*Nāgapratiṣṭhāvidhi*), **91.24** (*Puṇyāhavidhi*) and **91.51** (do.) belong to the *Vātulāgama*. To the *Cintyāgama* belongs the text **92.36** (*Yātrāhoma*) which deals with the acts of carrying the pitcher with the Kalāśakti of the deity infused in the consecrated water from the sanctum to the yāgaśālā. Text **91.6** (*Maṭhasaṃprokṣaṇavidhi*) is from the *Ajita* and will be published in IFI. Pub. 24/III; text **92.22** (*Pratiṣṭhākālanirṇaya*) is from the same Āgama and agrees with the printed text (IFI. Pub. 24/II). Texts **92.38** (*Praveśabali*) and **92.39** (*Saṃprokṣaṇavidhi*) are from the *Uttarasvāyambhuvāgama*. The Praveśabali is performed to ward off the evil spirits when renovation is to be undertaken, a desolate place is to be occupied etc... The latter is to be taken up on occasions like renovation and undertaking expiatory rites. Texts **92.8** & **92.11** deal with expiatory rites and are from the *Vīrāgama*.

'*Vimalāgama*' is the name of the 18th Mūlāgama, of an Upāgama of this Mūlāgama and of an Upāgama of the *Vijayāgama*; it is hardly possible to identify the '*Vimalāgama*' to which refer texts 52.4 (*Prāsādamantrāvatāra*) and 52.8 (*Cidambaracakrādimantra*). The Prāsādamantra-s deals with in 52.4 are so called as they bestow favour (prasāda) on those who propitiate them. Text 52.8 dealt with the mystic diagram of the deity at Cidambaram and also of other deities like Rudra and Bhairava. One text only belongs to the *Sūkṣmāgama* (92.33), and one also to the *Dīptāgama* (5.8: *Śivasahasranāmāvali*); however the latter is related to the *Mānavīyasaṃhitā* of the *Ādityapurāṇa* in some MSS. (GOML. D. 9271 & 9282.)

Nine texts belong to the Upāgama-ṣ *Bhairavottara* (of the *Kāmika*), *Bhīmasaṃhitā* (of the *Kāraṇāgama*), *Makuṭottara* (of the *Makuṭa*); *Kālottara* (of the *Lalita*), *Kumāratantra* (of the *Lalita*). Among these , the *Kālottara* and *Kumāratantra* have three texts each, and the other three having one each. The important features about these are the following:– Text. 92.6 has partial agreement with the corresponding portions in the *Kāraṇāgama* and speaks of this *Bhīmasaṃhitā* as having *Kriyāpāda* with more than 83 chapters. See *Sārdhatriśatikālottara* (IFI. Pub. 61) for the kinds of *Kālottara* like *Dviśati*, *Ṣaṭsahasra* and others. The texts 7.7, 111.6 and 13.4 belong to the *Kumāratantra*. Of these, the first two deal with the same topic under different names *Guhamaṇḍapapūjāvidhi* and *Subrahmaṇyamaṇṭapapūjā*. There are three versions of the *Kumāratantra* (see note on no. 7.7). Both these texts are not traceable to the printed edn. of the *Kumāratantra* (CP. & SIAA).

Yāmala texts

To the Kashmirian group of Śaiva Āgama-s belong the works called Yāmala-s which define the Tantric traditions and introduce a variety of cults of new gods and goddesses. This volume contains the description of chapters taken from the *Brahmayāmala*, *Bhairavayāmala* and *Rudrayāmala*. Texts 59.2 and 99.4 belong to *Brahmayāmala*. The former contains the *Sūryakavaca*, which is known from the colophon (fol. 4a) by another name *Trailokyamaṅgala*. N° 99.4 contains brief extracts from Ch. I-III of the *Brahmayāmala* on ancestry of certain groups of people such as Gauḍa, Sārasvata, Drāmiḍa and others. Śrāddhavidhi, Prāṇāyāma and other topics get treated here. Text 26 belongs to the *Bhairavayāmala* and treats Bālāpūjāvidhi. Texts 40, 47.12, 47.13, 59.20, 90.4, 90.18 & 94.5 form part of the *Rudrayāmala*. N° 40 contains the *Gakāragaṇapatisahasranāmāvali*, in which each name of Gaṇapati begins with the letter 'ga' (Names 1 to 198 are missing). N° 47.12 contains the *Gurugītāstotra*, which glorifies the preceptor; it does not fully agree with the two edns. (Rajamundry and Tanjore) and seems to be an abridged version of a bigger work. Text 47.13 deals with Svarṇākarṣaṇabhairavamantra which, when repeated, bestows gold upon the devotees and removes poverty. The *Gāyatrīkavaca* is dealt with in 59.20 and the *Mahāgaṇapatikavaca* in 94.5. Texts 90.4 (*Tattvatrayanirūpaṇa*) and 90.13 (*Tattvatrayaśodhana*) deal with the three Tattva-s (Ātmā, Vidyā and Śiva) and text 90.18 gives an account of the worship of the five cakra-s (Rājacakra, Mahācakra, Devacakra, Vīracakra and Paśucakra).

To Kashmir belongs another type of works which has considerably influenced the development of Śaivism. It is called *Ākāśabhairavakalpa* which includes within it many sub-groups of texts and independent texts called kalpa. Kalpa means the procedure for performing the rituals and worship of deities. Text 87.1 contains the *Ākāśabhairavakalpa* which is in the form of a discourse given by Śiva to Pārvatī. It is known as a Mahāśaivatantra capable of accomplishing directly the wishes of the devotees. One Śaṃkara is stated to be the author. The word viracite used in this connection may be taken in the sense of compiler. This text contains 58 chapters; some among them are missing. The full extent of the work is not possible to be determined. This text contains several mantra-s like those of Śarabha, Bhairava, Kṣetrapāla, Baḍabānala, Dikpāla, Kāmarāja, Dhūmāvatī, Tvaritā, Ṣaṇmukha, Saptamātṛ, Cāmuṇḍī and others. Procedures for nigraha, homa, abhiṣeka, and other acts are given. This contains, besides these, stotra-s of Śarabheśvara, and Kavaca-s of Śarabheśvara, Mṛtyu and others. There is one Bhāṣāmantra (Ch. 46) which may mean that mantra-s could be framed in languages other than Sanskrit. Text 52.12 (*Naṭeśvarasahasranāma*) forms, according to the colophon (fol. 184), part of *Pañcaviṃśatimūrtisvarūpaprakaraṇa* of the *Ākāśabhairavakalpa*. Text **64** deals with the Pratikriyāśūlinīmantra, in honour of a form of Durgā which will counteract the harm done by evil spirits and thus help the devotees. At the end, this text is called Pratikriyāstotra. It is different from those with this name available in Tanjore and GOML. The *Mahāgaṇapatikalpa* (77.1) in 36 chapters forms part of the *Ākāśabhairavakalpa*. Besides the worship of Gaṇapaṭi, this deals with the worship of Lakṣmī, Lakṣmīśa, Girijā, Girijāpati, Rati and Ratipati. Some kinds of Gaṇapati like Āśugaṇapati, Āmodagaṇapati, and others are also mentioned. Text 78.1 contains the *Makākaṇapatikalpa*, a Tamil version of the text 77.1. Sanskrit words are freely used with Tamil words. Some chapters are partially missing. The *Śūlinīdurgākalpa* (79.3) forms part of the *Ākāśabhairavakalpa*; it describes the worship of Śūlinīdurgā, contains mantra-s like those of Vīrabhadra, Viśvarūpastuti, practical acts, yantra-s like Viśvasaubhāgya and others. Text 87.2 deals with Śūlinīyantravidhāna, procedure for preparing the yantra of Śūlinī; it is in the form of a commentary on 37 śloka-s whose beginning words alone are given. Śloka-s 1 to 27 and a part of 28 are lost and our text begins with the commentary for śloka 28. The word vyākhyā, which is used here and which means generally commentary, means only laying down the procedure for marking the letters in the yantra according to the śloka. The *Prapañcasārasārasaṃgraha I* (see note on 87.2) and IFI. T. 417 contain some of these but with some difference. This text is not stated in the colophon or anywhere as forming part of the *Ākāśabhairavakalpa*, yet, the contents show that it is to be treated as a part of this Kalpa.

There are other texts whose titles end with the word kalpa. They are mostly similar in contents and treatment to those that form part of the *Ākāśabhairavakalpa*. Among these, specific mention must be made of Kārtavīryārjunakalpa contained in Ms. 20: Kārtavīryārjuna, a human being and a righteous king, became raised to the rank of a deity, about whom a kalpa came into being. For details, see note on 20.1. This Ms. contains the *Kārtavīryārjunakalpa* (20.1) comprising mantra, yantra and cakra, *Kārtavīryārjunapañjara* (20.2) which is a kavaca, *Kārtavīryārjunasahasranāma* (20.3) and an incomplete account of the yantra of Kārtavīryārjuna (20.4).

Secondary works

There are certain independent texts which deal mostly with the rituals connected with the Kriyā and Caryāpāda contents of the Āgama-s. Among them, Aghoraśivācārya's *Kriyākramadyotikā* and Girvāṇendrasarasvatī's *Prapañcasārasārasaṅgraha* are available in print. There are seven texts related to the former described in this volume. Among them, text 91.1 is complete except for the treatment on Pavitravidhi and Damanavidhi (treated separately in texts 91.4 & 5 respectively); text 49.1 deals with Nityakarma and Dīkṣā. N° 49.2 contains the treatment of Dīkṣā. N° 48.16 treats Aṣṭatriṃśatkalānyāsa. Text N° 69.9 contains an incomplete *Prapañcasārasārasaṃgraha*.

Sakalāgamasaṃgraha is the title of several works which contain a collection of treatment of topics from various Āgama-s. One such work has been printed (CP., SIAA.) and several of them appear in this volume. Three of them (75.1, 75.8, 92.1) are ascribed to the *Cidambararahasya* which is stated in their colophons as forming part of the *Sakalāgamasaṃgraha*: they deal with Amāvāsyāpūjā and Kṛttikādīpotsava (75.1), with the worship of Śiva at dawn in the Mārgaśīrṣa month (75.8: *Aruṇodayādisammiśrapūjā*) and *Aṣṭabandhana* (92.1). Among the other texts with the title *Sakalāgamasaṃgraha*, 53.2 deals with Kalākarṣaṇa, 91.33 with homa-s for expiation (Śāntyādihoma) and 111 with several matters (Utsava, Śivaliṅgapratiṣṭhā, Jīrṇoddhāra...). Text 73.1 which deals with Nityakarma, Pūjā... etc., has much agreement with the corresponding passages of the printed *Sakalāgamasaṃgraha*.

Mantraprakāśikā is the name of a work portions of which are found in the texts 77.4 & 94.12. In the former is included the Mahāgaṇapatikavaca; 94.12 is the same with the difference that Mahāgaṇapatikavaca is stated to be included in the *Mahāgaṇapatitantra* forming part of the *Mantraprakāśikā*. To the *Vāmadevapaddhati* belong the texts 76.8, 76.9; & 70.10 which deal respectively with Pañcāsana, Aṣṭatriṃśatkalānyāsa and others, and Pañcāvaraṇapūjā. Meditation is enjoined upon the five mystic seats one above the other in the order of Anantāsana, Siṃhāsana, Yogāsana, Padmāsana and Vimalāsana. The 38 kalā-s are śakti-s, placing five in the form of Īśāna, four for Puruṣa, eight for Aghora, thirteen for Vāmadeva and eight for Sadyojāta. The Pañcāvaraṇapūjā is the worship of Śiva in five enclosures (āvaraṇa).

Vīratantrasāra (92.9) is an epitome of the *Vīrāgama*. It deals with the expiatory rites. *Saṃhitāratnākara* (92.23) which is not available in full, deals with Liṅgasthāpana and more precisely with the fixation of the time for installation of a Liṅga; it is stated to be acceptable to all ācārya-s. Text 92.24 forms part of the *Pratiṣṭhādīpikā* which deals in 11 chapters with several topics connected with the installation of idols in temple. The topic dealt with here is Snapanavidhi. IFI. 137 has two more chapters and is known from its colophon by the name *Pratiṣṭhākriyādīpikā*. The real name of the text can be taken as *Pratiṣṭhādīpikā*, as the treatment here differs from that contained in IFI. T. 137.

There are several manuals which deal with the practical aspects of installation and worship. Invariably, their titles end in 'vidhi' or 'prayoga'. The following are worth noting in this connection:– *Dīkṣāpaddhati* (48.2) is in prose and is based on the *Kāmikāgama*. That this is a manual specially prepared for the use of priests is clear from the free use of Tamil expressions, though Sanskrit is used mainly for the treatment of the items of the acts of initiation. The *Prāṇapratiṣṭhāmantra* (76.3) is to be used for consecrating and infusing life into the idols and yantra-s. While the acts of installation are to be undertaken, there is the need for the erection and consecration of the pavilion (maṇṭapa) which is different for the different deities. The worship of the maṇṭapa gets description in some texts. Text 7.2 describes this on the basis of *Uttarakāmikāgama*, and the text **86.2** is written for use in the temple at Ramesvaram during festivals. Measurements for the pavilion are given in **92.15**. The text **91.10**, which deals with the installation of Sūrya is stated to have been written by one Abhiṣaṅkanātha of Sadāśivakula, but the word 'likhita' used in this connection does not make clear whether this was written or copied or composed. Text **92.12** is of interest, as it briefly describes how the power (śakti) from an image in good condition is to be transferred to other images on the occasion of festivals and bringing it back with old images during renovation.

N° **89** lays down the procedure for conducting daily worship to the Lord of Rāmeśvara. References are made to many Āgama texts. There is mention made of a paddhati called *Kamalālaya*, probably a manual intended for use in the temple at Tiruvarur.

Text **92.16** deals with the specific procedure for giving bath to Śivaliṅga, Utsavavigraha and others. The materials to be used then are enumerated. Snapana may be of a higher, middle and lower kind and the quantities of the materials are stated to vary accordingly.

There are several texts which deal with the conduct of festivals, generally the annual one (Mahotsava). The texts contain the treatment of this topic to several deities. Text **4.1** gives the procedure for the annual festival which includes many items such as Adhivāsana, Praveśabali, Agnikārya, Mantra-s of the deities at Cidambaram. Text **54** describes the festival from Anujñā to Caṇḍayāga, on the basis of *Makuṭa, Kāmika* and *Kāraṇa*. Detailed account of the festival is given in the text **74** on the basis of the *Kāmika* and *Aṃśumad*: the way of conducting the festival on each day is described; how the idols of the devotees like Tirunāvukkaracu are to be honoured during the annual festivals is also dealt with. The conduct of the Mahotsava in the temple at Ramesvaram gets a description in the text **86.1**. An incomplete account of the festival breaking off at the enumeration of the vehicles is contained in the text **111.1**: treatment is based on the *Kāmika, Kāraṇa* and *Sūkṣma*; Tamil expressions are used occasionally. Gauryutsava and Skandotsava get treated in texts **7.5** & **7.6**, Yogagauryutsava in the text **7.4**, the word yoga perhaps standing for the worship of Gaurī with Śiva.

During festivals, announcement is made proclaiming the beginning of the festival, when the guardians of the directions are invited to participate in the festival and receive the blessings of Śiva. Musical instruments are to be played upon then to the accompaniment of various tāla-s (times in music). This is dealt with in the texts **19.4** and **92.43**. The treatment in the latter contains the word 'cintye' suggesting this Āgama as its source.

The Pavitrotsava is generally undertaken once in a year as an act to expiate for lapses in the rituals conducted. This is dealt with in the text **90.10** in connection with Devī. The rules are given in *Somaśambhupaddhati* Part II (IFI. Pub. 25).

There is another way of attending to the expiatory rites which are called Śānti, Diśā and Mūrtihoma-s. Śāntihoma is to be performed to expiate for the sins that creep in while performing the main rites. The second is done by performing homa using Aghorāstramantra in each of the four directions. Mūrtihoma is to be done by repeating the mantra of the mūrti of the deity concerned or Tatpuruṣamantra. This is dealt with in text 91.33. Text 92 contains the treatment of these three homa-s according to *Bhīmasaṃhitā, Kāraṇāgama, Vīrāgama, Vīratantrasāra,* and *Vīratantra*. Expiation is dealt with in a general manner in 92.5, 92.10, 92.13, and in 92.27 according to the *Kālottarāgama*.

When the liṅga or idol gets worn out or the temple or maṇḍapa gets dilapidated, they require renovation. In the case of the liṅga or idol, apart from carrying out the necessary changes by carving or chiselling, the act of Aṣṭabandhana requires to be done to them. This consists in cementing the space between the pedestal and the liṅga or idol with powdered ingredients of soft cotton, ghee of buffalo, granules of sand, lac, beeswax, resin, decoction of red-ochre, pebbles and jaggery. (For a different list, see *Kāraṇāgama* [*Pūrva*] printed edn., p. 626, śloka-s 3b & 4a). This act may also be undertaken when an image is to be got ready for installation. Texts 13.1 & 111.9 deal with renovation and 13.2 when a new image is to be made. Text 92.1 (*Aṣṭabandhanavidhi*) has much agreement with the treatment of this topic in the *Makuṭa* and *Bimba*. The act of renovation (jīrṇoddhāra) gets treated in the text 92.26 with special reference to Svāyambhuvaliṅga. The procedure for undertaking this is dealt with in verse form by Nigamajñānedeva (1560 A.D.) in his *Jīrṇoddhāradaśaka* (Text 4.2). This applies to the work of renovation in temples.

Text 73.2 deals with the way of worshipping the liṅga for one's own self; this is according the *Aṃśumadāgama*. That a liṅga could be consecrated and installed for personal worship is treated in the text 91.2. Treatment is detailed with citations from works like *Vīratantra* and *Vāruṇapaddhati*.

How the funeral rites are to be performed to an initiated person is treated in texts 91.35, & 91.36.

Śākta works

There are several texts described in this volume which belong to the Śākta group. Preferential worship of the female deity and the practise of the six acts (ṣaṭkarma) made this school distinct from others. The six acts are uccāṭana, māraṇa, vidveṣaṇa, stambhana, vaśya and śānti which mean respectively, depriving a person of his position, killing him, inciting hatred, paralysing, subjugation and destruction. All these serve only destructive purposes.

There are certain standard works which have served as the basis for the growth and development of the Śākta religion and its doctrines. At the outset, it must be said that the *Atharvaveda* is looked upon as the source of the Pratyaṅgirā cult. Pratyaṅgirā is a goddess both of the Kashmir school of Śaivism and the school of the Śākta-s. She is one among the twenty-seven forms of Śakti (see note on 62.1), of frightful appearance, holding several weapons. She rescues her devotees from evil forces. She paralyses the activities of those who do harm to her worshippers. Her mantra (62.1) is taken from the *Atharvaveda*. The mantra-s are scattered in many kāṇḍas like 1, 6, 7 & 9 of this Veda. They are numbered as 48, grouped under nine varga-s in the text 62.6. They are given in the *Prapañcasārasārasaṃgraha* (TSMS. Part II pp. 972-978). The text under reference contains six more śloka-s which are not found in the edn. noticed above. These mantra-s are in the form of prayer for the destruction of the enemies. All are not found in the *Atharvaveda*.

Pratyaṅgirā is treated also as one among the group of nine Kālī-s, the other eight being Kālī, Tārā, Chinnamastā, Bhuvaneśvarī, Mahiṣāsuramardanī, Tripurā, Tvaritā and Durgā.

Text **79.4** gives the Pratyaṅgirāmantra from varga-s 5 to 9 of the *Atharvaveda*; it is different from that contained in the *Makuṭāgama* (IFI. T. 568) where the concerned deity Pratyaṅgirā must be a goddess of Kashmir Śaivism. Text **94.4** contains the first mantra of the second varga.

The Text **79.5** is called *Pratyaṅgirāsūktabrahmavidyā*. This may be taken to mean that the sūkta-s of the *Ṛgveda* are adopted in the *Atharvaveda*. Curiously enough, only one, of the 48 sūkta-s of Pratyaṅgirā, as taken from the *Atharveda*, belongs to the *Ṛgveda* (6.75.19); the word sūkta in the title of this text suggests that the Śākta tradition seeks to claim hoary antiquity by relating these mantra-s with the sūkta-s of the *Ṛgveda*. The word brahmavidyā in the title suggests that the Pratyaṅgirāsūkta is given a high place in Śāktaism on par with the Upaniṣads.

This aspect of the Pratyaṅgirāmantra is further attested by the title *Pratyaṅgirārg-bhāṣya* (**80**). The word ṛc suggests the relation intended for this sūkta with the sūkta of the *Ṛgveda*. This text contains a commentary on the Pratyaṅgirāsūkta in two parts; the first part on six varga-s and the second on the first two varga-s in full and for the third varga up to mantra 45. The ṛc-s are found in the 10th kāṇḍa of Sūkta of the *Atharvaveda* as mantra-s 1 to 32. Paippalāda is stated (fol. 14a) as the commentator for the second part and the name of the commentator for part I is not known (the beginning portion of the commentary is missing).

Kulārṇavatantra is a Śākta text belonging to the Kaula group. *Brahmasiddhānta-paramarahasya* text (**84.10**) is stated to form part of this and is held to contain the most secret doctrines of the Brahmasiddhānta, evidently dealing with the principles of Brahman according to the Kaula tradition. The text **84.10** contains *Tripurāśāntistava*, a stotra in praise of Tripurā, a Śākta deity seeking to appease her wrath. It forms part of the stotra section of *Kulārṇava* (the colophon may also be taken to mean that *Kulārṇavasaṃhitā* itself is *Brahmasiddhāntaparamarahasya*).

The rituals concerned with the worship of Vidyāgaṇeśa get treated in the *Vidyāgaṇeśakalpa* forming part of the *Kaumārasaṃhitā* (**82.3**). This text prescribes the worship of Gaṇeśa as a deity presiding over learning. Uccāṭana and vaśyakaraṇa are dealt with in this text.

Puṇḍarīkapurāṇa is the source for the treatment of the mystic figures and diagrams relating to the deity at Chidambaram. Three texts (**52.6, 52.9, 52.10**) are parts of this work which is clearly Śākta as evident from **52.10**. Text **52.6** (*Arcanācakra*, ch. 16 of the Purāṇa) deals with the worship of the mystic diagrams like Aṣṭacakra, Siddhāntacakra, Pañcacakra and Pāñcabhautikacakra. At the beginning of text **52.9** (*Arcanācakraprayoga*, ch. 4) it is stated that the treatment is based upon *Cidambararahasyakalpa* and *Puṇḍarīkapurāṇa*: the word '*puṇḍarīkapurāṇa*' is qualified by the word '*sūkṣmāgama*' which must mean that the version contained in this Purāṇa follows the *Sūkṣmāgama*. The *Sūkṣmāgama* does not contain this but the principles of treatment in the Āgama could have formed the basis for our text where Cidambaracakra and three kinds of Cidambaramantra get treated. Text 52.10 deals with *Cidambaramahācakraprayogavidhāna* (ch. 16 & 17). Perhaps, text 52.6 is part of this Purāṇa. A number of cakra-s, mantra-s, acts like ākarṣaṇa with mantra, drawing of the Stambhanayantra, Mohanamantra and others get treated here.

Bhuvanādhipatimantrakalpa (30.1) is mentioned as *Bhuvaneśvarīkalpa* (margin of fol. 1a) and *Mantrakalpa* (fol. 31b). It deals in 13 chapters with the propitiation of Bhuvaneśvarī / Bhuvanādhipati.

The text 83.4 (*Dakṣiṇakālīkarpūrastavarāja*) forms part of the *Mahākālasaṃhitā*. This work appears under different names like *Karpūralaharī, Karpūrādiśyāmā* (see Ncc. III pp. 191-193). It could not be traced to the *Mahākālasaṃhitā* (Parts I-III Ganganatha Kendriya Saṃskrta Institute, Allahabad).

Three texts (47.4, 84.1 and 84.3) form part of the *Rājarājeśvarītantra*. Among these, text 47.4 deals with Rājarājeśvarīdhyāna also called Jaganmaṅgalādhyāna. Meditation is to be undertaken on these Dhyānaśloka-s. *Arcanācandrikā* is the topic treated in 84.1 which deals with Nityavidhi portion. The colophon on fol. 48a states the author of the *Arcanācandrikā* as Abhinavaśaṃkarācārya. Rāmabrahmānanda (1600 A.D.) had the title Abhinavaśaṃkara. It is not clear whether Abhinavaśaṃkara is the same as the author of the *Rudrabhāṣya*. The work *Arcanācandrikā* is on the Śākta mode of worshipping Lalitā. The Trailokyamohanakavaca forms part of Ch. 33. (84.3) of the *Rājarājeśvarītantra*; this Kavaca is stated to be in the form of Mahāvidyā.

Rājarakṣāvidhānatantra (79.2) offers the ways and means of ensuring protection to the king. It is in the form of a discourse delivered by Śiva to Pārvatī. Protection to the king is to be done by worshipping Pratyaṅgirā, Mūladurgā, Śāntidurgā, Śūlinī, Kārtavīrya, Tryambaka and Nṛsiṃha (fol. 6a).

Vāmakeśvaratantra is one of the 64 Śāktatantra-s. Nityāṣoḍaśikārṇava and Yoginīhṛdaya are parts of it which is in the form of a discourse delivered by Śiva to Pārvatī. The title Nityāṣoḍaśikārṇava implies that this text explains the 16 manifestations of Śakti. It contains, in five paṭala-s, 400 śloka-s and so is known by the name Catuśśatī. The text 47.11 (*Saubhāgyakavaca* in 9 chapters) forms part of the Nityāṣoḍaśikārṇava. It enjoins a woman to wear this kavaca in order to obtain and retain the love of her husband. The text 84.5 contains the treatment of the same topic.

Text 90.1 contains a brief treatment of the Śrīvidyā and is part of the *Vāmakeśvaratantra*. The text 90.20 (*Yoginīhṛdaya*) forms part of the Nityāṣoḍaśikārṇava and is known also as Nityāhṛdaya and Sundarīhṛdaya; it deals with cakra, mantra and pūjā. The cakra represents the supreme divine power. The aspects of the mantra are bhāvārtha, sampradāyārtha, nigamārtha, kaulikārtha, sarvarahasyārtha and mahātattvārtha. Worship (pūjā) has the parā, parāparā and aparā aspects.

Vīralakṣmītantra deals with Mahiṣāsuramardanīvidyā, one of the nine vidyā-s of the Kaula group. The text 79.1 is the 72nd chapter of this work. Worship of the yantra and āvaraṇa of Mahiṣāsuramardanī are dealt with here. Vīralakṣmī may be taken to be the name of Mahiṣāsuramardanī from the title of this Tantra.

Sāṅkhyāyanatantra is a Śākta work having 36 chapters and is available in print (Allahabad). The text 81 (Ṣaḍvidyāgama) forms part of it; it deals with the six acts of

Śāktaism. A fierce deity called Bagalā is stated to employ them paralysing even Brahmāstra. Mantra, yantra, gāyatrī of this deity and the ways in which the six acts are employed are treated here.

Nikumbhilāyāgakalpa, which is based on the *Atharvaveda*, forms the topic of text 62.5. Here is given Pratyaṅgirākavaca. Nikumbhilā is the name of Bhadrakālī. Worshipper of the deity Pratyaṅgirā following this kalpa becomes invincible.

There are certain independent treatises on the practices of the Śāktas. Text 90.7 deals with the Kaulikasampradāya, the traditions of the Kaula branch of the Śākta religion. *Guhyaratnacintāmaṇi* (16) treats the nyāsa of the deity Śāstṛ. Text 82.4 is one chapter; Gaṇapatimantra in the *Tantrasāra* of Kṛṣṇānanda Bhaṭṭācārya (see edn. Chowkhamba n° 490). Texts 90.9 and 90.11 contain the *Tripurasundarīcakrārcanacandrikā* attributed to Vīraśaṃkara. Text 90.9 has for title Madanakāropaṇa in lieu of Damanakāropaṇa. The story is stated here according to which Madana, cupid, became the Damanaka plant. Text 90.11 contains the *Śāntistava* on the need to practise tranquillity and the Śrīnāthamaṇḍala, the mystic diagram for the worship of Śrīnātha, an early exponent of the cult of Tripurasundarī.

Text 22.3 is *Bālabodha*, a rare and so far unnoticed work of Kāśīnātha, son of Jayarāmabhaṭṭa and grandson of Śivarāmabhaṭṭa. This work is intended by the author to teach the principles of Śāktaism to the uninitiated. As a follower of Dakṣiṇācāra, he condemns the practices of the Vāmācāra school. This text contains 10 chapters called taraṅga-s of which ch. 5 to 9 are missing. This is stated in the text itself. This text is very valuable for the profuse citations from and references to the works of the author's predecessors. Among them, the *Dakṣiṇāmūrticandrikā* and *Vaidikatāntrikādhikāranirṇaya* are the works of the author himself. Jayarāmabhaṭṭa's views on Śaktipūjā are referred to (fol. 3b). *Arṇava, Sārasaṅgraha, Mahākāpilapāñcarātra, Devīyāmala, Tattvasārasaṃhitā, Nṛsiṃhakalpa, Dakṣiṇāmūrtisaṃhitā, Padmavāhinī, Lakṣaṇasaṃgraha, Nārāyaṇīya, Lakṣmīpurāṇa,* and *Kāliyapurāṇa* are a few among the rare works cited. The author refers to Śaṃkarācārya as asmatsampradāyaguru.

Text 82.1 is the Mantrakhaṇḍa of the *Rasaratnākara* of Nityanāthasiddha, son of Pārvatī and Siṃhagupta. The *Rasaratnākara* has five sections (Rasa, Rasendra, Rasāyana, Vādi, Mantra). *Indrajālakautuka* and *Kāmaratnatantra* are among the other works of Nityanāthasiddha. The Mantrakhaṇḍa is in 20 chapters, of which ch. 2 to 20 are almost identical with Siddhanāgārjuna's *Kakṣapuṭa*. This text bears, of course, variations in versions and as such could be taken to be based on Siddhanāgārjuna's *Kakṣapuṭa*. The six Śākta acts receive treatment in this text.

The *Lalitāmañjarī* (85) deals in six chapters with the method of worshipping Śrīcakra. The *Lalitārahasya* (62.8) contains the list of twelve names of Lalitā and calls it rahasya. Text 82.2 (*Śābaracintāmaṇi*) contains the mantra-s for the six Śākta acts. The topics that are treated in the *Rasaratnākara* and *Kakṣapuṭa* are also dealt with here. This text is also called *Mantracintāmaṇi* and *Drāviḍamantracintāmaṇi*. Draviḍas from Cola, Kerala, Karnataka, Andhra and Gurjara are said to be the disciples of Ādinātha, the first-writer of the Tantric school. Nityanātha, whose name is referred to in many contents along with Ādinātha, seems to be identical with the latter; the mantra-s are given in Tamil, Telugu. Malayalam, Kannada and Gujarati Languages. The *Pādasūtrapārāyaṇa* (90.16) forms part of the *Jñānaratnāvalī* (different from the Śaiva text with the same title). It enjoins the Pādasūtrapārāyaṇakrama the recitation of the Pādasūtra to become a Kaula. The Pādasūtra contains 59 śloka-s, depicting the feet of Pārvatī and Śiva as representing through their colour Sakala, Niṣkala, Sakalaniṣkala and Jyotiṣpāda, all representing the Pādukā of these deities.

Siddhāntasārasaṃgraha or *Pañcākṣarasiddhāntasaṃgraha* (52.5) indicates the results that are got by the Pañcākṣaramantra-s of various kinds. The six Śākta acts are shown as related to the mantra-s of Tatpuruṣa, Vāmadeva and other forms of Śiva.

Among the manuals of the Śākta school, the *Śrīvidyānityāhnika* (90.2) gives a brief treatment of the Śākta practices in daily routine. The mantra-s are given according to Dakṣiṇamārga, Paścimamārga and Ogha comprising Divyaugha, Siddhaugha and Mānavaugha. The worship of Bhairava, in this form as Vaṭu, is treated in *Vaṭukapūjā* (84.7).

Kumārīvaṭukasuvāsinīpūjākramavidhāna (90.5) lays down the ways of worshipping a virgin, an unmarried Vedic student and a married woman; these three represent Durgā, Vaṭu a form of Bhairava and Pārvatī respectively. *Kaulikasamayāṣṭakanirūpaṇa* (90.19) gives a list of groups, according to the Kaulamārga, each having eight things connected with the worship of the goddess, for instance, eight qualities of the mind, and eight persons to be worshipped such as Devī, guru, sudhā, vidyā, jyeṣṭhapātra, saṃvid, Yoginī and Bhairava. Text 88.18 (*Tripurasundarīpūjākrama*) gives the method of worshipping Tripurasundarī. Gurumaṇḍalapūjā is also included within this. *Vīragaṇapatividhāna* (82.5) deals with the worship of a fierce form of Gaṇapati; the method is stated to be contained in a work called *Somabhujaṅgavallarī*.

The text 90.3 is *Subhagodayavāsanāpaddhati* by Śivānandayogīndra. The author (18th century) who is hailed as a muni has written the *Śrīsubhagodayastotra* and *Subhagodayavāsanārcanastotra*, both of which are included here. The Śrīcakra is glorified here as the source of all gods and goddesses. It is the eternal abode of Lalitā, called Tripurasundarī, as beauty in all the triple states and as Rājarājeśvarī, empress of all sovereigns. The particular way of worshipping the Śrīcakra here is called Subhagodaya.

The *Pavitrāropaṇakrama* (90.10) of Vīraśaṃkara deals with the acts of expiation in the Śākta system. Its full title is given as *Pratisāṃvatsarikapavitrāropaṇapūjākrama*. Worship of Kumārī and others is enjoined here.

Mantra-s

There are mantra-s, mālāmantra-s and mantra-s of several syllables which form part of the texts in this volume. They are in honour of various deities with names like Svarṇākarṣaṇabhairava mantra, Śāstṛmantra... Mention could be made in particular to the following: The *Mahāvākyamantra* (65.4) contains the Mahāvākya 'tattvamasi' of *Chāndogya Upaniṣat* (6.8.7.). This passage has been raised to the level of mantra but this has nothing to do with any sectarian principle like Śaiva or Śākta. Similar is the case with the *Vandanamahāmantra* (45.3 & 69.5) except for the Tantric beginning. Similarly, text 47.10 is not pro-śaivite as it deals with the Siddhamūlikāmantra. Taking hemp (ganjā) is recommended for the practice of yoga. One's desires are fulfilled by the practice of *Kāmakalāmantra* (84.4). *Cintāmaṇimantra* (51.14) grants the desires of those who propitiate it: removal of evil spirits haunt the lying-in chamber, destruction of poison and other results are stated as obtainable. *Citravidyāmantra* (84.12), cures fever and also grants the desires of those who repeat it. (see also 87.1 fols. 37b-38a). Text 69.27 deals with the mantra and the yantra of Bhāratī (another name of Sarasvatī). *Vyomavyāpimantra* (111.13) one of main Śaiva mantra-s is so called, as it begins with the word vyoman. Its name is also given as Vyomavyāpipadamantra, because it contains 94 words according to one source and 81 words according to others. This is used in initiation and specially padādhvan. (For details, see IFI. Pub. 65 *Mataṅgapārameśvara* and Pub. 18/I *Rauravāgama*). There are mantra-s of Sudarśana and Gopāla which have a Tantric colouring (51.3 and 51.6, 51.7, 51.8). Similar is the case with *Garuḍa mantra* (51.9) and *Jvaraharagovindamantra* (51.10).

Similarly, the Śākta school has mantra-s like *Khaḍgamālāmantra* (47.16), *Śūlinīdigbandhanamālāmantra* (51.12) *Baḍabānalavīrabhadramantra* (51.18) and *Bālāparameśvarīmantra* (51.25). Texts 69.26 & 84.9 contain Bālātripurasundarīmantra and Tripurasundarīmālāmantra respectively. Text 19.1 contains the Dūtīyajanamantra. Dūtikā is the name given to the power of life (prāṇaśakti), as it moves like a messenger from liṅga to image, pitcher to image and so on. There are nine Dūtikā-s enumerated. (See 19.1).

Several yantra-s are prepared and used for worship. They are written or carved on metallic plates with the lines drawn there according to the mantra or the deity concerned and the syllables of the mantra-s written in the ordained places there. Aghorayantra is drawn on fol. 56a of the text 51.28 which gives directions about it. Other texts giving instruction to draw yantra-s are 59.29 (Prāṇayantra), 90.8 (Śrīcakra), 51.8 (Gopālamantrayantra) as well as 51.11 (Rudrakālīdigbandhanayantra) which is a Śākta text. In 51.30 there are directions for drawing the Padmayantra as well as indications of the constellations and zodiac signs for the letters. The method to be adopted is to follow the *Cidambarakalpa* (fol. 58a). Nakṣatracakra, Rāśicakra and others are the yantra-s that are prescribed to obtain the results of worship.

The act of Nyāsa, through which energy of śakti is infused into the liṅga or image (or person), is treated frequently in the texts here. The titles and numbers of this act vary as found in texts 76.2 & 76.4. Aṣṭatriṃśatkalānyāsa is treated in texts like 48.16. Among these, Dūtikānyāsa is elaboratly treated in the text 19.5.

Mudrā-s are hand poses used in the rituals. They are defined and enumerated in the text 69.6. Their details are contained in the text 92.41.

Meditation (dhyāna) is enjoined. The deities to be meditated are numerous. Text 62.3, contains the mantra-s of 15 Śākta deities to be meditated upon. The text 92.2 contains the names of deities and objects too for meditation; IFI. T. 232 enumerates 723 objects, while 92.2 mentions more than 30 objects. The *Naṭarājadhyānakṛti* (98.3) contains a Sanskrit song to be used in dhyāna. Texts 32.9, 49,5 and 49.3 deal with the meditation of Bhairava, Subrahmaṇya and Śiva respectively, *Cintāmaṇiśloka* (84.11) with that of god and goddess at Cidambaram and *Bālādidhyāna* (44.4) with those of Bālā, Devī and Gaṇeśa (see also 47.2). Dhyāna on Pañcadaśākṣarīmantra is enjoined in 32.8 and text 90.14 (*Ṣoḍaśapātranirūpaṇadhyāna*) in 19 śloka-s on Kaula practices enjoins meditation upon 16 vessels used in the rituals. It is not clear whether the author was Śaṃkara or Vīraśaṃkara.

Text 63.1 (*Gāyatrīvidhāna*) contains the treatment of the importance, significance and manner of reciting the Gāyatrī. The author, whose name is not known, seems to have received instructions from one Mādhavāraṇya (fol. 1a) whose identity is not known. *Gāyatrīvarṇadhyāna* (59.21) enjoins meditation upon the syllables constituting the Gāyatrī. The text 92.35 (*Gāyatryādimantra*) gives the Gāyatrīmantra-s of some deities and mantra-s of many deities. Ajapāgāyatrī is dealt with in the text **103.3** which consists in the mere inhalation and exhalation for 21260 times commencing on the morning of a particular day and ending on the next morning without doing anything during this period (This is also called Haṃsagāyatrī, see **34.4**).

Miscellaneous topics

Miscellaneous topics are dealt with in some of the texts described in this volume: list of the forms of Śiva (100.6), Pañcasādākhya, Saptaliṅga and other Tattva-s (92.30), Pañcasādākhya (under the name *Pañcabrahma* 92.21) or *Mahājāla* (91.32): Mahājāla is the ritual to make the departed soul which moves in the air without support enter into a body made of mantra-s: Earth and other elements form the knots of the net which is called Mahāmāyā (see also IFI. T. 507, pp. 357-58 and *Uttarakāmika* 27.135-138). A rare text (*Deśāntaramṛtavidhi*, **91.34**) deals with the funerals of a person dead in a foreign country. The names of the 96 flames of fire are given in text **84.8** and the names and colours of the 7 flames are given in **91.44**. Index of Ācāryābhiṣeka and Śāstṛpratiṣṭhā are given in **12.1** and **48.3** respectively and *Chāyāpuruṣalakṣaṇa* (**99.1**) deals with predictions made by observing the nature of the shadow figure in the sky.

Stotra-s

Many stotra-s are found in the manuscripts described in this volume and sixteen of them are ascribed to the authorship of Śaṃkara. Amongst these, the *Saundaryalaharī* (**47.3**, **93.7**, **110**) is well-known for the Śākta principles developed in it. All others are stotra-s noted for the devotional element.

Mīnākṣīdaṇḍaka (**47.9**) is a stotra in praise of Mīnākṣī composed in the Daṇḍaka type and is a rare text. The *Mūkāmbikāstotra*, (**14.3**) is the work of one Śeṣakavi; it is rare and is in praise of Mūkāmbikā, the deity at Kollūr near Mangalore in Karnataka. To Vyāsa's authorship is attributed the *Viśvanāthāṣṭaka* (**11.2**). The *Viśveśastuti* (**57.2**) is in praise of Śiva, the authors being sages like Vasiṣṭha and others. The Pādukā-s of Tripurasundarī and Guru receive their praise in the *Gurupādukāpañcakastotra* (**90.12**). The *Gurustotra* (**94.1**) is in praise of the spiritual preceptor according to the Śākta system. *Gosāvitrī* (**72.8**) is said to form part of the *Mahābhārata*. Various gods are said to reside in the parts of the body of the cow. *Cidvilāsastotra* (**90.17**) by Amṛtānandanātha (pupil of Puṇyānanda and author of nine works on the Śākta system) describes the activities of the citta, in which the soul shines when tamoguṇa is expelled from it (printed in the *Nityāṣoḍaśikārṇava*). The *Dakṣiṇāmūrtistotra* (**88.14**) is the work of Śaṃkara and has a commentary (**96**) by Svayaṃprakāśānanda (1650 A.D.). Texts **30.3**, **44.4** and **88.2** are one and the same Devīstava, though **44.4** is called *Bālādidhyāna*. *Narasimhastava* (**93.15**) is of unknown authorship and is noteworthy for poetic diction. Each one of the five faces of Śiva gets described in the text *Pañcamukhastotra* (**65.8**). The *Pañcaliṅgastotra* (**93.8**) contains the praise of liṅga-s in Chidambaram, Kālahasti, Tiruvaṇṇāmalai, Jambukeśvara and Kāñcīpuram. *Parvatavardhanīstava* (88.13) contains nine śloka-s in praise of Parvatavardhinī, the goddess at Ramesvaram. The *Atulāstotra* (19.2) and *Atulāṣṭaka* (19.3) are two rare stotra-s in praise of goddess Atulā glorified in the *Anādipuramāhātmya* (95). The latter work contains śloka-s in praise also of Vināyaka, Sarasvatī and Kumāra. The *Ambāstava* (105.1) is in praise of the Mother goddess and is ascribed to Kālidāsa; it is in 32 śloka-s of which we have here śl. 1-6. The *Kālikātrailokyamohanastotra* (83.5) is also found in the same Ms. under the title *Dviṣaddveṣaṇīya* (83.6) The *Kālikāstava* (83.3) in eight śloka-s is in praise of Mahiṣāsuramardinī; it forms part of the *Śivarahasya* and is ascribed to Kālidāsa. The *Gaṅgādharāṣṭaka* (72.7) is a rare work in praise of Śiva holding Gaṅgā. Rare also is the *Gaṇeśastotra* (69.2) composed in the Bhujaṅgaprayāta metre. Similarly the *Maheśvarastuti* (34.5), containing 7 śloka-s in praise of Śiva, is not available anywhere. The same is the case with the *Sadāśivastotra* (7.3), which has 11 śloka-s in praise of Sadāśiva. The *Sītārāmastotra* (7.2) has, besides śloka-s in praise of Rāma and Sītā, some śloka-s which do not seem to form part of the same work. Rare is the *Śivastotra* (72.1) in six śloka-s.

There are 22 works whose titles end with the word kavaca ('armour'). The stotra contained in each is held to be an armour protecting the person reciting this stotra from evils. The Kavaca-s of the Navagraha-s are mostly from the Purāṇa-s except that of Sūrya (59.2) which is from the *Rudrayāmala*. Those of deities like Śiva, Skanda, Pratyaṅgirā, and others are from the Purāṇa-s and Tantric texts. Mention must be made of the Kavaca-s of Garuḍa, Gāyatrī and Mahāgaṇapati (63.5, 59.20 and 94.5). The *Gāyatrīkavaca* is taken from the *Rudrayāmala*, from which *Mahāgaṇapatikavaca* is also taken. The text 83.2, (*Cidambaraśuddhakavaca*) forms part of the *Cidambararahasya*. Texts 62.7 & 84.3 bear the same name *Trailokyamohanakavaca* but are from the *Rudrayāmala* and *Rājarājeśvarītantra* respectively. The *Devīkavaca* (88.5) is identical with the Kavaca in the *Durgāsaptaśatī*.

Nāmāvalī-s

The stotra-s of the deities are available also in Nāmavali-s. The names of the deity concerned are collected in śloka-s forming part of ancient texts. These names are also given separately each in the dative case accompanied by the word namaḥ. In some cases, the names are taken from more than one source. The names are available in groups of 1008, 108 and 18. *Śivasahasranāma* is available in the *Ādityapurāṇa*, *Mahābhārata*, *Padmapurāṇa* and others. Besides, there is *Vedasāraśivasahasranāmāvali* forming part of the *Padmapurāṇa*. *Śivasahasranāma* (36.1) is taken from the *Padmapurāṇa* but it is not traceable to the printed text of this Purāṇa (For texts available with the title *Śivasahasranāma*, see *Rauravāgama* IFI. Pub. No. 18-1 pp. 133-134). *Gaṇeśasahasranāma* is available from many sources such as *Rudrayāmala*, *Gaṇeśopapurāṇa* and others. *Cidambareśvarasahasranāmāvali* is available in texts 33.1 and in 31.4 under the name *Naṭeśasahasranāmāvali*. The *Dakṣiṇāmūrtisahasranāmāvali* (31.2) is different from those in print and Mss. in other libraries. The *Durgāsahasranāmāvali* (6.1) is held to form part of the *Devīrahasyatantra*. The Sahasranāmastotra of Naṭeśvara or Cidambareśvara (52.12) is part of the *Ākāśabhairavakalpa*. Rare is the *Parvatavardhanīsahasranāma* (94.3) which is said to form part of the *Padmapurāṇa* but is not to be found there. Besides the Sahasranāmastotra-s of Viṣṇu, Subrahmaṇya and others, this volume contains nearly nine copies of Sahasranāma-s of Lalitā.

The *Devītriśatīnāmāvali* (9.2) is taken from the *Brahmāṇḍapurāṇa*. This is also called by the name *Lalitātriśatīnāmāvali*. There are several copies of this text under different numbers. *Rudratriśatīnāmāvali* (5.9) is based on the Rudra portion of the *Kṛṣṇayajurvedasaṃhitā* IV. 5.

There are several texts which contain the 108 names of the deities. The *Devyaṣṭottaraśatanāmāvali* has different versions (5.10, 9.1). One text with this name is part of the *Śivarahasya* (27.6); it is based on the stotra included within this work. Text **108.3** with the same title is called *Umāṣṭottaraśatanāmāvali* in GOML. 8852. Śiva has a stotra of this kind in **5.7**. The *Girīśagirijānāmāṣṭottaraśatanāmāvali* (**102**) is based on the stotra in the *Śivarahasya*: 107 names of Gīrīśa (Śiva) and 108 names of Gīrijā (Pārvatī) are given here. Besides the *Cidambaranaṭeśvarāṣṭottaraśatanāmāvali* (**31.3**), there is the *Sammelanāṣṭottaraśatanāmāvali* (**33.2**) wherein the names of God at Chidambaram are used alternately with those of the goddess there. Kṛṣṇa, Rāma, Lakṣmī, Subrahmaṇya, Vighneśvara and Śāstṛ have the nāmastotra-s and nāmāvali-s of this kind. *Śrīvidyāgopālāṣṭottaraśatanāmastotra* (**63.4**) contains the names of Gopāla and Śrī, a name for Gaurī.

There are other texts with a few names of deities. Gaṇapati and Kṛṣṇa have their 12 names in texts **94.11** and **93.14** respectively. The nine planets have their 18 names in the *Navagrahanāmāvali* (**8.3**). 21 names of Skanda are enumerated in **23.5**, a few names of Śiva in texts **23.2** & **100.5**. The *Gītānāmāvali* (**44.5**) contains the names or words glorifying the lord, each name or word prefixed with the word gītā; 61 names are contained here (608-668).

Māhātmya-s

The holy places of Śaivism have their significance, importance and glory recorded in texts called Māhātmya. The *Anādipuramāhātmya* (**95**) gives an account of the place Karivalamvantanallur (Tirunelveli Dt., T. Nadu). Āvignāraṇya is the name of the Anādipura. Āvigna is the name of a tree called Kaḷā in Tamil. This work contains 28 chapters, which form part of the *Brahmāṇḍapurāṇa* (Ch. 1.9), *Brahmakaivartapurāṇa* (Ch. 10.15), *Skandapurāṇa* (Ch. 16-22) and *Bhaviṣyottarapurāṇa* (Ch. 23-28). The Sanskrit text is not available in print but its Tamil rendering is in print (Madurai-Tamil Sangam Power Press, 1919). The *Jayantīpuramāhātmya* (**67**) is in 18 chapters; it is not traceable to the *Skandapurāṇa*, which is mentioned as the source in the colophons (fol. 41b). Jayantī is the name of Tiruchendur in Tirunelveli Dt. in Tamil Nadu. The *Tāmraparṇīmāhātmya* (**68**) forming part of the *Śivapurāṇa* (where it is not found) glorifies the river Tāmraparṇī with the shrines of Śiva and Viṣṇu on its banks; it is said to contain 64 ch. (GOML. D. 2430) but this text has ch. 1-7 and a part of the 8th. The *Puṭārjunakṣetramāhātmya* (**58**) forming part of the *Śivapurāṇa*, is in 20 chapters; it glorifies Puṭārjunakṣetra, (Tirupputaimarudur in the Tirunelveli Dt. of Tamil Nadu). This text is not found in the *Śivapurāṇa* and it is not also available in print. The *Bhūkailāsamāhātmya* (**24**) forming part of the *Bhaviṣyottarapurāṇa*, contains 26 chapters on the glory of Sankaranayinarkoil (Tirunelveli Dt. of Tamil Nadu); Pārvatī with the name Gomatī, sees Viṣṇu in Śiva's form and hence the name of the place as Śaṅkaranayinarkoil. The *Śuklatīrthamāhātmya* (14.1) forms part of the *Brahmakaivartapurāṇa* but is not traceable to this work; it deals in two chapters with a holy place located near Kollāpura (Karṇataka). Śucīndram (Kanyākumarī Dt., Tamil Nadu) is glorified in the *Śucīndrasthalamāhātmya* (71). The *Hālāsyamāhātmya* (56 and 57.1) in 71 chapters forms part of the *Skandapurāṇa* and deals with the 64 sports of Śiva at Madurai. Anyway we find numerous legends on temples ascribed to *Brahmāṇḍa, Brahmakaivarta* and *Skānda*, but not available in their present printed editions. Certain narratives are included in this volume. They are: *Kuśalavopākhyāna* (11.17), *Gaṅgāvataraṇa* (93.6); *Gajendramokṣa* (93.13), *Devīmāhātmya* (35.2) and *Rāmāyaṇamāhātmya* (11.15).

Portions from the *Bhagavadgītā* are grouped to form the *Aṣṭaślokīgītā* (59.15). Verses from the *Bhāgavata* ch. 7 of the 2nd part are collected together in text 93.11. Text 59.14 (*Bhāgavatacatuśślokī*) contains six śloka-s (and not four) from ch. 9, 2nd skandha.

Works on general topics.

Apart from the works which are mostly Śaivite, there are also works which get described in this volume, which deal with other subjects. They are: -*Aghaṣaṣṭi* by Vīḻ nātha (12.5) contains 60 verses on pollution caused by birth or death of persons (printed under the name *Aghapañcaṣaṣṭi*). The *Advaitapañcaratna* in five śloka-s (35.3) is a work of Śaṃkara conveying the essence of the Advaita system. Evils of city life get portrayed in the *Anyāyapañcaka* (11.6) of unknown authorship. Appayadīkṣita's *Ātmārpaṇastuti* (115.1) is a devotional lyric available in print.

The *Kālaprakāśikā* of Narasiṃha (101.1) contains 38 chapters on the fixation of suitable time for household rites, astrological matters, omens and dreams. The *Nyāyaratna* (105.2) is a commentary by Raghunātha, on the *Sāmānyanirukti* of Gadādharabhaṭṭācārya. Śaṃkara's *Bhajagovinda* (36.9) also called *Mohamudgara* is in 31 verses and asks man not to be carried away by attachment to people and property and to devote himself to the worship of Govinda. *Lampāka* (22.1) by Padmanābha is on Praśna and explains how to make astrological calculations; it is incomplete.

Śaṃkara's *Nirvāṇadaśaka* (69.3) and *Nirvāṇaṣaṭka* (69.4, also called *Ātmaṣaṭka*) depict the state of the soul when all impurities are got rid off. The former is also called *Daśaślokī* and the latter *Śivo'hampañcaka*.

Puruṣasūkta, Śrīsūkta, Bhūsūkta, Durgāsūkta, portions from the Brāhmaṇa, Āraṇyaka and Upaniṣat of the Taitirīya recension and a collection of mantra-s called *Mantrasaṃgraha* are described in this volume. *Tripuropaniṣat* (90.15), *Kaivalyopaniṣat* (36.4) *Atharvaśira upaniṣat* (36.3) and the *Kālāgnirudropaniṣat* (36.5) are Śaivite in character. Ms. *103* contains incomplete texts of the *Chandogyopaniṣat* and *Drāhyāyaṇaśrautasūtra*. *Vāmanakārikā* (12.12) is a commentary in verse on the *Khādiragṛhysūtra* (see also IFI. RE. 51503). *Yatidharmaprabodhinī* (99.2, 100.1) deals with the duties of the ascetics.

There are more than sixty texts that deal with the cremonials, rituals of the householders and routine matters with which every body is concerned. Not all of them are of Tantric origin. For instance, *Kūrmaprāyaścitta* (91.28), *Vaiśvadevamantra* (12.9), *Rudrajapa* (48.12) *Varuṇajapa* (59.22) are common to all those who abide by the rules of Smṛti-s. There is no Tantric tinge in them. Śrāddha, Jayādihoma, Aupāsana and other daily rites are enjoined by Bodhāyana; *Nāgapratiṣṭhā* is treated by Bodhāyana (48.4 & 91.22). The *Vātulāgama* too has a treatment of this topic (48.7). *Kṛkalāsapatanaśānti* (91.26) is stated to form part of a text called *Jyotiṣārṇava* (See NCC VII pp. 368-369). This work may be on astrology. The *Gauḷipatanaśānti* (91.27) is stated to have been taken from a work called *Bārhaspatya*, whose identity is not known. Perhaps, it refers to the *Bṛhaspatismṛti* or a work attributed to the authorship of Bṛhaspati. One Śaṅkhanācārya is stated in the text 48.6 to have written the *Sarpaśāntividhi*. Lists of names of Upagraha-s (23.2), oṣadhi (12.11) Tīrtha-s (69.10) are also described in this volume. Text 12.8 (*Rāśigrahanighaṇṭu*) contains the list of the signs of the zodiac and planets.

The *Varmaratna* (42.3) describes the best armour which Śiva gave to Kumāra with directions to defeat Tāraka. Certain remedies for ailments get dealt with briefly in the text 88.17 (*Vaidya*). In the text 66.4 are found 34 Subhāṣitaśloka-s.

There are certain texts in which Tamil words are used either for explanation of the matter in the context or mixed up with Sanskrit. The texts 7.5 & 48.2, which bear the titles *Gauryutsavakrama* and *Dīkṣāpaddhati* (*Kāmika*) respectively, could be cited here. The latter is written in prose.

Some texts are purely in Tamil on Śaivism and other subjects as well. Text 47.20 is a stotra in praise of Devī by Kavirācapaṇṭita. *Dīkṣāvidhi* (47.21) was written by Akattiyanār (Agastya) in Tamil; it treats the attainments of persons in the various signs of zodiac, prāṇāyāma, daśadīkṣā, drawing of designs and worship of Śiva. The text 46.3 (*Ūṭal*) deals with feigned estrangement between Śiva and Pārvatī. *Savuntariyalakarī* (47.19) is the versified rendering of Śaṃkara's *Saundaryalaharī*. *Akastiyar Cūttiram* (47.22) is on the methods of preparing certain medicines like Tāmrabhasma, Nāgabhasma and others.

A few verses from Tamil compositions of Nammāḻvār, Tirumaṅkai Āḻvār and others are found in the text 44.2.

The text 32.3 contains padyam in Telugu in the form of verses.

V. VARADACHARI

ABBREVIATIONS

Adyar.:	Adyar Library and Research Centre (Madras).
Alpha.:	Alphabetical List.
BK.:	Bṛhatstotrakamalākara – Vols. I & II – Nobel Press, Grantha, (Madras).
BR.:	Bṛhatstotraratnākara Nirnayasagar Press, (Bombay), 1965 Vols. I & II.
C°:	company.
col.:	column.
CP.:	Chintadripet, (Madras), Alagappa Mudaliar editor.
DC., Des. cat:	Descriptive Catalogue.
edn.:	edition.
fol., fols.:	folio, folios.
GOML.:	Government Oriental Manuscripts Library, (Madras).
– D.:	Descriptive Catalogue.
– R.:	Triennial catalogue.
GOMS.:	Government Oriental Manuscripts Series, (Madras).
IFI.:	Institut Français d'Indologie, (Pondicherry).
– T.:	Transcript copy.
– RE:	Inventory number.
– Pub.:	Publications de l'Institut Français d'Indologie.
Inc.:	Incomplete.
JASB:	Journal of Asiatic Society of Bengal.
KSS.:	Kasi Sanskrit Series, (Banares).
KSTS.:	Kashmir Series of Texts and Studies.
l.:	line.
L.:	Notices on the Mss. by Rajendralal Mitra.
Lifco.:	Little Flower Company, (Madras).
mms.:	millimetres.
Ms.:	Manuscript.
NCC.:	New Catalogus Catalogorum, Madras University.
NS.:	Nirnaya Sagar Press, (Bombay).
ORI.:	Oriental Research Institute, (Mysore).
p., pp.:	page, pages.
P.:	Paper manuscript.
PL.:	Palmleaf manuscript.
Pub.:	Publication, Published.
RASB.:	Royal Asiatic Society of Bengal.
SIAA.:	South Indian Archaka Association, (Madras).
SVUORI.:	Sri Venkateswara University Oriental Research Institute, (Tirupati).
TSML.:	Tanjore Serfoji Mahārāja Sarasvati Mahal Library.
TSMS.:	Tanjore Serfoji Mahārāja Sarasvati Mahal Series.
VSP.:	Sri Venkateswara Steam Press (Bombay).
VVS.:	Vani Vilas Press, (Srirangam).

1

KĀMIKĀGAMA (PŪRVA-)

Nagaravinyāsa

RE 3106. P.; 33 pp.; 342 × 218 mms; 20 lines; fairly good condition (loose sheets); Devanāgarī; old; origin: Madras.

Chapters 20-31 of the Pūrvakāmikāgama (given here in the colophons as forming parts of the kriyāpāda of the Kāmikāgama). The 31st chapter is incomplete and stops with the first half of śl. 101 (missing 3 and a half śl.); one additional śl. is found in each of the chapters 22 and 31, one half śl. is missing in chapters 23 and 25 and one full śl. in chapter 26.

Pub.: 1. Śivajñānabodha Press, CP., Madras 1901 (Grantha, with Tamil translation,1 to 75 paṭalas). 2. SIAA, Madras 1975 (Nāgarī). 3. SIAA, Madras 1977 (Grantha, with Tamil translation, part I: chapters 1-35).

Contents

1. pp. 1-2: Grāmādilakṣaṇavidhi (20th paṭala); 2. 2-3: Vistārāyāmādilakṣaṇavidhi (21st paṭala); Āyādinirīkṣaṇavidhi (22nd paṭala); 4. 6-8: Nakṣatracakravidhi (23rd paṭala); 5. 8-11: Daṇḍakādividhi (24th paṭala); 6. 11-12: Dvārādimānavidhi (25th paṭala); 7. 13-16: Grāmādidevatāsthāpanavidhi (26th paṭala); 8. 17: Dvijasaṅkhyāvidhi (27th paṭala); 9. 18-20: Vinyāsaviśeṣavidhi (28th paṭala); 10. 20-21: Brahmadevapadādividhi (29th paṭala); 11. 21-23: Grāmādyaṅgasthānavinirṇaya (30th paṭala); 12. 23-33: Garbhanyāsavidhi (31st paṭala).

Beginning

p.1, l.1. vakṣyāmi lakṣaṇaṃ grāmanagaryādeḥ dvijottamāḥ / yathāvadvihitaṃ vāstu na tyajanti hi devatāḥ // tatpīḍāṃ na ca kurvante piśācabrahmarākṣasāḥ / tatra kālaparīkṣādi prāguktavidhinā caret //

Colophons

1. p. 2: iti kāmikākhye mahātantre kriyāpāde grāmādilakṣaṇavidhirnāma viṃśaḥ paṭalaḥ / 2. p. 23: iti śrīkāmikākhye mahātantre kriyāpāde grāmādyaṅgasthānavinirṇayo nāma triṃśaḥ /

End

p. 33, l.9. parivārālayānāntu mūlavadgarbhamācaret / śālānāntu catuṣkoṇeṣvīśadeśe vidhīyatām // mālikāyuktaśālā cet koṇasthānadvitīyake / prathamāvaraṇe vāpi dvitīyāvaraṇe nyaset // sthitvā bahirbahirvīkṣya vāmāvāmau vikalpya ca / antarbahirmukhaṃ rajjuṃ vāstumadhye prayojayet // ālaye maṇṭape caiva nirgamasya pradakṣiṇe / svāmyākhyaraṅgahīnānāṃ śālānāṃ netrabhittike // tadyuktānāṃ ca sarvasya pādamūle niveśayet / athavā madhyabhittau syāt dvārasavye'tha madhyame // vāsasya pañcamasthānāt śālāsu ca gṛheṣu ca /

2

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

(Dīkṣāvidhi and other topics)

RE 3120. PL.; 146 fols.; 188 × 33 mms.; 7 lines; good condition; Grantha; old; ownership; Yemappur Sabhāpati Deśikar (Vide fly leaf); origin: Madras.

Blank folios: 126b, 140b, 146b and 2 leaves at the end.

Folios are numbered in five sections (79, 55, 5, 1 and 6 fols.). The Ms. contains Dīkṣāvidhi (Samaya and Viśeṣa) in full and topics selected from Antyeṣṭi section of the Kriyākramadyotikā. 2nd and 3rd fly-leaves contain Devīpūjāvidhi (inc.) and information about the owner of the Ms. Fol. 139b gives a Śivastotra in Tamil (3 lines).

Pub.: 1. CP., Madras 1926 (Grantha). 2. with Prabhā Commentary, Cidambaram 1927 (do.). 3. SIAA, Madras (with Tamil translation).

Contents

Section I: 1. Fols. 1a-3b: Puṇyāhavācana; 2. 3b-11b: Maṇṭapaśāntividhi; 3. 12a-14a: Mṛtsaṃgrahaṇavidhi; 4. 14a-21b: Aṅkurārpaṇavidhi; 5. 21b-23a: Rakṣā (kautuka) bandhanavidhi; 6. 23a-71a: Samayadīkṣāvidhi; 7. 71a-79b: Samayaviśeṣasaṃskāravidhi.

Section II: 1. Fols. 80a-85b: Cūrṇotsava; 2. 86a-88a: Samayāntyeṣṭi; 3. 88a-89b: Pañcagavya; 4. 89b-99a: Vāstupūjā; 5. 99a-112b: Agnikāryādi; 6. 112b-120a: Mṛtakadīkṣāvidhi; 7. 120a-126b: Viśeṣāntyeṣṭi; 8. 127a-129 (50) b: Sañcayana; 9. 129b -132a: Pāṣāṇasthāpana; 10. 132b-134b: Rudrabali

Section III: Fols. 135a-139b: Durmaraṇaprāyaścitta (inc.)

Section IV: Fol. 140a: Daśadānanāma

Section V: Fols. 141a-146a: Sthālīpāka (Dīkṣāyām)

Beginning

Fol. 1a, l.1. puṇyāhavidhirucyate / ācāryaścet śuklavastrottarīyandhṛtvā devasyāgre udaṅmukho vā bhūtvā sakalīkṛtya hastamātreṇa śālīnāñcaturaśraṃ sthaṇḍilaṃ saṅkalpya tanmadhye padmaṃ vilikhya darbhapuṣpairnidhāya sāmānyārghyeṇa samprokṣya tatra vighneśvarapūjām āvāhanādinaivedyāntaṃ sampūjya saṅkalpya dvādaśāṅgulān darbhadvayaṃ saṅgṛhya ācāryadakṣiṇahastānāmike badhya praṇavena prāṇāyāmatrayaṃ kṛtvā vāmahastena saṃyojya dakṣiṇajānuni parinidhāya śrīśambho bhagavate parameśvarājñāpravartamānasyādyabrahmaṇe dvitīyaparārdhe śvetavarāhakalpe vaivasvatamanvantare kaliyuge...

Colophon

Fol. 79b. iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ samayaviśeṣasaṃskāravidhissamāptaḥ /

End

Fol. 145 (5) a, l.5. vauṣaḍantasaṃhitayā tathaivālabhyāmṛtīkṛtya siddho'yamiti sthaṇḍileśāya nivedya bhāgatrayaṃ vidhāya ātmabhāgaṃ kevalaṃ ghṛtenānyān ghṛtamadhubhyām saṃyojya hṛdā sampūjya śambhukumbhe śivāgnibhyo nivedya dhūpadīpajapāntaṃ sampūjya śeṣaṃ sthālyāmeva vihitātmane saśiṣyāya saṃrakṣya prāyaścittārthamastreṇāṣṭottaraśataṃ hutvā pūrṇāṃ vidhāya śivaṃ vijñāpayet / atha śiṣyapraveśaḥ //

3

KĀMIKĀGAMA (PŪRVA- and UTTARA-)

RE 3980. P.; 551 pp. 342 × 216 mms.; 14-16 lines; good condition; Devanāgarī; 26-7-1953; origin: transcript copy of GOML-D. 5431 (Madras)

This Ms. contains 65 chapters numbered from 1 to 65 and given in the colophons as being chapters 1 to 65 kriyāpāda of the Kāmikāgama; they are in fact the chapers 1 to 64 of the Pūrvakāmikāgama followed by chapter 35 of the Uttarakāmikāgama (Pīṭhapratiṣṭhāvidhi). Some verses are missing and chapters 1-64 of the Pūrvakāmika have 4351 śl. in this Ms. and 4450 in the printed edition (SIAA). Two śl. are found at the beginning in praise of gods and of preceptor who is stated to have lived in Kāñcī.

Pub.: see above n° **1**.

Contents

1. pp.1-17: Tantrāvatāra; 2. 17-41: Mantroddhāra; 3. 42-62: Snānavidhi; 4. 62-121: Arcanāvidhi; 5. 122-132: Arcanāṅgavidhi; 6. 133-143: Naivedyavidhi; 7. 143-149: Kuṇḍalakṣaṇa; 8. 149-164: Agnikāryavidhi; 9. 164-167: Kālavidhi; 10. 167-169: Nimittaparīkṣā; 11. 169-177: Bhūparīkṣāvidhi; 12. 177-178: Praveśabalividhi; 13. 178-180: Bhūparigrahavidhi; 14. 180-184: Karṣaṇavidhi; 15. 184-189: Śaṅkusthāpanavidhi; 16. 189-193: Mānopakaraṇa; 17. 193-208: Padavinyāsavidhi; 18. 209-211: Sūtrakarmādividhi; 19. 212-217: Vāstuvidhi; 20. 218-220: Grāmādilakṣaṇavidhi; 21. 220-221: Vistārāyāmādilakṣaṇavidhi; 22. 221-224: Āyādinirīkṣaṇavidhi; 23. 224-226: Nakṣatracakravidhi; 24. 226-230: Daṇḍakādividhi, Vinyāsavidhi; 25. 230-232: Dvārādimānavidhi; 26. 232-237: Grāmādidevatāsthāpanavidhi; 27. 237-238: Dvijasaṅkhyāvidhi; 28. 239-241: Vinyāsaviśeṣavidhi; 29. 241-243: Brahmadevapadādividhi; 30. 243-246: Grāmādyaṅgasthānanirṇaya; 31. 246-259: Garbhanyāsavidhi; 32. 259-271: Bālasthāpanavidhi; 33. 271-276: Grāmādivinyāsavidhi; 34. 276-280: Vāstuśāntividhi; 35. 280-304: Śālāsāmānyavidhi; 36. 304-309: Ekaśālāvidhi; 37. 309-311: Dviśālāvidhi; 38. 311-317: Sarvatobhadravidhi; 39. 318-322: Vardhamānaśālāvidhi; 40. 322-327: Nandyāvartaśālāvidhi; 41. 327-330: Svastikaśālāvidhi; 42. 330-331: Catuśśālāvidhi; 43. 331-336: Pañcaśālāvidhi; 44. 336-340: Gajādiśālāvidhi; 45. 340-348: Daṇḍamālikā; 46. 348-349: Lāṅgalamālikāvidhi; 47. 349-350: Mālikāmaulikāvidhi; 48. 350-364: Mālikāpadmavidhi; 49. 364-382: Nāgarādivimānabheda; 50. 382-393: Bhūmilambanavidhi; 51. 393-398: Ādyeṣṭakāvidhi; 52. 398-410: Upapīṭhānuṣṭhānavidhi; 53. 410-416: Pādalakṣaṇa; 54. 416-422: Prastaralakṣaṇa; 55. 422-447: Prāsādabhūṣaṇa; 56. 447-448: Kaṇṭhalakṣaṇa; 57. 448-456: Śikharalakṣaṇa; 58. 456-459: Stūpikālakṣaṇa; 59. 459-462: Nāḷādisthāpanalakṣaṇa; 60. 462-482: Ekabhūmyādilakṣaṇa; 61. 483-

485: Mūrdheṣṭakāvidhi; 62. 485-494: Śivaliṅgalakṣaṇa; 63. 494-503: Aṅkurārpaṇavidhi; 64. 503 – 527: Liṅgasthāpana; 65. 527 – 548: Pīṭhapratiṣṭhāvidhi.

Beginning

p. 1, l.1 vande mahāgaṇapatiṃ madanārisūnuṃ vāmorusaṃsthavanitābhujaveṣṭitāṅgam / vallīśapūrvajamabhīṣṭadamāśritānāṃ vāṇīpatipramukhadevagaṇārcitāṅghrim // sākṣātsadāśivapurāt svayameva śambhuḥ bhūtānnarānanugrahītumihāgato yaḥ / nāmnā sadāśiva iti prathito'tra kāñcyām asmadguruṃ namati (?) saumyaguṇaṃ namāmi // 2 // kailāsadakṣine śṛṅge nānāścaryasamanvite / pravṛddhavaṭavṛkṣotthe chāyācchannetivismṛte (vistṛte?) // 3 //

Colophons

1.p.17:iti śrīkāmikākhye mahātantre kriyāpāde tantrāvatārapaṭalaḥ prathamaḥ /
2.p.548: iti śrīkāmikākhye mahātantre kriyāpāde pīṭhapratiṣṭhāvidhirnāma pañcaṣaṣṭitamaḥ paṭalaḥ /

End

p. 547, l.15. caturdinatrayaṃ vāpi dvayamekaṃ ca nityaśaḥ / viśeṣapūjā kartavyā homena ca samanvitā // 162 // pūrvoktairarṇabhiśśāktaiḥ pāyasairhomamācaret / caturthe prathame vātha caṇḍakalpo vidhīyate // 163 // bāṇādau na ca neṣṭassyāt athavā paribhāvyatām / pīṭhasaṃsthāpanasyāpi phalaṃ liṅgapratiṣṭhayā // 164 // samānaṃ kathitaṃ yasmāt pratiṣṭhaikobhayatra ca // 164 1/2 // iti śrīkāmikākhye mahātantre kriyāpāde pīṭhapratiṣṭhāvidhirnāma pañcaṣaṣṭiḥ paṭalaḥ //

4

Texts dealing with installation and renovation

RE 4073. PL.; 97 fols.; 323 × 34 mms.; 7 lines; good condition; Grantha; old; ownership: Śaṅkararāmavādhyār (paper slip pasted on the fly leaf); origin: Tirunelveli.

General contents

1. Fols. 1a-94a: Utsava and Pratiṣṭhā-vidhi; 2. 94b-95b: Jīrṇoddhāradaśaka of Nigamajñānadeva.

Fols. 96a-97a contain a list of materials required for installation.

4.1 UTSAVA- and PRATIṢṬHĀ-VIDHI

This is a manual dealing with festival and installation rituals and referring to several āgamic texts.

Contents

1. Fol. 1a: Kriyāvidhi – table of contents (Fly-leaf); 2. 1a-3a: Utsavakālanirṇaya – contains a detailed account of units of measurements of sruk, etc. and fixation of time.; 3.

3a: Cidambarapañcākṣaramahāmantra; 4. 3: Dhvajadaṇḍanirmāṇa; 5. 4: Śaivabheda; 6. 5a: Śivapūjābheda; 7. 5b: Adhivāsanavidhi; 8. 5b-6a: Cidambarapañcākṣaramahāmantra; 9. 6b-7a: Different kinds of linear measurement; 10. 7a: Different kinds of kuṇḍa; 11. 7b: Bahirdvāradiṅnirdeśa; 12. 8a-9a: Pratiṣṭhopakaraṇa; 13. 9b-17b: Pratiṣṭhā-upakaraṇalakṣaṇa; 14. 18a-19a: Bāṇaliṅgapratiṣṭhāvidhi; 15. 19a-20a: Pañcagavyavidhi; 16. 20a-21a: Pañcāmṛtavidhi; 17. 21a-22a: Vāśtuśāntihomavidhi; 18. 22b-24a: Vāstuśāntiprayoga; 19. 24a-25b: Rakṣoghnahoma; 20. 25b-27a: Rakṣoghnahomaprayoga; 21. 27a -28a: Praveśabali; 22. 28a-29a: Praveśabalipūjāvidhi; 23. 29: Aṣṭabandhanakarmāṅgapraveśabali; 24. 29b-35b: Kalārcana; 25. 35b-37b: Agnikārya and Prāyaścittahoma; 26. 38a: Sruksruvalakṣaṇa; 27. 38b: Nūtanapratiṣṭhāvidhi; 28. 39: Aṣṭavidyeśvaradhyāna; 29. 39b-49b: Agnikāryavidhi; 30. 50a-51b: Pāśupatāstramālāmantra; 31. 51b-53a: Cidambaranaṭarājamahāmantra; 32. 53a-54a: Sthālīpāka; 33. 54a-59b: Adhivāsana; 34. 59b-65b: Nyāsa; 35. 65b: Kumbhābhiṣeka; 36. 65b-71a: Snapanavidhi; 37. 71b-72b: Śītakumbhavidhi; 38. 73a-79b: Yāgamaṇṭaparakṣāmantranāmāni and Homadravya; 39. 80a-84b: Dhvajadaṇḍavidhi; 40. 85: Dravyasaṃgrahaṇa; 41. 86a-87a: Dravyaśuddhi; 42. 87a: Dravyabhāga; 43. 87: Dravyavibhāgavidhi; 44. 87b-90a: Yajamānādivaraṇa; 45. 90a-92a: Ācāryadehaśuddhi; 46. 92: Nityānuṣṭhāna; 47. 93a-94a: Śvānadoṣaprāyaścitta.

Part 12 (Pratiṣṭhopakaraṇa) and 33 (Adhivāsana) are said to be chapters 1 and 16 respectively of the Kāraṇa but are not found in the printed edition of this āgama; parts 17 to 21 are also said to be taken from the Kāraṇa (without precise references to chapters), but they are not found in the printed edition. Part 37 (Śītakumbhavidhi) is referred as the 16th chapter of the Suprabheda which has eventually the same title but there are numerous differences in the contents. Other parts refer to Suprabheda (part 36), Aṃśumat (part 29) and Kāmika (parts 39 and 40) without precise references and are not found in the editions of these āgamas; besides that, we may note other references to Devīkālottara, Makuṭa, Vātula, Vīra, Siddhāntasārāvalī and Svāyambhuva. Certain rites are to be performed according to Bodhāyana (fols. 3b and 48a) and at times in accordance with one's own Gṛhyasūtra (fol. 18a).

The text contains the following mantra-s: – 1. Cidambarapañcākṣaramahāmantra (fols. 3a and 5b); 2. Pāśupatāstramālāmantra (fol. 50a); 3. Cidambaranaṭarājamantra (fol. 51b); 4. Khaḍgarāvaṇamantra (fol. 79a).

Writing is in Maṇipravāla on fols. 67a, 70a and 71a. Two folios bear the same number 22, without affecting the contents. The fly-leaf, containing the table of contents, is separately numbered as 1.

Beginning

Fol. 1, l.1 oṃ / atha utsavakālanirṇayaḥ / citrā viśākhā mūlam ca uttirāṣāḍhameva ca / śraviṣṭhā proṣṭhapāśvinyaḥ kṛttikārdrā punarvasū // medhyeti coktam nakṣatraṃ meṣādi dvādaśeṣvapi / pūrvānhe vipravṛddhissyāt madhyānhe rājavṛddhidam // rātrau viṭśūdravṛddhiṃ syāt dhvajārohaṇakarmaṇi / ūrdhvarāśiṃ śubhaṃ vidyāt tiryagrāśistu madhyamam // adhomukhaṃ syāt adhamaṃ sthirarāśirvidhīyate / kanyāmithunayormīne cāpe caivāpyadhomukham // kulīre tulayor (tulāyāṃ) nakre meṣe cōrdhvamukhaṃ bhavet / vṛścike kaṭake siṃhe vṛṣe tiryaṅmukhaṃ bhavet // yātrālagne naidhano hṛtrikoṇe karmadāruṇe / śukrasaumyārasaurāśiṃ phaṇaścāccakrabhidyate // rajjudaṇḍo yadā kartā putrabhāryārthahāni ca / kendre phaṇapare candre mandāraphaṇavīkṣite // rathacakrannaraṃ hanti rajjubhinnanna saṃśayaḥ / naidhanaṃ – 8, ambu –7, trikoṇaṃ – 5, 9, karma – 10, kendram – 1, 4, 7, 10 – 2, 5, 8, 11 — phaṇāparaṃ, aṭutta lagnam /

Colophons

1. Fol. 9a: iti kāraṇe pratiṣṭhātantre pratiṣṭhopakaraṇannāma prathamaḥ paṭalaḥ /
2. Fol. 85: iti kāmikāgame dravyasaṅgrahaṇavidhiḥ /

End

Fol. 94 (X) a, l.5. gopure mandire cāpi puṇyāhaprokṣaṇaṃ kuru / madyaraktañca māṃsaṃ ca śuklaviṇmūtramedasi / liṅgabere tathā pīṭhe pṛṣṭhe caiva samīpake / eteṣvakeśasañjāte yuddhairvā grahaṇe'pi vā / ajñāte ca bhayenaiva takṣaṇe śuddhimācaret / pūrvoktena vidhānena kārayettu vicakṣaṇaḥ //

4.2 JĪRṆODDHĀRADAŚAKA

by Nigamajñānadeva

This Jīrṇoddhāradaśaka contains ten śloka-s giving the procedure for doing the work of renovation for temples which become dilapidated. The readings in this text differ from those in the printed text. The author is Nigamajñānadeva (c. 1560 A.D.), pupil of Vedajñāna I also known as Nigamajñānadeva of Cidambaram. Pub.: CP. 1905.

Beginning

Fol. 94 (10) b, l.1. śaivakṣetranivāsabhaktaparameśārcādipuṇyāvalīśuddhāntaḥkaraṇo narassvavibhavaṃ kṛtvā tribhāgaṃ budhaḥ / bhāgañcaikamathātmajīvanakṛte vinyasya bhāgadvayaṃ tatpuṇye'hani tāmrapātrasahitaṃ kṛtvā śivāyārpayet // 1 // jīrṇoddhārastridhāyaṃ prathamamabhihitastvālayādestathādyo liṅgādestu dvitīyasstadanu śivatanoberakādestṛtīyaḥ / tatrādyaiḥ saptabhedaḥ punaratha gaditastaddvitīye'ṣṭasaṅkhyā khyātā paścāt tṛtīye śivamatavacanaiṣṣaṭprabhedā krameṇa // 2 //

End

Fol. 95 (III) b, l.2. liṅge svāyambhuvākhye bhavati yadi cirājjīrṇatā tatra doṣo nāstyevoktā tu śāntirbhavati ca vimalasvarṇapaṭṭādibaddhā / kṣantavyāṃśaṃ vihāya ṛṣigaṇasakṛtāmeva jīrṇōddhṛtissyāt pīṭhe tvaṅgādihīne trayavaparabhavenmānuṣe liṅgapīṭhe // 9 // śailaṃ lohajamṛjjadārujamiti khyātañca citrādikaṃ beraṃ jīrṇavibhinnadagdhamṛditaṃ doṣāvahaṃ pūjane / aṅgādiṣvapi duṣṭatā yadi bhavet taddravyajāṃ mānataḥ tacchreṣṭhena tu āgamoktavidhinā kuryāt śubhaprāptaye // 10 // iti jīrṇoddhāradaśakam / aṣṭapuṣpam / arkacampakapunnāganandyāvartañca pāṭalī / bṛhatī karavīrāṇi droṇapuṣpāṇi cārcayet //11 //

5

Stotra-s (Collection of nāmāvali-s)

RE 4074. PL.; 66 fols.; 292 × 28 mms.; 6-8 lines; good condition; Grantha; old; ownership and origin: same as for **4**.
Blank folio: 51b.

The fly-leaf gives the contents of the Ms., indicating the name of the texts along with the number of the folio in which they begin; some folios of the original bundle are missing and three texts mentioned in the fly-leaf are not found in the Ms. (fol. 16: Subrahmaṇyāṣṭottara, fol. 64: Devītriśatī, fol. 72: Devīsahasranāma); fols. 64b-66b contain Sarasvatyaṣṭottaraśatanāmāvali which is not mentioned in the fly-leaf.

General contents

1. Fol. 1a-2b: Gaṇapatyaṣṭottaraśatanāmāvali; 2. 3a-15b: Gaṇapatisahasranāmāvali; 3. 16a-17b: Rāmāṣṭottaraśatanāmāvali; 4. 18a-19b: Subrahmaṇyāṣṭottaraśatanāmāvali; 5. 19b-20b: Śāstraṣṭottaraśatanāmāvali; 6. 21a-35b: Subrahmaṇyasahasranāmāvali; 7. 36a-37b: Śivāṣṭottaraśatanāmāvali; 8. 38a-52b: Śivasahasranāmāvali; 9. 53a-59a: Rudratriśatīnāmāvali; 10. 60a-61b: Devyaṣṭottaraśatanāmāvali; 11. 62a-63b: Sūryāṣṭottaraśatanāmāvali; 12. 64a-65b: Sarasvatyaṣṭottaraśatanāmāvali.

5.1 GAṆAPATYAṢṬOTTARAŚATANĀMĀVALI

This contains the 108 names of Gaṇapati, written on 4 columns.
Pub.: Vrataratnākara – I, Vavilla C°, Madras, 1950

Beginning

Fol. 1a, (col. 1), l.1. gajānanāya namaḥ / gaṇādhyakṣāya namaḥ / vighnarājāya namaḥ / vināyakāya namaḥ / dvaimāturāya namaḥ / dvimukhāya namaḥ / pramukhāya namaḥ /

End

Fol. 2b, (col. 1), l.1. abhīṣṭavaradāya namaḥ / jyotiṣe namaḥ / ākrāntacidacitprabhave namaḥ / kalyāṇagurave namaḥ / unmattaveṣāya namaḥ / parajite namaḥ / samastajagadādhārāya namaḥ / sarvaiśvaryapradāya namaḥ / śrīvighneśvarāya namaḥ / śubhamastu //

5.2 GAṆAPATISAHASRANĀMĀVALI

(Gaṇeśopapurāṇa)

This text contains the 1008 names of Gaṇapati. Writing is on 4-6 columns. The nāmāvali on fol. 3 does not end in namaḥ.

Pub.: 1. BR. I Vavilla Press, Madras, 1927. 2. Śrī Gaṇapatisahasranāmastotra, Lifco, Madras.

This is based on the Vināyakasahasranāma contained in the Āgneyapurāṇa. Vide: GOML. D. 8794.

Beginning

Fol. 3a, (col. 1), l.1. oṃ gaṇeśvarāya / oṃ gaṇakrīḍāya / gaṇanāthāya / gaṇādhipāya / vakratuṇḍāya / gajavaktrāya / ekadaṃṣṭrāya / mahodarāya /

End

Fol. 15b, (col. 4), l.1. devanāyakāya namaḥ / pramathādhipāya namaḥ / śrīmahāgaṇapataye namaḥ / hariḥ oṃ / śubhamastu / gaṇapatisahasranāma sampūrṇam //

5.3 RĀMĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Rāma written on 4-5 cols.
Pub.: 1. BK. II pp. 196-198. 2. Śrīrāmasahasranāmastotra, Lifco, Madras, 1978.

Beginning

Fol. 16 (18) a, (col. 1), l.1. śrīrāmāya / rāmabhadrāya / rāmacandrāya / śāśvatāya / rājīvalocanāya / śrīmate / rājendrāya / raghupuṃgavāya namaḥ / jānakīvallabhāya namaḥ / jaitrāya namaḥ / jitāmitrāya namaḥ / janārdanāya namaḥ / viśvāmitrapriyāya namaḥ / dāntāya namaḥ /

End

Fol. 17 (19) b, (col. 3), l.1. parasmai brahmaṇe namaḥ / parandhāmne namaḥ / saccidānandavigrahāya namaḥ / paraṃjyotiṣe namaḥ / parākāśāya namaḥ / pareśāya namaḥ / parāya namaḥ / sarvadevātmakāya namaḥ / śivāya namaḥ / sītārāmābhyāṃ namaḥ //

5.4 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Subrahmaṇya, written on 4-5 cols.
Pub.: 1. BK. I pp. 65-66. 2. SIAA. (1961). 3. Lifco, Madras.

Beginning

Fol. 18 (20) a, (col. 1), l.1. subrahmaṇyāya namaḥ / skandāya namaḥ / guhāya namaḥ / ṣaṇmukhāya namaḥ / phālanetrasutāya namaḥ / prabhave namaḥ / piṅgalāya namaḥ /

End

Fol. 19 (21) b, (col. 2), l.1. asurānīkamardanāya namaḥ / subrahmaṇyāya namaḥ / guhāya namaḥ / prītāya namaḥ / brahmaṇyāya namaḥ / brāhmaṇapriyāya namaḥ / hariḥ oṃ //

5.5 ŚĀSTRAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Śāstṛdevatā. There is slight difference between this text and the printed edn. Writing is on 5-6 columns.
Pub.: 1. Śrīhariharaputrasahasranāmāvali, Tamil, Lifco, Madras. 2. Śrījayamaṅgalastotra – Part X, Salem, 1968. 3. Śāstrasañjīvini Press, Madras, 1933.

Beginning

Fol. 19 (21) b, (col. 3), 1.1. mahāśāstāya namaḥ / mahādevāya namaḥ / mahādevasutāya namaḥ / avyayāya namaḥ / lokakartre namaḥ / lokahartre namaḥ / parakāyapraveśanāya / trilokarakṣakāya namaḥ /

End

Fol. 20 (22) b, (col. 5), 1.1. prakṛtipuruṣodbhavāya / paragarvaprabhañjanāya namaḥ / prāṇadātre namaḥ / purandarapūjitāya namaḥ / pūrṇapuṣkalāsametahariharaputrāya namaḥ / aṣṭottaraṃ sampūrṇam / hariḥ oṃ//

5.6 SUBRAHMAṆYASAHASRANĀMĀVALI

This text contains the 1000 names of Subrahmaṇya. Writing is on 5-6 columns.
Pub.: Śrīsubrahmaṇyasahasranāmastotra, Lifco, Madras.

Beginning

Fol. 21 (23) a, (col. 1), 1.1. acintyaśaktaye namaḥ / anaghāya namaḥ / akṣobhyāya namaḥ / aparājitāya namaḥ / anāthavatsalāya namaḥ/ amoghāya namaḥ / aśokāya namaḥ /

End

Fol. 35 (37) b, (col. 1), 1.1. kṣitidharāya namaḥ / kṣīṇasaṃrakṣaṇakṣamāya namaḥ / vallīdevanāyakīsametasubrahmaṇyasvāmine namaḥ / subrahmaṇyasahasranāma sampūrṇam / hariḥ oṃ / śubhamastu //

5.7 ŚIVĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Śiva. Writing is on 5 columns.
Pub.: 1. BK. I pp. 211-212. 2. Śrīśivasahasranāmastotra, Lifco, Madras.

Beginning

Fol. 36 (38) a, (col. 1), 1.1. śivāya namaḥ / maheśvarāya namaḥ / śambhave namaḥ / pinākine namaḥ / śaśiśekharāya namaḥ / vāmadevāya namaḥ / virūpākṣāya namaḥ /

End

Fol. 37 (39) b, (col. 2), 1.1. apavargapradāya namaḥ / anantāya namaḥ / tārakāya namaḥ / parameśvarāya namaḥ / śivāṣṭottaraśatanāmārcanaṃ sampūrṇam //

5.8 ŚIVASAHASRANĀMĀVALI
(Ādityapurāṇa and Dīptāgama)

This text contains the 1000 names of Śiva. This is based on the Śivasahasranāma included in the Mānavīyasaṃhitā of Ādityapurāṇa and in the Dīptāgama (see n° 1391). Writing is on 5 columns.

Pub.: Saurapurāṇa (Ānandāśrama Series 18, Poona).

Beginning

Fol. 38 (40) a, (col. 1), l.1. bhavāya namaḥ / śivāya namaḥ / harāya namaḥ / rudrāya namaḥ / mudgalāya namaḥ / puṣkalāya namaḥ / khalāya namaḥ / agragaṇyāya namaḥ / sadācārāya namaḥ /

End

Fol. 52 (54) b, (col. 4), 1.1. sārajñāya namaḥ / sarvatattvāvalambanāya namaḥ / śrīśaṃkareśvarāya namaḥ / śrīsāmbaparameśvarāya namaḥ / śrīmatkarpūrasundarāya namaḥ / śrīmatkamanīyasundarāya namaḥ / hariḥ oṃ / śubhamastu / śivasahasranāma sampūrṇam / hariḥ oṃ / śubhamastu //

5.9 RUDRATRIŚATĪNĀMĀVALI

This text contains 300 names in praise of Rudra in the form of nāmāvali. These names are from the Rudra portion of the Kṛṣṇyajurveda, Taittirīyasaṃhitā, Kāṇḍa IV, praśna 5. Writing is on 4 columns.

Beginning

Fol. 53 (55) a, (col. 1), l.1. namo hiraṇyabāhave namaḥ / senānye namaḥ / diśāñca pataye namaḥ / namo vṛkṣebhyo namaḥ / harikeśebhyo namaḥ / paśūnāṃ pataye namaḥ /

End

Fol. 59 (61) a, (col. 4), l.1. namo vikṣīṇakebhyo namaḥ / namo vicinvatkebhyo namaḥ / namo ānirhatebhyo namaḥ / namo āmīvatkebhyo namaḥ / iti triśatīnama sampūrṇam / śubhamastu //

5.10 DEVYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Devī. Writing is on 4 columns.

Beginning

Fol. 60 (62) a, (col. 1), l.1. oṃ mahāmanonmanyai namaḥ / śaktyai namaḥ / śivaśaktyai namaḥ / śivaṃkaryai namaḥ / icchāśaktikriyāśaktijñānasaktisvarūpiṇyai namaḥ /

End

Fol. 61 (63) b, (col. 3), l.1. parāśaktyai namaḥ / parāparāyai namaḥ / śrīrājarājeśvaryai namaḥ / śrīparadevatāyai bṛhannāyakyai namaḥ / hariḥ oṃ //

5.11 SŪRYĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Sūrya. These are taken from the Sūryāṣṭottaraśatanāmastotra contained in ch. 3 of the Vanaparvan of the Mahābhārata. Writing is on 3 columns.

Pub.: 1. Mhbḥ: N.S Press, Bombay, 1908. 2. BK. II pp. 290-1.

Beginning

Fol. 62 (94) a, (col. 1), l.1. sūryāya namaḥ / aryamṇe namaḥ / bhagāya namaḥ / tvaṣṭre namaḥ / pūṣṇe namaḥ / arkāya namaḥ / savitre namaḥ /

End

Fol. 63 (95) b, (col. 3), l.1. divākarāya namaḥ / lokaprakāśakāya namaḥ / śrīsūryanārāyaṇāya namaḥ / sūryāṣṭottaraṃ sampūrṇam / hariḥ oṃ / śubhamastu //

5.12 SARASVATYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Sarasvatī. Writing is on 3 columns. This differs from the printed versions, e.g., Lifco, Madras.

Beginning

Fol. 64 (96) a, (col. 1), l.1. taruṇādityasaṃkāśāyai namaḥ / sahasranayanojjvalāyai namaḥ / vicitramālyavasanāyai namaḥ / tuhinācalasaṃsthitāyai namaḥ / varadābhayahastāyai namaḥ / revātīranivāsinyai namaḥ //

End

Fol. 66 (98) b, (col. 3), l.1. sarasvatyai namaḥ / mahadaiśvaryapradāyai namaḥ / rājarājeśvaryai namaḥ / sarvārthadāyinyai namaḥ / śabdarūpiṇyai namaḥ / śriyai namaḥ / bindunādasvarūpāyai namaḥ / hariḥ oṃ / śubhamastu //

6

Stotra-s (Nāmāvali-s and Subrahmaṇyakavaca)

RE 4075. PL.; 21 fols.; 209 × 43 mms.; 8-10 lines; good condition; Grantha; old; ownership and origin: same as for **4**.

General Contexts

1. Fols. 1a-16b: Durgāsahasranāmāvali; 2. 17a-18b: Śāstraṣṭottaraśatanāmāvali; 3. 19a-20b: Subrahmaṇyakavaca.

The fly-leaf "a" contains the table of contents.

6.1 DURGĀSAHASRANĀMĀVALI

This contains the 1000 names of Durgā. There are variations in the readings of names here from those in the printed edn. (SIAA). The writing is on 3 cols.

Beginning

Fol. 1 (35) a, (col. 1), l.1. oṃ mahādevyai namaḥ / jaganmātre namaḥ / m(ah)ālakṣmyai namaḥ / śivapriyāyai namaḥ / viṣṇumāyāyai namaḥ / śubhāyai namaḥ / śāntāyai namaḥ /

siddhāyai namaḥ / asiddhāyai namaḥ / sarasvatyai namaḥ / kṣamāyai namaḥ / prabhāyai namaḥ /

End

Fol. 16 (50) b, (col. 3), l.1. sarvamaṅgalasmṛtāyai namaḥ / durgālakṣmīsarasvatyai namaḥ / 108 / hariḥ oṃ / śubham / asmadgurucaraṇāravindābhyāṃ namaḥ / hariḥ oṃ / śubhamastu //

6.2 ŚĀSTRAṢṬOTTARAŚATANĀMĀVALI

Same as n° **5.5**

Beginning

Fol. 17 (50, 1 ?) a, (col. 1), l.1. oṃ mahāśāstre namaḥ / mahādevāya namaḥ / mahādevasutāya namaḥ / avyayāya namaḥ / lokakartre namaḥ / lokahartre namaḥ / parakāyapraveśanāya namaḥ / trilokarakṣakāya namaḥ /

End

Fol. 18 (52, 2 ?) b, (col. 3), l.1. paragarvaprabhañjanāya namaḥ / prāṇadātre namaḥ / purandarapūjitāya namaḥ / pūrṇapuṣkalāsametaśrīhariharaputrāya namaḥ / hariḥ oṃ //

6.3 SUBRAHMAṆYAKAVACA

This text contains Subrahmaṇyakavaca without nyāsa.

Beginning

Fol. 19 (53, 1 ?) a, l.1. skandasya kavacaṃ vakṣye nṛṇāṃ rakṣākaraṃ param / purā pinākinā proktaṃ brahmaṇe'nantaśaktaye // tadahaṃ saṃpravakṣyāmi bhadrante śṛṇu nārada / astu tubhyaṃ mahāpuṇyaṃ sarvakāmaphalapradam //

End

Fol. 20 (54, 2 ?) a, l.8. dviṣaṭbhujaṃ ṣaṇmukhamàmbikāsutaṃ kumāramādityasahasratejasam / vande mayūrāsanamagnisambhavaṃ senānyamadyāhamabhīṣṭasiddhaye // vallīdevanāyakīsametaśrīsubrahmaṇyakavacaṃ samāptam //

7

Fragments dealing with stray rituals and a stotra: Sadāśivadaśaka.

RE 4077. PL.; 58 fols.; 302 × 22-392 × 40 mms.; 4-8 lines; good condition; Grantha; old and recent leaves, in different hands; ownership and origin: same as for 4.
Blank folios: 5b, 18b, 20a, 23b, 40b, 41b, 46 and 57b.

General contents

1. Fols. 1a-4b: Kāraṇa-Prāyaścittavidhi; 2. 6a-18a: Kāmika-Maṇḍapapūjā; 3. 21a-22a: Sadāśivadaśaka; 4. 24a-24b: Yogagauryutsavavidhi; 5. 25a-38b: Gauryutsavakrama; 6. 42a-46a: Skandotsavavidhi; 7. 47a-57a: Kumāratantra-Guhamaṇḍapapūjāvidhi.

The following topics are briefly dealt with:

5a: few lines on Samprokṣaṇavidhi; 19a: Nimittabhojanavidhi; 19b: Dravyāhutimantra; 20b: Kāraṇa (Kedārapūjā); 22a: Prāyaścittavidhi; 23a: note on Pitṛkarma; 39a-40a: note on Śaktimahābalipīṭha; 41a: a family account; 58: Śaktimahābalipīṭhadhyāna with a fragment of Maṇḍapapūjāvidhi.

7.1 PRĀYAŚCITTAVIDHI

Rules for expiation for all sins (fols. 1-3) which are based on Agniveśyagṛhyasūtra (III.12, TSS. n° 144, p. 183) and expiation when vāhana-s fall on the road during festival (fol. 4) which are based on Kāraṇa (Pūrva, ch. 144) are given here in brief.

Beginning

Fol. 1a, l.1. śuklām . . . . śantaye / oṃ bhūḥ . . mama upātta . . . . rthaṃ samasta enonirharaṇārthaṃ śakalahomaṃ kariṣye / ullikhya avokṣya oṃ bhūrbhuvassuvaromityagniṃ pratiṣṭhāpya prajvālya . . .

End

Fol. 4 (1?) b, l.5. maṇḍapapūjāprakāreṇa navakaṃ śāntihomakam paryagnikaraṇaṃ caiva vāstuśāntiñca kārayet / tasmāt sarvaprayatnena śīghrañcaiva tu buddhimān // iti kāraṇe prāyaścittavidhiḥ //

7.2 MAṆḌAPAPŪJĀ

Rules for worshipping the pavilion where the deity is to be brought in later for worship, ablution and others. The treatment given here shows that this is a manual based on the Kāmikāgama. (see Uttarakāmikāgama ch. 144).

Contents

1. Fols. 6a-10b: Vighneśādipūjā; 2. 10b-11a: Gajāṣṭakarma; 3. 11a-18: Kumbhe āvāhanam.

Beginning

Fol. 6 (1) a, l.1. vighneśvarapūjā / saṅkalpam / yāgamaṇṭapapūjāṃ kariṣye / tadaṅgaṃ puṇyāhaṃ kariṣye / iti saṅkalpya sāmānyārghyaṃ kuryāt / sakalīkṛtya indrapāvakayormadhye sūryakumbhaṃ pūjayet / dhyānam / sauraṃ kuṅkumasaṅkāśaṃ varahastāmbujadvayaṃ / abhayaṃ varadopetaṃ sarvābharaṇabhūṣitam / iti dhyātvā //

End

Fol. 18 (13) a, l.2. śaṅkhacakradharaṃ devaṃ śyāmapītāmbaraṃ harim / śrībhūmisahitaṃ devaṃ tatra viṣṇuṃ samāśraye // oṃ hāṃ viṣṇugurave namaḥ // 6 // caturmukhaṃ caturbāhuṃ kamaṇḍalvakṣadhāriṇam / raktavarṇaṃ jaṭāyuktannatvā brahmāṇamāśraye / oṃ hāṃ brahmagurave namaḥ // 7 // iti saptagurūn pādyādibhirabhyarcya dhūpadīpaṃ dattvā / iti kāmike maṇṭapapūjāvidhiḥ samāptaḥ //

7.3

SADĀŚIVADAŚAKA

The text of this stotra in praise of Sadāśiva contains eleven verses and not ten as told in the title; it is followed by an extract on Samprokṣaṇa according to the Kāraṇa (fol. 22).

Beginning

Fol. 21 a, 1.1. daśavaktrasunetrāḍhyaṃ pañcaśīrṣasamanvitam / daśahastaṃ śubhākāraṃ mahādevamahaṃ bhaje // 1 // oṃ hāṃ mahādevāya namaḥ / śūlahastadharaṃ devaṃ śivaṃ sundaralocanam / akṣamālādharaṃ vyāghraṃ (?) haste ḍamarusaṃyutam // 2 //

End

Fol. 21b, 1.4. devaṃ devaṃ sudehāḍhyaṃ varadābhayapāṇinam / bhaktānāṃ phaladaṃ śreṣṭhaṃ kālakālamahaṃ bhaje // 9 // bhavaṃ sarvārthadaṃ śāntaṃ putrapautraphalapradam / arthapuṣṭikaraṃ devaṃ tannamāmi maheśvaram // udbhavaṃ śāntavadanaṃ nīlālakavirājitam / prasannavadanandeveśaṃ tannamāmi sadāśivam // 11 //

7.4

YOGAGAURYUTSAVAVIDHI

This text gives in brief the way of conducting the festival of Gaurī. The word "yoga" prefixed to the name of the goddess means that she has been installed with Śiva (see Raurava kriyāpāda 31.1-4).

Beginning

Fol. 24a, 1.1. atha vakṣye viśeṣeṇa gauryutsavavidhiṃ śṛṇu / dakṣiṇāyanakāle tu kṛṣṇapakṣe śubhe dine / śubhavārādyaśvinyām ekādaśadinaṃ bhavet // pāṇigrahaṇañcaiva uttamantu vidhikramam /

End

Fol. 24b, 1.5. aṅkurantu visarjitā / caṇḍayāgaṃ tathā kṛtvā samprokṣaṇamācaret / rakṣāyajana(m)visarjyātha pālikāvisarjanaṃ tathā m( )abhyaṅgaṃ snānamākṛtv(y)ā(a) ācāryadakṣiṇaissaha // iti yogagauryutsavavidhissamāptaḥ //

7.5

GAURYUTSAVAKRAMA

This text which deals with the festival of Gaurī, is, according to the colophon (fol. 38b), part of the Kāraṇāgama. However, it appears to be only a manual based on the Kāraṇāgama. There are references to musical time (tāla), dance and musical renderings. This topic gets a general treatment in the Aṃśumadāgama (IFI. T.4, 158 and 273) and in the Ajita (IFI. T. 495). Tamil expressions are found used in fols. 32a-33b.

Contents

1. Fol. 25: Rakṣābandhanavidhi; 2. 25b-26a: Vāstupūjāvidhi; 3. 26a-28b: Dhvajārohaṇavidhi; 4. 28b-31a: Āvāhanabali; 5. 31: Utsavabali; 6. 31b-37b: Pratidinotsava; 7. 37b-38b: Dhvajāvarohaṇavidhi.

Beginning

Fol. 25 (1) a, l.1. brāhmaṇā gurutā (?) nujñā vināyakapūjai / saṃkalpaṃ – vighneśvarasya guḷaṃ nāḷikeraṃ kadalīphalaṃ tāmbūlaṃ nivedya vighneśvaraṃ prārthya dhyānam / skandāgraja gaṇādhīśa devyā vallabhayā saha / devyā(yā)gaḥ pravṛtto'yaṃ nirvighna tvaṃ prasīda me /

End

Fol. 38 (14) b, l.1. ityantaṃ baliṃ dattvā pādau prakṣālya ālayaṃ praveśayet / maheśvaramaheśvarīṃ pādyopacāraṃ kuryāt / iti maunabalissamāptaḥ // prātaḥkāle uṣaḥpūjāṃ ekasandhī (?) kṛtvā punaḥ pūrā karmārambhayet / iti kāraṇāgame gauryutsavakramaḥ samāptaḥ //

7.6 SKANDOTSAVAVIDHI

This text deals with the festival of Skanda. According to the colophon on fol. 46a, iti skanda utsavavidhissamāptaḥ kāraṇāgame, the treatment in this text is based on the Kāraṇāgama. The word Kumāratantra is written on the margin of fol. 42a. Mention of Kāraṇāgama at the end of the last sentence instead of the word, iti, does not seem to convey categorically that this is based on the Kāraṇāgama. Nor does the word Kumāratantra written on fol. 42a in the margin can be seriously taken note of as indicative of the treatment being based on the Kumāratantra. Besides, the brief treatment given here for this subject does not indicate that the treatment is taken from the Kumāratantra. Vide: IFI. T. 472. The Kāraṇāgama too does not contain the treatment of this topic.

A sort of justification may be had from the following passage in the Kumāratantra for the mention of both the Kumāratantra and the Kāraṇāgama in this text: kāraṇākhyaṃ mahātantraṃ granthakoṭipravistaram / brahmaṇe yat purā proktaṃ tvayā sarvavidā mudā // tasmin tantre samākhyātaṃ kaumārantantramīśvara / tat tantramakhilaṃ deva vistareṇa vada probho // (Kumāratantra 1. 7b-9a). This, however, cannot be the case, as the Kumāratantra is not known from any other source to have been included within the Kāraṇāgama. At most, this text can be taken to be a manual. Two topics with the names Subrahmaṇyārcana and Vallīdevasenārcana are treated here in fols. 44-45b respectively. Except for brief references to the kinds of festivals, the conduct of the festival does not get any treatment worth the name.

Beginning

Fol. 42 (1)a, margin: kumāratantrakam utsavavidhikramam. l.1. atha vakṣye viśeṣeṇa skandotsavasya vidhiṃ śṛṇu / pratiṣṭhotsavatantrāṇā(m) (?) ādiśaivena pūjayet / tasmātsarvaprayatnena subrahmaṇyamupāsmahe / śrīvallīdevasenābhyāṃ subrahmaṇyasya mahat param / sarvapāpaharaṃ puṇyaṃ sarvadoṣanivāraṇam / sarvarakṣārthamidaṃ puṇyaṃ sarvakāryaṃ jayaṃ bhavet /

End

Fol. 46 (5)a, l.2. sarveṣāṃ bhaktajanānāñca bhasmatāmbūlameva ca / ityuktaprakāreṇa etaddinaṃ samācaret / cūrṇotsavaṃ kuryāt / rakṣābandhanaṃ visarjayet // iti skandotsavavidhissamāptaḥ // kāraṇāgame // śubhamastu //

7.7 GUHAMAṆḌAPAPŪJĀVIDHI

(Kumāratantra)

This text contains a brief treatment of the procedure to offer worship to the maṇḍapa of Guha (Kumāra).

Contents

1. Fol. 47a-52a: Dvārapūjā; 2. 52a-53a: Guhāvāhana; 3. 53: Kumbhasthāpana; 4. 53b-54b: Lokapālapūjana; 5. 54b-56b: Pāśupatāstrapūjana; 6. 56: Āvaraṇapūjā; 7. 57a: Adhivāsanadravyasaṃgrahaṇa.

The colophon (fol. 57a) refers to this text as forming part of the Kumāratantra in which Śiva explains the principles to Kauśika (Kauśikapraśna). Kumāratantra is one of the three upāgama-s of the main Lalitāgama. The text that we have here is not found in its two versions available in print: the Kauśikapraśna or Kumāratantra (C.P. 1st.ed.1916 (Grantha), SIAA. 2nd.ed.1974) and the Kaumārasaṃhitā (SIAA.1974) which is narrated by Śiva to Brahmā. We have in our collection one more version of the Kumāratantra which is narrated by Śiva to Devī (IFI. T. 227 copied from the palm-leaf Ms. of Tiruvadudurai Adhinam). By tradition we hear that there is one more version of this upāgama which is narrated by Śiva to Sanatkumāra (Sanatkumārapraśna) but so far we have no evidence of it.

Beginning

Fol. 47 (1) a, l.1. skandasyaiśānyadigbhāge pūrve vā pāvake'pi vā / maṇḍapaṃ kalpayet tatra śāstradṛṣṭena vartmanā / ravirudrakakubrandhravasudhāturasabhūtakarake(ge)he pādaraviṣoḍaśa navo nava padā syāt / madhyanavavedisaha trīṇi padamadhye kuṇḍanava pañcaśivamaṇḍapavidhānam /

End

Fol. 57 (11) a, l.1. kuṇḍasamīpaṃ gatvā adhivāsanārthaṃ pradhānadravyādīn saṃgrāhayet / paścāt ghṛtaṃ navamṛdbhāṇḍe saṃgrāhayet / paścāt sakalīkṛtya pūrvasaṃsthāpitaiḥ tatra vaktrordhvaṃ nidhāya oṃ hāṃ kalāmayamaṇḍapāya namaḥ iti kalāmayamaṇḍapaṃ dhyātvā // iti maṇḍapapūjāvidhissamāptaḥ // iti kumāratantre kauśikapraśne mahāsaṃhitāyāṃ maṇḍapapūjā samāptā // śrīmate puruṣottamāya gurubhyo namo namaḥ //

8

Texts dealing with Navagraha worship and other topics.

RE 4079. Pl., 23 fols.; 300 × 28-392 × 34 mms.; 6-9 lines; good condition (some leaves broken at the edges); Grantha and Tamil (writing is in a different hand in fols. 14-16); old; ownership: Vedanārāyaṇavādhyār (slip pasted on the fly-leaf); origin: same as for **4**.

Blank folio: 23b.

General Contents

1. Fols. 1a-7b: Navagrahapūjāvidhi; 2. 8a-10b: Navagrahāvaraṇamantra; 3. 11: Navagrahanāmāvali; 4. 12a-13b: Tāmraparṇītīrthaghaṭṭa; 5. 14a-16b: Sarpaśāntyādimantra; 6. 17a-23a: Gṛhanirmāṇādiviṣaya.

Fol. 20a contains a horoscope.

8.1 NAVAGRAHAPŪJĀVIDHI

This text contains the ritual for the worship of the Nine Planets; it agrees with GOML. Ms.D.8639 at the commencing portion.

Contents

1. Fol. 1: Ādityapūjā; 2. 1b-2b: Aṅgārakapūjā; 3. 2b-3a: Śukrapūjā; 4. 3b-4a: Somapūjā; 5. 4: Budhapūjā; 6. 4b-5b: Bṛhaspatipūjā; 7. 5b-6a: Śanaiścarapūjā; 8. 6: Rāhupūjā; 9. 6b-7b: Ketupūjā.

Beginning

Fol. 1a, 1.1. āsatyenetyasya mantrasya hiraṇyastūpaṛṣiḥ / tṛṣṭupchandaḥ / ādityo devatā / aṃ bījam / iṃ śaktiḥ / uṃ kīlakam / āditya . . . rādhane viniyogaḥ / āmityādiṣaḍaṅganyāsaḥ /

End

Fol. 7b, 1.4. ityaśvinoḥ pūjā / anantaram āyurdevatādipūjā / indrādidevatānāṃ tattanmantreṇa pūjā / uduttamamiti kumbhe varuṇapūjā //

8.2 NAVAGRAHĀVARAṆAMANTRA

This text gives the mantra-s for the worship of the Nine Planets together with the secondary deities to be worshipped around them (āvaraṇa).

Beginning

Fol. 8 (9) a, (col. 1), 1.1. kīrtyai namaḥ / lakṣmyai namaḥ / dhṛtyai namaḥ / śāntyai namaḥ / kṣāntyai namaḥ / haṃsyai namaḥ / medhāyai namaḥ / vidyāyai namaḥ /

End

Fol. 10b, (col. 4), l.1. kālatāpanikāyai namaḥ / suśobhanāyai namaḥ / sarvajñāyai namaḥ / saptamāvaraṇa namaḥ / ketvāvaraṇaṃ samāptam // ādityādinavagrahadevatānām āvaraṇapūjā samāptā //

8.3 NAVAGRAHANĀMĀVALI

This text contains 18 names for each of the planets (except those of Rāhu and Ketu) to be recited during worship. Writing is on 7 cols. This is different from Tanjore Ms. 19231 and from the text printed in Vratacūḍāmaṇi (pp. 291-292), Madras 1905 (Grantha).

Beginning

Fol. 11a, (col. 1), l.1. tejomūrtaye namaḥ / jagatpataye namaḥ / .. ṇkarāya namaḥ / śāntāya namaḥ / . . sāya namaḥ / . . . rdhāya namaḥ / dityāya namaḥ /

End

Fol. 11b, (col. 7), l.1. .... śanaiścarāya namaḥ / mandāya namaḥ / chāyāhṛdayānada . . . mārtāṇḍajāya namaḥ / sauraye namaḥ / pātaṅgine namaḥ / grahanāyakāya namaḥ //

8.4 TĀMRAPARṆĪTĪRTHAGHAṬṬA

(Śivapurāṇa)

This text contains the names of sites in the Tāmraparṇī river in Tirunelveli Dt. of Tamil Nādu which are considered holy for taking bath. In the colophon, it is said that this text forms part of ch. 56 of the Śivapurāṇa but it is not available in the printed editions of Śivapurāṇa. Fol. 13b contains some astrological calculations also. There are some Tamil words in the text. Writing is on 8-9 columns.

Beginning

Fol. 12a, (col. 1), l.1. jyotimaṇitīrtham / vainākatīrtham / nāradatīrtham / pañcavāraṇatīrtham / vāruṇatīrtham / triveṇīsaṃgamatīrtham / tumburutīrtham / kīḻpuram /

End

Fol. 13b, (col. 1), l.1. itukaḷ mukkiyamākatīrtham / itil adhyāyattil uḷḷapaṭikkuttīrtham samāptam / iti śrīmatśaivapurāṇe tāmraparṇīmāhātmye ṣaṭpañcāśo'dhyāyaḥ //

8.5 SARPAŚĀNTYĀDIMANTRA

This text contains certain mantra-s for the removal of the accumulated bad effects of previous deeds, such as killing a serpent and mantra-s for Mahālayatarpaṇa and for Mṛtyuñjayahoma. Writing is on 2 columns on fol. 16b.

Beginning

Fol. 14a, l.1. sarpaśāntihomamantrāḥ / bṛhattadā vasudhāṃ prāpya yāṃ puruṣādhamāt / nivārya pūrvajandoṣaṃ jīvaputrañca dāpaya svāhā //

End

Fol. 16b, (col. 2), l.1. candrarāhuprayuktaghrā(graha)ṇīmehavātādisarvarogān nivāraya nivāraya tām mṛtyoḥ pālaya pālaya rogavimuktavatīm āyussukhabhartṛsutavatīṃ kuru kuru mahādevāya namaḥ //

8.6 GṚHANIRMĀṆĀDIVIṢAYA

This text contains treatment on the nature of the ground to be chosen for building the house, and fixation of the proper time for it. Incidentally, there is much detail on the positions of the planets and stars influencing human activities. Few passages are in Tamil. Writing is on 2-3 columns on fol. 21.

Beginning

Fol. 17a, l.1. itil ōrācāramum ṣaṭvitapporuttamum kiṇattuppāccaluṃ yirukkiratu / vedamunivahnirasabāṇanavavidyā / bhānudaśa aṣṭarūḍusāgaravikāram /

End

Fol. 23a, l.3 raviśaśikujarāhujīvamandajñaketubhṛguja iti navānāṃ kṛttikādikrameṇa (?) tanunayasinajāyatoyadhanyāsaṭosau nara iti vidurābdān bhāskarādikrameṇa // (?)

9

Stotra-s

RE 4082. PL.; 12 fols.; 170 × 36-200 × 28 mms.; 5-13 lines; good condition; Grantha; 1030 Rākṣasa citrā 18=29-4-1855 (vide fly-leaf and fol. 10b); scribe: Varadarāja Josyer (vide fly-leaf); ownership and origin: same as for **8**.

General Contents

1. Fols. 1a-3a: Devyaṣṭottaraśatanāmāvali; 2. 3b-10b: Devītriśatīnāmāvali; 3. 11a-12b: Sarasvatyaṣṭottaraśatanāmāvali.

9.1 DEVYAṢṬOTTARAŚATANĀMĀVALI

This contains the 108 names of Devî. The writing is on 2 columns. This is almost similar to Umāṣṭottaraśatanāmāvali of GOML. D. 8852 and D. 9136 but different from n° **5.10**. Right edge is slightly broken.

Beginning

Fol. 1a, (col. 1), l.1. oṃ umāyai namaḥ / mahāsammohinyai namaḥ / devyai namaḥ / sundaryai namaḥ / bhuvaneśvaryai namaḥ / ekākṣaryai namaḥ / parabrahmaṇyai namaḥ / sthūlasūkṣmarūpiṇyai namaḥ / ekarūpiṇyai namaḥ / mahārūpiṇyai namaḥ / ekāṅgyai namaḥ /

End

Fol. 3a, (col. 2), l.1. hṛllekhāyai namaḥ / pararūpiṇyai namaḥ / mahāmāyāyai namaḥ / mahājñāninyai namaḥ / manasvinyai namaḥ / trailokyajananyai namaḥ / devyai namaḥ / śailendranāyakyai namaḥ / śrībālāmbikāyai namaḥ / rājarājeśvaryai namaḥ / devī arcanai //

9.2 DEVĪTRIŚATĪNĀMĀVALI

(Brahmāṇḍapurāṇa)

This text contains 300 names of Devītriśatīnāmāvali which is also called Lalitātriśatīnāmāvali (see NCC, IX p. 134 and GOML. D. 9126; Pub.: V.V.S.). Ten more names are added beyond the colophon: they pertain to Durgāṣṭottaraśatanāmāvali. Writing is on 2 columns.

Beginning

Fol. 3b, (col. 1), l.1. oṃ kakārarūpāyai namaḥ / oṃ kalyāṇyai namaḥ / oṃ kalyāṇaguṇaśālinyai namaḥ / oṃ kalyāṇaśailanilayāyai namaḥ / oṃ kamanīyāyai namaḥ / oṃ kalāvatyai namaḥ / oṃ kamalākṣyai namaḥ / oṃ kalmaṣaghnyai namaḥ / oṃ karuṇāmṛtasāgarāyai namaḥ / oṃ kadambakānanāvāsāyai namaḥ / oṃ kadambakusumapriyāyai namaḥ /

End

Fol. 10b, col. 1 last line: iti triśatināmārcanaṃ saṃpūraṇam: (col. 2), l.1. hṛllekhāyai namaḥ / gaganāyai namaḥ / raktāyai namaḥ / mahocchuṣmāyai namaḥ / varālikāyai namaḥ / icchāśaktyai namaḥ / jñānaśaktyai namaḥ / kriyāśaktyai namaḥ / durgāyai namaḥ / paradevatāyai namaḥ / 1030 varu rākṣasa varṣa cit mā 18. //

9.3 SARASVATYAṢṬOTTARAŚATANĀMĀVALI

This text contains only 65 names. This has no agreement with the Mss. having the same title belonging to GOML. (D. 9330-2) and Tanjore Library (No. 20571). Writing is in 3 columns.

Beginning

Fol. 11 (6) a, (col. 1), l.1. vāgdevyai namaḥ / śāradāyai namaḥ / māyāyai namaḥ / nādarūpiṇyai namaḥ / yaśasvinyai namaḥ / svādhīnavallabhāyai namaḥ /

End

Fol. 12 (7) b, (col. 2), l.4. sarvacaitanyarūpiṇyai namaḥ / sarvajñānaprabodhinyai namaḥ / vipravākyasvarūpiṇyai namaḥ / vāsavārcitāyai namaḥ / vāṅmayyai namaḥ / śubhravastrottarīyāyai namaḥ / viriñcipatnyai namaḥ / tuṣārakāraṇābhāyai namaḥ /

10

Texts dealing with rituals
(mainly according to Bodhāyana)

RE 4090. PL.; 46 fols.; 360 × 28 mms.; 5-6 lines; good condition; grantha; 1077 (Kollam year ?) Māci 12 (23-2-1902) (fol. 42b); scribe: Mahādevan (see fol. 426); owership and origin: same as **8**.

Blank folio: 15b.

General Contents

1. Fol. 1a-15a: Jayādihoma; 2. 16a-17a: Puṇyāha; 3. 17a-22a: Aupāsana; 4. 22a-42b: Śrāddhaprayoga; 5. 43a-44b: Sāmbaparameśvaraprāṇapratiṣṭhā; 6. 45a-46b: Samitsamāropaṇādi.

Fly-leaf contains Jayādihomakārikā.

10.1

JAYĀDIHOMA
(Bodhāyana)

This text deals with Jayādihoma, to be performed during Śrāddha following the rules laid down by Bodhāyana. Though the colophon reads that the text contains Puṇyāhavācana, it is not found in it. The fly-leaf contains the Jayādikārikā (brief order of the Jayādimantra).

Beginning

Fol. 1a, l.1. etatkarmasamṛddhyarthaṃ jayāti(di)homaṃ kariṣye / cittañca svahā / cittāyedam / cittiśca svāhā / cityā idam / ākūtañca svāhā /

End

Fol. 15a, l.3. brahmodvāsanam / agnyupasthānam / yatte agne te + harasvī bhūyāsam / mayi medhāṃ + bhrājo dadhātu / agnaye namaḥ / mantrahīnaṃ + param / namaskāraḥ / abhivādaye / rakṣā / brahmārpaṇam / śubhamastu / hariḥ oṃ / bodhāyanaśrāddhapuṇyāhavācanaṃ jayāti(di) samāptam //

10.2

PUṆYĀHA
(Bodhāyana)

This text deals with Puṇyāhavācana (ceremony wishing an auspicious day) which is to be done according to the rules of Bodhāyana.

Beginning

Fol. 16a, l.1. gaṇapatipūjāṃ kṛtvā puṇyāhaṃ kuryāt / bhavadbhiranujñātaḥ puṇyāhaṃ vācayiṣye / oṃ vācyatām / omāpaḥ / śivāpassantu / oṃ gandhāḥ / sugandhāḥ pāntu /

End

Fol. 17a, l.1. agnisūryaprajāpatayaḥ prīyantām / prīyantāmagnisūryaprajāpatayaḥ puṇyāhakālo vācyatām / āpo hi ṣṭhā + ca naḥ / yacciddhite + . . saḥ / hiraṇya + śāntiḥ //

10.3

AUPĀSANA

(Bodhāyana)

This text deals with Aupāsana which is to be performed according to the rules of Bodhāyana. Aupāsana is a domestic ritual which a householder is to perform in the morning and evening by offering oblations into the holy fire.

Beginning

Fol. 17a, l.3. gaṇapatipūjāṃ kṛtvā / śuklāṃ + śāntaye / oṃ bhūḥ / śubhe śobhane + śubhatithau nama + rtham / anayā mama dharmapatnyā saha dvādaśāhavidhinā prāyaścittānekakālavicchinnaupāsanāgnisandhānaṃ kariṣye /

End

Fol. 22a, l.1. mayi medhāṃ + bhrājo dadhātu / agnaye namaḥ / mantrahīnaṃ + param / namaskṛtvā / abhivadet / ācamya / bṛhatsāmeti rakṣāṃ kṛtvā / brahmārpaṇaṃ kuryāt / bodhāyanaupāsanaṃ samāptam //

10.4

ŚRĀDDHAPRAYOGA

(Bodhāyana)

This text contains the procedure for performing the annual śrāddha ceremony in honour of the manes following the rules of Bodhāyana.

Beginning

Fol. 22a, l.3. hariḥ oṃ / viśvebhyo devebhyo namaḥ / prācīnāvītī / pitṛpitāmahaprapitāmahebhyo namaḥ / upavītī / śrāddhasaṃrakṣaṇamahāviṣṇave namaḥ / devatābhyaḥ + namo namaḥ /

End

Fol. 42a, l.3. etatkarmasamṛddhyarthaṃ jayādihomaṃ kariṣye / cittañca svāhā / ityādi agnyupasthānāntaṃ kṛtva / rakṣā / brahmārpaṇaṃ / śubhamastu / (Fol. 42b) bodhāyanaśrāddhaṃ samāptam // 1077 Māci 12. yeḻuti mutiñcatu / mahādevan suhastalikhitam //

10.5

SĀMBAPARAMEŚVARAPRĀṆAPRATIṢṬHĀ

This text deals with the ritual for Prāṇapratiṣṭhā (infusing the life) in the image of Śiva with Pārvatī (Sāmbaparameśvara).

Beginning

Fol. 43a, l.1. asya śrīsāmbaparameśvarasya prāṇapratiṣṭhāmahāmantrasya brahmaviṣṇumaheśvarā ṛṣayaḥ / ṛgyajussāmātharvāṇi chandāṃsi / sakalajagatsṛṣṭisthitisaṃhārakāriṇī prāṇaśaktiḥ parā devatā / ām bījam / hrīṃ śaktiḥ / kroṃ kīlakam / sāmbaparameśvarasya prāṇapratiṣṭhārthe jape viniyogaḥ / āṃ aṅguṣṭhābhyānnamaḥ / hrīṃ tarjanībhyānnamaḥ / kroṃ madhyamābhyānnamaḥ /

End

Fol. 44b, l.1. sāmbaparameśvarasya prāṇān pratiṣṭhāpayāmi / āvāhito bhava / sthāpito bhava / sannihito bhava / sanniruddho bhava / avakuṇṭhito bhava / suprasanno bhava / varado bhava / svāmin prasīda prasīda / svamīn sarvajagannātha yāvatpūjāvasānakaṃ / tāvattvaṃ prītibhāvena bimbe'smin sannidhiṃ kuru / prajāyai vainaṃ paśubhīrayās samarddhayati prajāvān paśumān rayimān bhavati //

10.6 SAMITSAMĀROPAṆĀDI

This text contains the treatment of the following topics: 1. Fol. 45: Samitsamāropaṇa; 2. 46a: Sapiṇḍīkaraṇa; 3. 46: Sarpaśāntihomamantra.

Samitsamāropaṇa means lighting the sacrificial fire with the faggots and transferring that fire on a samit or into one's self after the ritual in that fire is over. The second topic appears to have been treated elsewhere, since this folio 46a has the number 16 in the margin. A single line alone is left here. The third topic is in six mantra-s.

Beginning

Fol. 45a, l.1. samitsamāropaṇam / ayante yonirṛtviyo yato jāto arocathāḥ / tañjānannagna ārohāthā no vardhayā(a) rayim // samidhaḥ /

End

Fol. 46 (16)b, l.3. mahiṣadhvaṃsinī durgā mama pāpam vyapohatu svāhā // 5 // tamodhvaṃsi jagaccakṣuḥ kālāśī kamalapriyaḥ / kāyāntarārjitaṃ doṣaṃ kālarūpī vyapohatu svāhā // 6 //

11

Prayoga-s, stotra-s and mantra-s

RE 4099. PL.; 82 fols. numbered 10 to 101; 291 × 41 mms.; 7-9 lines; damaged; Grantha; old; ownership: Subbaiah vādyār (paper pasted on the fly-leaf); origin: same as for 4.

Fols. 19b, 37b and 39b are blank; fols. 1-9, 26-29, 32, 35, 36, 47, 54 and 63 are missing.

General Contents

1. Fols. 10a-12a: Āgrayaṇasthālīpākaprayoga; 2. 12b-13a: Viśvanāthāṣṭaka; 3. 13a-14a: Sītārāmastotra; 4. 15a-19a: Piṇḍaprayoga; 5. 20a-21b: Vyāsapūjā; 6. 22: Anyāyapañcaka; 7. 22b-23b: Viśvanāthāṣṭaka; 8. 23b-24a: Rāmastava; 9. 24a-25b: Dakṣināmūrtyaṣṭaka;

10. 30: Saptarṣirāmāyaṇa or Cirañjīvirāmāyaṇa; 11. 31a-33b: Rāmastotra; 12. 34: Taittirīyāraṇyaka; 13. 37a-39a: Subrahmaṇyāṣṭottaraśatanāmastotra; 14. 40a-41b: Śrīsūkta; 15. 42a-46b: Rāmāyaṇamāhātmya; 16. 48a-56b: Rāmasahasranāmastotra; 17. 57a-99b: Kuśalavopākhyāna.

The fly-leaf 'a' contains the table of contents of the Ms. Fol. 12 contains Subrahmaṇyadhyāna and two śloka-s from Hanumannāṭaka. Fol. 14b contains four subhāṣitaśloka-s also. Fol. 100 has a fragmentary note on planets and fol. 101 contains some śloka-s in praise of god (Viṣṇu).

11.1 ĀGRAYAṆASTHĀLĪPĀKAPRAYOGA

This rite which is also called Navayajña, is to be performed in the Āśvayuja month by offering fresh corn to the deity. How this corn is to be cooked and offered is dealt with here. This is incomplete.

Beginning

Fol. 10a, l.1. asyāṃ puṇyatithau āgrayaṇasthālīpākena ya . . . . pya prajvālya parisamūhya paryukṣya paristīrya prāve . . . . sthālīṃ / prokṣaṇīṃ praṇītāṃ idhmam itaradarvīṃ ca /

End

Fol. 11b, l.7. haviḥ prāśanam / mantraḥ bhadrānna(ś) śreyassamanaiṣṭadevāstvayā . . . . sano mayo bhūḥ pita mā viśasva santokāya tanuve syonaḥ / iti prā . . . . iti baliṃ dadyāt / navānnadoṣaprāyaścittārthaṃ sarvaprāyaścittāhutihomaṃ hoṣyāmi oṃ bhūḥ . . .

11.2 VISVANĀTHĀṢṬAKA

This text attributed to Vyāsa contains eight śloka-s in praise of God Viśvanātha. Printed edns. give nine śloka-s (BR. I, 1963 n°142) and ten śloka-s (BK. I pp. 82-83) of which śl. 3, 5 and 7 are not found in this text.

Beginning

Fol. 12b, l.2. gaṁgātaraṅgara . . . . . lāpaṃ gaurīnirantaravibhūṣitavāmabhāgam / nārāyaṇapriyamanaṅgamadāpahāraṃ vārāṇasī (purapatiṃ) bhaja viśvanātham // 1 //

End

Fol. 13a, l.3. vārāṇasīvāsavatāṃ janānāṃ sādhāruṇe (?) śaṅkara . . . . . . napārthaprahāravraṇamuttamāṅgaṃ prācīnamīśaṃ prakaṭīkaroti // bhūtādhipaṃ bhujagapuṃ . . . . gaṃ vyāghrājināmbaradharaṃ jaṭilaṃ triṇetram / pāśāṅkuśābhayavarapradaśūlapāṇi . . . . sīpurapatiṃ bhaja viśvanātham //

11.3 SĪTĀRĀMASTOTRA

This is said to have been composed by Hanumān. There are five śloka-s at the beginning which do not seem to form part of this text. Some of the śloka-s which follow these are in praise of Rāma and Sītā. The text does not agree fully with the printed edn. (BK. I. pp. 137-138) (Grantha).

Beginning

Fol. 13a, l.7. prātassmarāmi raghunāthamukhāravindaṃ mandasmitaṃ madhurabhāṣiviśālaphālam / karṇāvala . . . . śobhigaṇḍaṃ karṇāntadīrghanayanaṃ nayanābhirāmam // 1 //

End

Fol. 14a, l.8. iti śrīrāmacandrasya jānakyāśca viśeṣataḥ / kṛtaṃ hanumatā puṇyaṃ stotraṃ sadyaḥ phalaṃ paraṃ / anayāśca vido(?) bhaktyā rāmaṃ sītāñca maithilīm // tasya tau tanutām . . . . sampadassakalānapi // hariḥ oṃ //

11.4 PIṆḌAPRAYOGA

This text deals with the ritual in which the balls of cooked rice are to be offered to the manes.

Contents

1. Fols. 15a-16a: Mātṛṣoḍaśī; 2. 16a: Saptagotrāṇi; 3. 16a: Piṇḍavidhi; 4. 16b-19a: Pitṛṣoḍaśī.

Beginning

Fol. 15a, l.1. garbhaste gamane duḥkhe viṣaye bhūmivartmani / tasyānniṣkramaṇārthāya mātṛpiṇḍaṃ dadāmyaham // yāvat putro na bhavati tāvanmātātiśocati /

End

Fol. 19a, l.5. te sarve tṛptimāyāntu kuśaprasthaistilodakaiḥ / śamīpatrapramāṇo . . . . . . piṇḍaṃ dadyāt gayāśire / uddharet saptagotrāṇi kulamekottaraṃ śatam / . . o mā . . mātṛvaṃśapiṇḍam / asmatkule mṛtāyāśca gatiryāsanna vidyate / tāsāmuddharaṇārthāya tābhyaḥ piṇḍaṃ dadāmyahaṃ / yinda prakāram // hariḥ oṃ //

11.5 VYĀSAPŪJĀ

This text contains a brief treatment of worship of Vyāsa which the recluses (saṃnyāsin) take to in the Āṣāḍha month.

Beginning

Fol. 20a, l.1. vyāsapūjāvidhiḥ / āṣāḍhyām paurṇamāsyāṃ kṣaurasnānānantaraṃ pādau prakṣālya ācamya gandhapuṣpādipūjāṅgaṃ sannidhāpya / guroranujñāṃ labdhvā prāṇā-

yāmatrayaṃ kṛtvā praṇavasya ṛṣyādinyāsaṃ kṛtvā vyāsapūjāṃ kariṣya iti saṅkalpya /

End

Fol. 21b, l.4. onnamo bhagavate mahāviṣṇave vāsudevāya sarvātmasaṃyogapadmapīṭhātmane namaḥ / iti mantreṇa pīṭhamadhye puṣpāñjaliṃ kṛtvā punaḥ pūjāṃ kuryāt //

11.6 ANYĀYAPAÑCAKA

This text contains five śloka-s on the evils of city life. There is an extra śloka of similar content at the beginning. Vide: GOML. R. 2260b.

Beginning

Fol. 22a, l.1. mātā nindati nābhinandati pitā bhrātā na sambhāṣati (te) bhṛtyaḥ kupyati nānugacchati sutaḥ kāntā ca nodvīkṣate / arthaprārthanaśaṅkayā hi kurute nālāpamātraṃ suhṛt tasmādarthasamārjanaṃ kuru sakhe dravyeṇa sarve vaśāḥ // anyāyapañcakam / viprāsmin nagare mahān kathaya kaḥ tāladrumāṇāṃ gaṇaḥ / ko dātā rajako dadāti vasanaṃ prātargṛhītvā niśi / ko vidvān paradāravittaharaṇāḥ sarve'pi vidvajjanāḥ / kasmāt jīvasi he sakhe viṣakṛminyāyena jīvāmyaham //

End

Fol. 22b, l.5. bhittiścoraṃ suraṅgaṃ vidadhatamavadhīccorabhāryā ta ūce / sādhanye karṣakeṣvayamapi nitarāṃ paṇyanārīṃ tadaste / sā bhūṣā bhūṣakāre sa ca punaratikṛśasthūlaśūlādhiroḍhum / naicchat bhūpo'pi kaścit punaratha vaṇijaṃ sthūlakāyaṃ niyuṅkta (?) // 5 //

11.7 VIŚVANĀTHĀṢṬAKA

Same as n° 11.2. The śloka-s are in correct order as found in the printed-edn.

Beginning

Fol. 22b, l.7. gaṅgātaraṅgaramaṇīyajaṭākalāpaṃ gaurīnirantaravibhūṣitavāmabhāgam / nārāyaṇapriyamanaṅgamadāpahāraṃ vārāṇasīpurapatiṃ bhaja viśvanātham //

End

Fol. 23b, l.2. vārāṇasīvāsavatāṃ janānāṃ vādhāruṇeśaṃ karalāñchanena / pārthaprahāraraṇamuttamaṅgaṃ prācīnamīśaṃ prakaṭīkaroti //

11.8 RĀMASTAVA

This text contains four śloka-s in praise of Rāma. Authorship is not known.

Beginning

Fol. 23b, l.3. śrīmatkalpadrumūle kanakamaṇimaye maṇḍape puṣpakākhye / tanmadhye ratnapīṭhe tadupari vilasatsāmbuje śeṣatalpe // sītāliṅganasaṃsthitaṃ raghuvaraṃ nī-

lāmbudaśyāmaḷam / brahmādyaissurasevitāṅghrikamalaṃ sītāsametaṃ bhaje //

End

Fol. 24a, l.2. vaktrābje bhāgyalakṣmīḥ karatalakamale sarvadā dānalakṣmīḥ / dordaṇḍe vīralakṣmīḥ hṛdayasarasije bhūtakāruṇyalakṣmīḥ // khaḍgāgre śauryalakṣmīḥ nikhilaguṇagaṇāḍambare kīrtilakṣmīḥ / sarvāṅge saumyalakṣmīḥ tava tu vijayate sarvasāmrājyalakṣmīḥ //

11.9 DAKṢIṆĀMŪRTYAṢṬAKA

by Śaṃkara

This contains all the ten ślokas of Dakṣiṇāmūrtistotra (ORI Ser. n° 118, Mysore) which is termed here as Dakṣiṇāmūrtyaṣṭaka as well as in the V.V.S. edition. There is one śl. in the beginning and three more at the end. There is a śl. at the end in praise of Kumāra.

Beginning

Fol. 24a, l.5. sandarśanamanuṣṭhānaṃ sallāpaḥ paramaṃ tapaḥ / aṅgāṅgasaṅgaḥ kaivalyamaho sajjanasaṅgatiḥ / maunaṃ vi(yā)khyāprakaṭitaparabrahmatattvaṃ yuvānaṃ varṣiṣṭāntevasadṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ / ācāryendraṃ karakalitacinmudramānandamūrtiṃ svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe //

End

Fol. 25b, l.1. vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ sakalamunijanānāṃ jñānadātāramārāt / tribhuvanagurumīśaṃ dakṣiṇāmūrtidaivaṃ jananamaraṇaduḥkhacchedadakṣannamāmi // citraṃ vaṭatarormūle vṛddhāśśiṣyā gururyuvā / gurostu maunaṃ vyākhyānaṃ śiṣyāstu chinnasaṃśayāḥ // dakṣiṇāmūrtirūpāya gurave paramātmane / pratyagātmasvarūpāya sadā bodhātmane namaḥ //

11.10 SAPTARṢIRĀMĀYAṆA

This text contains the story of Rāma in six śl., each śl.narrating the story of one kāṇḍa, namely Bāla to Yuddha-kāṇḍa. Normally this is known as Ṣaṭślokirāmāyaṇa. However this text is printed under the title Ciranjīvirāmāyaṇa in GOML. 70 n° 16, pp. 286-287. But in the printed text, the fifth śloka of this ms. which really relates to the story of Sundarakāṇḍa is missing and an additional śloka which is a stotra is found at the end. This śl. is not found in the ms.

On fol. 30a, in the margin we find the title: Saptarṣirāmāyaṇa. But the Saptarṣirāmāyaṇa printed in GOMS. 70. n° 23 pp. 326-327 in which the śl. narrating Rāmāyaṇa story are attributed to the seven sages and which contains 10 śl. is different than this text. There is another work entitled Rāmasaptarṣistotram (GOMS. 70 n° 10 pp. 255-257) which contains a stotra of Rāma by the seven sages which is also different from this text.

Śl. 5 of this text which is missing in the printed edn. and available in this ms. is as follows:

30b, l.3. āruhyādriṃ mahendraṃ lavaṇajalanidhiṃ laṅghayitvātivegānmuṣṭyā saṃtāpya laṅkāṃ mithilanṛpasutāṃ sannirīkṣyāṅgulīyam / dattvā saṃgṛhya ratnaṃ mathitavanatale'kṣādirakṣāṃsi hatvā dṛṣṭā sīteti cūḍāmaṇidahanumatā moditaṃ rāmamīḍe / 5.

Beginning

Fol. 30a, l.1. ādau kṣīrābdhiśāyī kamalabhavanutaḥ kosalendrasya putro rāmassaumitrimitraḥ kuśikasutagirā tāṭakāprāṇahārī / yajñaṃ nirvṛtya gaṅgācaritamudadhiṃ pāvayanstāmahalyāṃ sītāmudvāhya jitvā pathi bhṛgutanayaṃ prāpa harṣādayodhyām // 1 //

End

Fol. 30b, l.5. setuṃ baddhvā samudre sakalabalayutaṃ rāvaṇaṃ kumbhakarṇaṃ hatvā tatputravargaṃ tadanujamabhiṣicyātha laṅkādhinātham / sītāṃ labdhvāgniśuddhāmakhilasuratanuṃ puṣpayānādhirūḍhaṃ sugrīvādyairupetaṃ raghupatimaniśaṃ prāptarājyaṃ bhavāmi (nāmāmi ?) // 6 //

11.11 RĀMASTOTRA

This text contains Rāmastotra in 11 śloka-s. The printed edns. (BK. II, pp. 183-184 and Stotrārṇava GOMS.. 70 n° 10, pp. 255-257) contain 9 and 8 śloka-s respectively, each being attributed to one among the Seven Sages. The text under description differs from both the printed edns. in having some other śloka-s for some of those in the text. The names of sages also are not found associated with the respective śloka-s as they are in the printed edns., which give the title as Rāmasaptarṣistotra.

Beginning

Fol. 31a, l.1. nityaṃ kiṃ dhāvasi calaviṣayānanubhavituṃ sukhaleśābhāsānurutaraduḥkhānatidussādhānatyantāyāsānaṃhomūlānugrabhayaṅkararauravādinarakagatihetūnetānapi parihara sītāpatimāśu paricareśam / bho cetaḥ śrīrāmaṃ śaraṇaṃ śrīraghurāmaṃ bhaja śaraṇaṃ bho cetaḥ śrīrāmaṃ śaranaṃ śritacintāmaṇimatikaruṇākaramariharimurutaraśarakodaṇḍaṃ bho cetaḥ śrīrāmaṃ śaraṇaṃ śrīraghurāmaṃ śaraṇam // 1 //

End

Fol. 33b, l.5. kālīkārmukakārmukacchidamahaṃ cūlīlasatcampakaṃ kālīyākṛtikārmukaṃ śaradhisaṃvyālīḍ(h)avāmāṃsakam / kelīśāsitaśarvarīśaravaraṃ nālīkanetraṃ namaḥ nālīkodbhavavāsavādidiviṣatpālīkamenaṃ bhaje //

11.12 TAITTIRĪYĀRAṆYAKA

This text contains the Taittirīyāraṇyaka (I. 10, 12 and 13). Writing is in 3 columns on fol. 34a and in 2 columns on fol. 34b.

On fol. 34b, there is a śloka in praise of Lakṣmī.

Beginning

Fol. 34a, (col. 1), l.1. aṣṭayonīmaṣṭaputrām / aṣṭa patnīmimāṃ mahīm / ahaṃ veda na me mṛtyuḥ / na cāmṛtyuraghāharat /

End

Fol. 34b, (col. 1), l.5. hiraṇyagarbho / haṃsaḥ śuciṣat / brahmajajñānaṃ / sadasatpadamiti / garbhaḥ prājāpatyaḥ / atha puruṣaḥ saptapuruṣaḥ // 3 //

11.13 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMASTOTRA

(Skandapurāṇa)

This text contains the Stotra of Subrahmaṇya containing 108 names.

Beginning

Fol. 37a, l.1. sūta uvāca / papraccha nārado'gastyaṃ subrahmaṇyānukīrtanam / aṣṭottaraśataṃ nāmnī (āṃ) roganāśasya kāraṇam // parātpararṣiśreṣthaṃ śrotuṃ kautūhalaṃ hi me / agastya uvāca / śṛṇu vakṣyāmi devarṣe skandasyāṣṭottaraṃ śatam / iṣṭasiddhipradaṃ puṇyaṃ kuṣṭhopadravanāśanam // iṣṭaṃ variṣṭhamiṣṭeṣṭaṃ puṣṭidaṃ puṣṭivardhanam / samastaśubhadaṃ sarvaṃ phaladaṃ pāpanāśanam //

End

Fol. 39a, l.6. adeyaṃ yasya kasyāpi mṛtyuguhyaṃ kuruṣva(?) / iti skānde purāṇe īśvaraprokte agastyanāradasaṃvāde subrahmaṇyāṣṭottaraśataṃ sampūrṇam // śubhamastu //

11.14 ŚRĪSŪKTA

(Ṛgveda, pariśiṣṭa n° 11)

Beginning

Fol. 40a, l.1. hiraṇyavarṇāṃ hariṇīṃ suvarṇarajatasrajāṃ / candrāṃ hiraṇmayīṃ lakṣmīṃ jātavedo mamāvaha //

End

Fol. 41b, l.1. yā sā padmāsanasthā vipulakaṭitaṭī padmapatrāyatākṣī / gambhīrāvartanābhisstanabharanamitā śubhravastrottariyā // lakṣmīrdivyairgajendraiḥ maṇigaṇakhacitaiḥ snāpitā hemakumbhair nityaṃ sā padmahastā mama vasatu gṛhe sarvamāṅgalyayuktā //

11.15 RĀMĀYAṆAMĀHĀTMYAM

This text deals with the greatness of the Rāmāyaṇa. The treatment could, to some extent, be traced to the Padmapurāṇa – Uttarakhaṇḍa, regarding contents (ch. 269-272, Ānandāśrama edn.), the interlocutors are however different in the two texts.

Beginning

Fol. 42a, l.1. praṇamya śirasā devaṃ brahmāṇaṃ śāśvataṃ vibhum / vasiṣṭhaḥ paripapraccha sarvajñastapatāṃ varaḥ // pitāmaha mahāprājña sarvaśāstraviśārada / tvattaśśrutānyaśeṣāṇi vratāni vividhāni ca // śrotumicchāmyahaṃ brahman rāmasya caritaṃ mahat / śrāvakasyāpi yat puṇyaṃ śrotuścāpi viśeṣataḥ //

End

Fol. 46b, l.8. ādidevo mahābāhurharirnārāyaṇaḥ prabhuḥ / idamākhyānamāyuṣyaṃ saubhāgyaṃ pāpanāśanam // rāmāyaṇaṃ vedasamaṃ śrāddhe yaśśrāvayet budhaḥ / pitṛṇāmakṣayaṃ bhūtvā gayāśrāddasamaṃ bhavet //

11.16 RĀMASAHASRANĀMASTOTRA

(Liṅgapurāṇa)

The colophon of this text states that it is the 70th chapter of the Liṅgapurāṇa. It is not found in the printed editions of this Purāṇa but has much agreement with GOML. D. 8965. Pub.: Lifco (Madras).

Beginning

Fol. 48a, l.1. ekadā sukhamāsīnau pārvatīparameśvarau / anyonyāśliṣṭahṛdbāhū jagaddhetū jagadgurū // indrādilokapālaiśca sevitau ca parātparau / pārvatī paripapraccha tadā dharmānanukramāt // pārvatyuvāca / mannātha jagatānnātha sarveṣu puruṣottama / tvatprasādānmayā jñātandharmaśāstramanuttamam // prāyaścittantu pāpānāṃ śrutaṃ pūrvamaśeṣataḥ / brahmahatyādipāpānānniṣkṛtiṃ vaktumarhasi //

End

Fol. 56b, l.5. brahmaghnaśca surāpī ca steyī ca gurutalpagaḥ / mātṛhā pitṛghātī ca vīrahā bhrūṇahā tathā / saṃvatsaraṃ kramājjaptvā pratyahaṃ rāmasannidhau / niṣkalmaṣasukhaṃ bhūtvā tato mokṣamavāpnuyāt // iti laiṅgapurāṇe rāmamākhye (?) umāmaheśvarasaṃvāde śrīrāmasahasranāmakannāma saptatitamo'dhyāyaḥ // hariḥ oṃ / śubhamastu //

11.17 KUŚALAVOPĀKHYĀNA

(Jaimini Bhārata)

This text contains the story of Kuśa and Lava in 12 chapters, forming part of the Āśvamedhikaparva of Jaimini Bhārata. This agrees well with GOML. D. 1980. Both in the margin on fol. 57a and in the colophon (fols. 99b), the title is wrongly given as Kuśalopakhyāna.

Beginning

Fol. 57a, l.1. citramuktaṃ mahābhāga yadrāmakuśayorbhṛśam / tadvaktumarhasi tvaṃ hi paraṃ kautūhalaṃ hi me // jaiminiḥ-śṛṇu rājan mahābhāga rāmasya caritaṃ mahat / vistareṇa yathāpūrvaṃ vadatastanniśāmaya //

Colophons

1. Fol. 58a: iti śrīmahābhārate āśvamedhike parvaṇi kuśalopa(lavopā)khyānannāma prathamo'dhyāyaḥ / 2. Fol. 99b: iti jaiminibhārate āśvamedhikaparvaṇi kuśalopa(lavopā) khyāne dvādaśo'dhyāyaḥ /

End

Fol. 99a, l.3. jaiminiḥ / yuddhañca putrayoryadvat purā cakre yathā raghuḥ / tathā pārthasya karṇasya yuddhammadadbhutam (?) // pārikṣitāya sakalaṃ kathayāmāsa jaiminiḥ / yattu yuṣmabhyamākhyātaṃ mayā vai raghupuṅgave // ākhyātavānidaṃ yuddhaṃ vālmīkeḥ pitṛputrayoḥ / yugānte vartamānantu bhavitavyaḥ prajākṣayaḥ // idamākhyānakaṃ ramyaṃ ye śṛṇvanti narottamāḥ / te putrapautrai (. . . . rnanda)nte labhante viṣṇuvallabham // iti jaiminibhārate āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśo' dhyāyaḥ // hariḥ oṃ // śubhamastu // gurubhyo namaḥ //

12

Texts dealing with various rites and mantra-s

RE 4106. PL.; 40 fols.; 194 × 25-434 × 41 mms.; 5-10 lines; bad condition; Grantha and Tamil; old; origin: Tirunelveli.

Fols. 1a, 28b, 33b, 35b and 39b are blank; fol. 25 is missing.

General Contents

1. Fol. 1b: Ācāryābhiṣekānukramaṇī; 2. 2: Mṛtsaṅgrahaṇādi; 3. 3a-12b: Ādyaśrāddha; 4. 13a-16b: Prayāgāditīrthasaṃkalpa; 5. 17a-19b: Aghaṣaṣṭi by Vīḻinātha; 6. 20a-24b: Varṣalakṣaṇa; 7. 26a-28a: Vaiśvadevamantra; 8. 29a-30b: Rāśigrahanighaṇṭu; 9. 31a-33a: Vaiśvadevamantra; 10. 34a-35a: Mantra-s from the Taittirīya Brāhmaṇa and the Āraṇyaka; 11. 36a-38b: Oṣadhināma; 12. 39a: Vāmanakārikā.

12.1 ĀCĀRYĀBHIṢEKĀNUKRAMAṆĪ

List of rites to be observed in Ācāryābhiṣeka (consecration of a Śaiva priest). Writing is on 5 columns.

Beginning

Fol. 1b, (col. 1), 1.1. deśikānujñā / brāhmaṇānujñā / vināyakapūjā / saṃkalpaḥ / ācāryavaraṇaṃ / nāndī /

End

Fol. 1b, (col. 4), 1.6. śibikārohaṇam / grāmapradakṣiṇam / evaṃ ācāryābhiṣekavidhiḥ samāptaḥ //

12.2 MṚTSAṄGRAHANĀDI

This text deals with Mṛtsaṃgrahaṇa and Aṅkurārpaṇa, rites for collecting the mud and for sowing the seeds to be used in the main rite subsequently undertaken. This does not appear to be complete.

Beginning

Fol. 2 (1) a, 1.1. mṛtsaṃgrahaṇam / sādhakaissaha ācāryaḥ indramīśānadigbhāge vā navatālapramāṇena bhūmiñcaturaśrakaṃ gomayenopalipya navakoṣṭhaṃ prakalpya / āsanopari vinyasya sakalīkaraṇaṃ kuryāt /

End

Fol. 2 (1)b, l.9. pūrvādiṣoḍaśakalopari saṃsthitañca / iti dhyātvā / oṃ hrīm amṛteśvarāsanāya namaḥ / iti sadyenāvāhanasthāpanasannidhānasannirodhanāvakuṇṭhanaṣaṇmudrāṃ pradarśya / svāhāntenārghyaṃ dattvā naivedyadhūpadīpandattvā / oṃ hāṃ vaikartanāya namaḥ / vivasvate namaḥ / bhāskarāya namaḥ /

12.3 ĀDYAŚRĀDDHA

This text lays down the process for performing Ādyaśrāddha, the first Śrāddha ceremony to be performed for the departed soul, that is, on the eleventh day. The portion underlined on the right end of fol. 3a, mentions the invocation of the dead body in the fire before the ceremony is begun. However, the words ekādaśe'hani (fol. 3a 1.1) suggest that this underlined passage does form part of the treatment of this topic. NCC. II p. 89 refers to this title.

Beginning

Fol. 3 (1)a, l.1. ādyaśrāddham(tu) śuddho'pi kuryādekādaśe'hani / ekoddiṣṭaṃ vidhānena viprамekaṃ subhojayet / pātrābhāve'pyaśaktau vā homaṃ kuryādvidhānataḥ / saṃkalpāgnau kariṣyeti sthaṇḍilaṃ parikalpayet / tasmin agniṃ pratiṣṭhāpya gotranāmānupūrvakaṃ / pretamāvāhayedagnau vṛṇuyādāsanādibhiḥ / kṛsarābhyañjanādīni dattvā anuñjñāpya cottare / sthaṇḍile'gniṃ pratiṣṭhāpya dakṣiṇāgraiḥ paristaret / vahne(r) dakṣiṇato darbheṣvājyasthāliṃ srucaṃ punaḥ /

End

Fol. 12 (10)b, l.1. nidadhyāt pitṛpiṇḍeṣu caivaṃ saṃsarjano vidhiḥ / mṛta . . . yācet pramadākṛtasyāḥ / paṭhanti santaḥ / patipiṇḍa . . . . jīvapriyāyāśca tathaiva piṇḍam / śvaśrvādipiṇḍaissaha...jet / so ye samānā api ye sajātā dvābhyām / yamadvā vastāniyuktapiṇḍān (?) / sukṣālanenorjamimābhiṣiñcet trireva vyantilatoyaśeṣam (?) / yajñopavītinā kāryam / paścāt tantram //

12.4 PRAYĀGĀDITĪRTHASAṂKALPA

This text deals with the saṃkalpa, resolve to undertake bath in sacred waters in places, like Prayāga. An unnumbered leaf, following fol. 16, contains the names of rivers like Tuṅgā, Bhīmā etc. This text is incomplete.

Contents

1. Fol. 13 (59)a: Prayāgatīrthasaṃkalpa; 2. 13 (59)b: Kāśīsaṃkalpa; 3. 14 (60)a: Gayāsaṃkalpa; 4. 14 (60)b-16 (62)b: Gayāpiṇḍadāna.

Beginning

Fol. 13 (59)a, 1.1. triveṇīmādhavaṃ somaṃ bhāradvājañca vāsikam / vande akṣayavaṭacchāyāyāṃ prayāgatīrthanāyakam //

End

Fol. 16 (62)b, 1.5. te sarve tṛptimāyāntu piṇḍadānena śāśvatīm / pitā pītāmahaścaiva tathaiva . . .

12.5 AGHAṢAṢṬI

by Vīḻinātha

This text contains 60 verses on pollution caused either by birth or death of a person. The author is Vīḻinātha. There are 58 verses in this text, which is thus incomplete for, according to the title, it has 60 verses. The printed text is called Aghapañcaṣaṣṭi and has 65 verses (Śāstrasañjīvinī Press, Madras, 1925.)

Beginning

Fol. 17 (1)a, 1.1. śrīgaṇapataye namaḥ / kalānidhiḥ kauśikavaṃśavārdheśśrīvīḻinātho vibudho mathitvā / dhīmanthareṇa śrutidugdhasindhundadāti siddhāntasudhāṃ budhebhyaḥ // (1) // garbhasṛtirmāsacatuṣṭaye cet snānaṃ pituḥ pañcamaṣaṣṭhayoścet / jñātestu sā cet kaṭhinā trirātraṃ tayordaśāhānyatha saptamādau // 2 //

End

Fol. 19 (3)b, 1.7. pitṛvyamātṛṣvasṛmātulāśca pitṛṣvasaiṣāmapi putraputryaḥ / mātāmahau bhrātṛsutā svasā tatsutā ca pautrī ca . . . . sutaikādhikaviṃśatestu janasya mṛtyāṃ vihitopanīteḥ / yadi striyastatpratiyogibhājaḥ pakṣiṇyanuṣṭheyata . . (58)

12.6 VARṢALAKṢAṆA

This text discusses the circumstances which forebode rain. The treatment is in the form of a discourse delivered to some one who is addressed as Mahāmuni. (Fol. 21a, 1.5). For a similar treatment, see GOML. D. 13491. The text is incomplete.

Contents

1. Fol. 20a-21a: Mahāvṛṣṭilakṣaṇa; 2. 21: Alpavṛṣṭilakṣaṇa; 3. 21b-24b: Grahacāraphalādi.

Beginning

Fol. 20 (ka)a, 1.1. śrīgurubhyo namaḥ / śrīmahāgaṇapataye namaḥ / śrīsarasvatyai namaḥ /
śrīdakṣiṇāmūrtaye ṇamaḥ / sūryādinavagrahadevatābhyo namaḥ / avighnamastu / vṛṣṭi-
lakṣaṇam / amoghā dakṣiṇā meghā amoghāḥ pūrvavāyavaḥ / amoghāścottarā vidyu-
damoghaṃ paścimandhanuḥ // prāyo grahāṇāmudayāstakāle samāgame maṇḍalasaṃ-
krame vā / pakṣakṣaye tīkṣṇakarā dharānte vṛṣṭistadārdrā sugate ca bhānau //

End

Fol. 24 (n)b, l.1. tuṣāravarṣī parjanyaḥ khaṇḍaṃ khaṇḍaṃ ca varṣati / kujajñajīvaravijāḥ śukrasyāgresarā yadi // yuddhātivātadurbhikṣaṃ jananāśakarāssmṛtāḥ / astaṃgatastu śukrassaumyarkṣe varṣado bhavati // guruśukramūḍhabhāve vinaiva māsaprayuktakarmāṇi / yaḥ kuryācchubhakāryaṃ kartrā saha karmanāśanaṃ bhavati / parasparaṃ saptamagau . . .

12.7 VAIŚVADEVAMANTRA

This text gives the homamantra-s for performing Vaiśvadeva (offering of cooked food for all gods) including those for Bhūtayajña and Mānuṣyayajña (but omitting those for Devayajña). One or two leaves are lost in the middle; writing is on 3 columns.

Beginning

Fol. 26 (1)a, (col. 1), l.1. samastaeno + śaka + kariṣye aditenumanyasva, pariṣecanaṃ / devakṛtasyainaso'va + hā / manuṣyakṛtasyainaso'va + hā / pitṛkṛtasyainaso'va + hā / ātmakṛtasyainaso'va + hā / anyakṛtasyainaso'va + hā /

End

Fol. 28 (3)a, (col. 3), l.1. prātarvaiśvadevasāt . . . / anājñātādimahāmantrajapaṃ . . sāyaṃ vaiśvadevaṃ kariṣye / pariṣecanam / agnaye svāhā / pariṣecanaṃ / ye bhūtāḥ praca . . bali + śvāno'haṃ śyāma . .

12.8 RĀŚIGRAHANIGHAṆṬU

This text lists the synonyms of the names of signs of the zodiac (rāśi) and planets (graha). Few expressions are in Tamil.

Beginning

Fol. 29 (1?)a, l.1. meṣājaviśvakriyatūbarādyāḥ / vṛṣokṣagotāburugokulāni /

End

Fol. 30 (3)b, l.5. mantrīvācaspatisuragururācāryadeveḍyajīvāḥ / śukrakāvyapsujiddānaveḍyaḥ / chāyāsūnustaraṇitanayakoṇaśanyarkimandāḥ //

12.9 VAIŚVADEVAMANTRA

This text deals with the Vaiśvadevamantra-s but those for the three daily sacrifices are missing (see 12.7).

Beginning

Fol. 31 (1?)a, l.1. sarvabhūtebhyassvāhā / sarvabhūtebhya idaṃ / bhūḥ / pa / bhūḥ / kāmāya svāhā / kāmāyedam / bhūḥ / pa / bhūḥ / antarikṣāya svāhā / antarikṣāyedam / bhūḥ / pa / bhūḥ /

End

Fol. 33 (4)a, l.1. rudrāya vāstoṣpataya idam / bhūḥ / prātarvaiśvadevasādguṇyārtham anājñātādimahāmantrajapaṃ kariṣye / anājñātāditrayaṃ japet / upasthānaṃ kṛtvā brahmārpaṇaṃ kuryāt //

12.10

MANTRASAṄGRAHA

This text contains certain mantra-s taken from the Taittirīyabrāhmaṇa, and the Taittirīyāraṇyaka, °saṃhitā and others. This begins with the mantra occurring in Taittirīyasaṃhitā 4.1.7.3.

Beginning

Fol. 34 (14)a, l.1. bodhaya enaṃ saṃsatiñca santarāṃ śaṃ sasādhi / vardhayainaṃ mahate saubhagāya viśva enamanumadantu devāḥ / bṛhaspate atiya + citram / bhrastākarma + ryāḥ / pratyeva tiṣṭhati / brahmavādino vadanti /

End

Fol. 35 (15)a, l.3. yajño vai viṣṇuḥ lokamme lokakṛtau kṛṇuta ityāha / āśiṣamevaitāmāśāste / viṣṇosthānamasītyāha yajño vai viṣṇuḥ //

12.11

OṢADHINĀMA

This text contains the names of certain plants and roots which have medicinal properties, with Tamil meanings for some of them. The writing is on 4-6 columns.

Beginning

Fol. 36a, (col. 1), l.1. śaṃkhinī, viḍàṃgam, trapuṣam, madanam, ȁnūpam, stahalajam, klītakam, prakīryā.

End

Fol. 38b, l.1. iñcimañcaḷivai nīṛapiḻiñcūṭaṉpālumuṭṭiyatinai punaḥ pacet / kumbhikumbhakanikimbhapācitaṃ kumbhakāmilayilekamauṣadham / itu daśasvaraghṛtam //

12.12

VĀMANAKĀRIKĀ

Fol. 39a contains a quotation from the Vāmanakārikā. An unnumbered leaf following this contains a meagre reference to pollution (āśauca). We have in our collection an incomplete Ms. of Vāmanakārikā in which the portion on Śrāddha and Āśauca are missing (RE 51503 and its transcript T.1080). Vāmanakārikā is a commentary, in verse, on Khādira-Gṛhya. Cf. ORI. Mysore Des. cat. II Ms. No. p. 67/1 for a complete copy.

Text

vāmanakārikāyām / caruśrapaṇasa . śvātau pādayorbandhanannahi / kṣīrotseko na kartavyaḥ mukhasyācchādananna hi //

13

Aṣṭabandhanavidhi and Subrahmaṇyapratiṣṭhā

RE 4110. PL.; 17 fols.; 414 × 35 mms.; 7-8 lines; bad condition; Grantha; old; origin: Tirunelveli.
Blank folio: 15b.

General Contents

1. Fols. 1a-3b: Jīrṇoddhārāṣṭabandhanavidhi; 2. 4a-10a: Guhāṣṭabandhakarma; 3. 10: Subrahmaṇyamahāmantra; 4. 10b-14b: Nityārcanavidhi (Kumāratantra); 5. 14b-15a: Śaṅkhapūjāvidhi.

The following topics are briefly dealt with: 15a- a śloka determining the time for Darśa according to Bodhāyana, 16a-Śrāddhakarmānukramaṇī (Bodhāyana), Ṣaṇṇavatitarpaṇakāla, etc., 16b-Maṇḍapapūjā: Devatānāma-s, and 17-names of Subrahmaṇya, etc.

13.1 JĪRṆODDHĀRĀṢṬABANDHANAVIDHI

This text deals with the rules for making the mortar called aṣṭabandhana while renovating the shrine of Devī mentioned here by the names Umādevī, Parameśvarī, Sundarī and Ambā. Several items, such as Kumbhasthāpana, Navakalaśasthāpana, Puṇyāha and Saṃkocavidhi are treated here.

This text appears to be a commentary on a manual dealing with Jīrṇoddhārāṣṭabandhana as indicated by the beginning: "atha praveśabalyanantaram" followed by "ityādi". There is a Ms. IFI. RE. 20180 which contains at the beginning few folios and has at the end a reference to the title as Kāmikoktāṣṭabandhanakriyākrama on fol. 4b which only states the order in which the rites are to be performed. The author of the commentary in the text under notice is not known.

Beginning

Fol. 1a, l.1. atha praveśabalyanantaramityādi / śivasaṃkocavat maṇḍapapūjāntaṃ kṛtvā devān gandhatailādipuṣpairabhyarcya alaṃkṛtya mudgānnaṃ nivedya dhūpadīpādi dattvā devīṃ namaskṛtya guruṃ praṇamya prārthya devīsamīpaṃ gatvā vāmādyaṣṭaśaktimūlam abhyarcya prārthayet / devi devi mahādevi sarvajñe parameśvari / aṣṭabandhanakarmārthaṃ sankocārambhakālake / anujñāṃ dehi sarveśi nirvighnaṃ kuru śaṃkari / iti prārthya /

End

Fol. 3b, l.6. pañcākṣaranyāsagolakānyāsavajragolakānyāsān ātmapūjāñca yathāśakti kuryāt / sāmānyārghyajalena bimbādisarvopakaraṇāni prokṣya / oṃ hrīm adhaḥ kūrmasamāsīnāṃ kṣīrollasitavigrahām / maulau bījāṅkurākārāṃ varadābhayasaṃyutām // pāśāṅkuśadharāṃ śaktiṃ yajedādhārarūpiṇīm // oṃ hrīm ādhāraśaktikamalāsanāya namaḥ / ityādi kuṭilādiśaktiyuktam abhyarcya / gauryāsanamūrtimūlairabhyarcya / kṣityādikuṭilaprāntāṃ mantrasiṃhāsanasthitām ityādi dhyātvā / vidyādehāyai namaḥ / tataḥ paraṃ mūlenāvāhya sadyenāvāhanādiṣaṇmudrāḥ pradarśya surabhimudrāṃ pradarśya svāgatārghyam....

13.2 GUHĀṢṬABANDHAKARMA

This text deals with the mortar called aṣṭabandhana for Guha, or Skanda. The items that are included for treatment are the Navagrahapūjā, Maṇḍapārādhana, Adhivāsana and others. The source of this is not known. This is a part of a handbook for the use of the priests.

Beginning

Fol. 4 (1)a, l.1. atha kṛtasakalīkṛtātmaśuddhissan vighneśapūjāṃ kuryāt / tandevaṃ prārthayet / brāhmaṇānāṃ gandhākṣatapuṣpatāmbūladakṣiṇāṃśca dattvātha vijñāpayet / śrutismṛtisamācārapavitrīkṛtavigrahāḥ / guhāṣṭabandhakarmārthamanujñāṃ me pradāsyatha / aśeṣe + adhikārasampadastvityanugrahāṇa / viśeṣeṇāṣṭabandhanakarmaṇi adhivāsanakarmāṅgaṃ maṇḍapārādhanakarma kariṣye /

End

Fol. 10 (7)a, l.1..... kamaṇḍalvakṣadhāriṇam / raktavarṇajaṭāyuktaṃ dhyāye brahmāṇamavyayam / sampūjya / evaṃ saptagurūnabhyarcya prārthya evaṃ saurādiguruparyantamabhyarcya rātrau nityo(t)savānantaraṃ garbhagṛhaṃ praviśyātha liṅgaśuddhiṃ samācaret / snapanādyupavedikāṃ sampūjya / gurubhyo namaḥ // śubhamastu // gomatyambāyai namaḥ //

13.3 SUBRAHMAṆYAMAHĀMANTRA

This text contains Subrahmaṇyamantra.

Beginning

Fol. 10 (7)a, l.3. aṣṭamūrtikumāraṃ ṣaṇmukhañcaiva subrahmaṇyaṃ surārtijam / senāpatiṃ sureśañca kārttikeyaṃ guhantathā // pūrvādiṣu ghaṭeṣvetān nyasettadbījamantrakaiḥ / jayantākhyam agniśikhiṃ kṛttikāputrasaṃjñikam //

End

Fol. 10 (7)b, l.2. sadā dhyāyeddevamaharniśaṃ svahṛdaye ṣaṣṭair(ṣaḍbhir)mūkhaiśśobhitam / evandhyātvā japenmantraṃ deśiko labdhavidyayā //

13.4 KUMĀRATANTRA

Nityārcanavidhi

This text, which deals with the daily ritual, is a part of the Kumāratantra (colophon on fol. 14b). The opening line states that this chapter deals with Subrahmaṇyārcanāvidhi. The printed text (SIAA. Ch.V) names this chapter as Nityapūjāvidhi. There are, however, differences in readings between the text under notice and the printed edn. The leaves are much damaged with the result that some letters are missing.

Beginning

Fol. 10 (7)b, l.3. ataḥ paraṃ pravakṣyāmi subrahmaṇyārcanāvidhim / sarvavṛddhikaraṃ puṇyaṃ sarvavyādhivināśanam // sarvaduḥkhopaśamanaṃ sadāvijayavardhanam / ātmārthañca parārthañca pūjā dvividhamucyate // gṛhārcanantadātmārthaṃ tattatsiddhikaraṃ bhavet / devarṣibhirmanuṣyādyaiḥ prakartavyaṃ parārthakam //

End

Fol. 14 (11)b, l.3. samṛddhaṃ daṇḍavāntañca balyantaṃ kāntakaṃ bhavet / haviṣyantamaśaktiścet dīpāntaṃ vā prapūjayet // evaṃ yaṃ(ḥ) kurute martyaḥ sa punyāṃ gatimāpnuyāt / bhaved viprastu vedāḍhyo rājā vijayamāpnuyāt // lābhaṃca vaiśyastathāpnoti śūdrassukhamavāpnuyāt // iti kumāratantre kauśikapraśne mahāsaṃhitāyāṃ nityārcanavidhipaṭalaḥ samāptaḥ //

13.5 ŚAṄKHAPŪJĀVIDHI

This is a manual dealing with the worship of the conch, which is to be used for offering ablutions. IFI. T. 465 (pp. 5-7) contains this topic treated in the same way as found here. It comes under Subrahmaṇyapratiṣṭhāvidhi. IFI. has other Mss. which are either very brief or different in the treatment of this topic.

Beginning

Fol. 14 (11)b, l.5. gomayavāriṇā caturaśramaṇḍale omiti gandhapuṣpākṣatairnikṣipya / oṃ haḥ astrāya huṃ phaḍiti saṅkhaśaṅkhāṅghriñca tadupari śaṅkhañca nidhāya / hṛdayāya namaḥ iti śaṅkhe gandhākṣataṃ gandhapuṣpāṇi nikṣipya / kṣam ḷaṃ haṃ saṃ ṣaṃ śaṃ vaṃ laṃ raṃ yaṃ (maṃ), bhaṃ baṃ phaṃ paṃ naṃ dhaṃ daṃ thaṃ taṃ naṃ dhaṃ ḍam ṭham ṭam jñaṃ jhaṃ jaṃ chaṃ caṃ ñaṃ ghaṃ gaṃ khaṃ kaṃ ā(a)ḥ aṃ auṃ oṃ aiṃ eṃ ḹṃ ḷṃ ṝm ṛṃ ūṃ uṃ īm iṃ āṃ aṃ śirase svāheti . . .

End

Fol. 15 (12)a, l.4. ityāvāhanādi kṛtvā sampūjya mūlena paramīkṛtya tadaṣṭavārañjaptvā oṃ sāṃ hṛdayāya namaḥ śaṅkhodakaṃ kalaśe pratiṣicya kiñcijjalenātmānaṃ pūjopakaraṇadravyāṇi ca prokṣya śaṅkhaṃ prakṣālyādhāre nidhāya kalaśena śaṅkhamāpūrya gandhākṣatapuṣpāṇi nikṣipya pāñcajanyaśaṅkhāya namaḥ / ityabhayarcya jalāntaṃ kuryāditi śaṅkhapūjāvidhiḥ //

14

ŚUKLATĪRTHAMĀHĀTMYA and VṚTTALAKṢAṆA

RE 4115. PL.; 19 fols.; 212 × 36 mms.; 7-9 lines; good condition (leaves are injured); Grantha and Telugu; origin: same as 4.

Blank folios: 15b, 16b, 18b, 19b.

General Contents

1. Fols. 1a-9b: Śuklatīrthamāhātmya; 2. 10: Svapnaphala; 3. 11a-15a: Mūkāmbikāstotra of Śeṣakavi; 4. 16: Vṛttalakṣaṇalakṣya.

Fol. 17 (broken at the left end) contains the fragment of a stotra on Śiva and some astrological calculations. Fol. 18a has a line on the cause of dreams. Fol. 19a has some letters in Telugu script which seem to be parts of mantra-s.

14.1 ŚUKLATĪRTHAMĀHĀTMYA

(Brahmakaivartapurāṇa?)

1st, 2nd and beginning of the 3rd (?) chapters of the Śuklatīrthamāhātmya (according to colophons) *alias* Siddheśvaratīrthamāhātmya (fol. 1a).

This text, which deals with a tīrtha located near Kollāpura and Kuṭajādri (Kollūr, Karṇaṭaka) is, according to the colophons, part of the Brahmakaivartapurāṇa; this title seems to be an alternate name of the Brahmavaivartapurāṇa (Pub.: Ānandāśrama Series n° 102) in which however the Śuklatīrthamāhātmya is not found.

The following subjects are dealt with:
Placing of Śukra, preceptor of demons, into Śiva's heart by Śiva Himself in order to make the former desist from advising the demons on activities dangerous to gods (fol. 2a). Penance of Vala, son of Andhakāsura at Gokarṇakṣetra to get back Śukra from Śiva (fol. 3b). Visit of Śiva as a naked Siddheśvara with Pārvatī to Dārukāvana where the sages, like Kaṇva were living, and their vain attempt to destroy Śiva (fol. 5a). Kaṇva and others worshipping Śiva in Liṅga form to get his grace (fol. 8). Description of Śuklatīrtha (fols. 4b and 9a).

Beginning

Fol. 1a, l.1. vande vāgjālasampannakavivaktravilāsinīm / vāṇīṃ siddhaiśca siddhyai ca pūjyate taṃ gajānanam // śrī sūtaḥ / vakṣye rahasyamatyantaṃ śaṃkarāmṛtasāndritam / siddheśasya ca māhātmyaṃ śṛṇudhvaṃ munipuṃgavāḥ // yatkathāśravaṇādeva hyapo haddīnamānavaḥ (?) / purā kalpāntare śambhurlokānugrahakāraṇāt / tripurāndānavān dagdhumudyuktaḥ parameśvaraḥ /

Colophons

1. Fol. 5a: ityādimahāpurāṇe brahmakaivarte śukla + prathamo'dhyāyaḥ / 2. Fol. 9b: omityādimahāpurāṇe brahmakaivarte śuklatīrthamāhātmye dvitīyo'dhyāyaḥ /

End

Fol. 9b, l.5. sakalamunigaṇānāṃ maṇḍalādantaro hṛtkuṭajagirisamīpaṃ siddhaveṣo jagāma / omityādimahāpurāṇe brahmakaivarte śuklatīrthamāhātmye dvītīyo'dhyāyaḥ // aho sūta mahāprājña tataḥ kiṃ kṛtavān śivaḥ / tena dānavanāthena punaḥ

14.2 SVAPNAPHALA

This text gives an incomplete account of the effects of dreams.

Beginning

Fol. 10a, l.1. svapne yā . . . . . . paśyanti sarvān vakṣyāmi tattvataḥ / meṣodaye devagṛhaṃ prasādāt sambhavanti ca / vṛṣodaye dinādhīśaḥ jñānadehasya darśanam /

End

Fol. 10b, l.6. candraścet pāvanaṃ siddhau rāhurmadyaṃ viṣaṃ pibet / atra kiñcidviśeṣo'sti chatrārūḍhodayeṣu ca / śukrasthitaścet sa śvetaṃ saudhaṃ saumyo'marān vadet /

14.3 MŪKĀMBIKĀSTOTRA

by Śeṣakavi

Stotra on Mūkāmbikā, goddess of Kollāpura (Kollūr) near Mangalore in Karnataka state. The author was one Śeṣakavi (fol. 12a). This work is different from the works of the same name described in GOML. D. 9621-9623.

Beginning

Fol. 11 (1)a, l.1. oṃ mūkāmbikāyai namaḥ / śakrāmbhoruhabhūhariprabhṛtibhissā jīviputrā balaiḥ prakrāntāṅghrisaroruhāṃ muniśatadhyānaikavaśyāṃ parām / ratnastambhabhujoddhatanditisutaṃ śumbhaṃ nihantrīṃ purā vande mātaramambikāmaharahaṃ mūkāsuradhvaṃsinīm //

End

Fol. 14 (4)b, l.6. nirjharopari jarjarīkṛtanīrapūranivāritā / bhrabhramadbhramarāvalīyutacātakāyutapoṣakam // sauvarṇikādinadattuṅgataraṅgabhaṅgaissaṃsaktaviṣṭarasaṭāpaṭayogapaṭṭān / evaṃ guṇottaramṛṣīn vidadhānamenaṃ vīkṣatyahaśśamanacihnamupaiti bhānuḥ //

14.4 VṚTTALAKṢAṆALAKṢYA

This text contains some illustrations for Sanskrit pœtic metres, like Puṣpitāgrā.

Beginning

Fol. 16a, l.1. vṛttalakṣaṇalakṣyam / udayati vitatordhvaraśmirajjāvahimakare himadhāmni puṣpitāgram / acala eṣa bhavāniva rājate drutavilambitavṛttamudīritam //

End

Fol. 16a, l.8. anaticiroddhatamanmathabādhitaramāsthirivabuddhimaṅga kurarīrutamom /

15

VANDHYĀDOṢANIVĀRAṆA and SOMAVĀRAVRATAVIDHI

RE 4116. PL.; 21 fols.; 249 × 26-265 × 35 mms.; 4-8 lines; good condition; Grantha; fols. 1-11 seem to be recent and fols. 12-21 old; ownership and origin: same as for **4**.

General Contents

1. Fols. 1a-11b: Vandhyādoṣanivāraṇa; 2. 12a-21a: Somavāravratavidhi. Fol. 21b contains names of Śiva in two lines.

15.1 VANDHYĀDOṢANIVĀRAṆA

This text contains the procedure for expiation of four sins causing barrenness to women; this is done by recitation of four mantra-s and related rituals. The mantra-s are Pañcākṣarībālasubrahmaṇyamantra (fols. 1a-3b), Pañcākṣaramahāmantra (fols. 4a-5b), Subrahmaṇyaṣaḍakṣarīmantra (6a-7b) and Santānagopālakṛṣṇamantra (8b-11a). The procedure for Sūryanamaskāra is added.

Beginning

Fol. 1a, l.1. śuklām + śāntaye / mama upātta + rthaṃ samastapāpakṣayārthaṃ vandhyācatuṣṭayadoṣanivāraṇārthaṃ jīvatsuputrāvāptyarthaṃ vaṃśābhivṛddhyarthaṃ pañcākṣarabālasubrahmaṇyaṣaḍakṣarīsantānagopālakṛṣṇamahāmantrajapaṃ sūryanamaskārāṃśca kariṣye.

End

Fol. 10 (7)b, l.4. pāhi veṇudhara śrīman paśūn putrān vivardhaya / pāramaiśvaryamatulaṃ dehi me vāñchitaṃ phalam // asya śrīsantānagopālakṛṣṇamahāmantrasya nārada ṛṣiḥ / anuṣṭup chandaḥ / santānagopālakṛṣṇo devatā / hariḥ oṃ /

15.2 SOMAVĀRAVRATAVIDHI

This text deals with the procedure for the worship of Someśvara which is related to the observance of vow on Mondays.

Beginning

Fol. 12 (4)a, l.1. dhyānam / koṭibhāskarasaṃkāśaṃ koṭiśītāṃśuśītalam / padmāsane samāsīnaṃ pañcavaktraṃ parātparam // dvipañcabhujasaṃyuktaṃ tripañcanayanānvitam / triśūlaṃ paraśuṃ khaḍgaṃ vajrañcābhayameva ca // pāśannāgāṅkuśau ghaṇṭāṃ vahnindakṣairadakṣakaiḥ / bhujairdadhānamaniśannāgayajñopavītinam //

End

Fol. 21 (4)a, l.2. arghyam / ākāśadikśarīrāya grahanakṣatramāline / surasindhunivāsāya dattamarghyaṃ mayā śiva // upāyanadānam / maheśaḥ pratigṛhṇātu maheśāya dadāmyaham / maheśaḥ tārakobhābhyāṃ maheśāya namo namaḥ / hariḥ oṃ śubhamastu /

16

GUHYARATNACINTĀMAṆI

Śāstṛnyāsādi

RE 4117. PL., 9 fols.; 115 × 32 mms.; 7 lines; good condition; Grantha; old; origin: Tirunelveli.

Fragment of a text dealing with Nyāsa (fols. 1-2a), Kavaca (fols. 2b-6a) and Pīṭhapūjā (fols. 6a-9a) of Śāstṛ (*alias* Hariharaputra). A colophon on fol. 5b indicates that the part dealing with Kavaca at least is a chapter from a work named Guhyaratnacintāmaṇi (iti guhyaratnacintāmaṇau mahāśāstā anugrahakavacaṃ nāma saptamaḥ paṭalaḥ). An incomplete Ms. of this work is found in Tanjore (n° 15399).

Beginning

Fol. 1a l.1. naumi vaktramadhiṣṭhitakuṇḍalaṃ vāmamutpaladakṣakarāmbujam / yogapaṭṭitapadmasukhāsanaṃ vāmadakṣiṇapuṣkalapūrṇayoḥ // asya śrīmahāśāstṛmantrasya brahmā ṛṣiḥ, anuṣṭupdevīgāyatrīchandaḥ, mahāśāstā devatā / hrāṃ bījaṃ, hrīṃ śaktiḥ, hrūṃ kīlakaṃ, mahāpra + yogaḥ / revantāya aṅga., mahāśāstre tarja., vibhave madhyamā., prabhave anāmi., pradīpte kaniṣṭhikā., praśāstre karatalam / evaṃ hṛdayādi / pañcapūjā /

End

Fol. 9a, l.1. āśyāmakomalaviśālatanur vicitravāso vasānamaruṇotpaladāmahastam / uttuṅgaratnamakuṭam kuṭilāgrakeśaṃ śāstāramiṣṭavaradaṃ śaraṇam prapadye // ardhanārīśvararṣiḥ devī+gā+chandaḥ, maha+tā / oṃ bījaṃ, hṛīṃ śaktiḥ, namaḥ kīlakaṃ, hrāmityādi / hariharaputrāya putralābhāya / śatrunāśanāya mahāśāstre namaḥ //

17

ŚIVAPRATIṢṬHĀVIDHI

RE 4118. PL.; 18 fols.; 370 × 33 mms.; 10 lines; fairly good condition; Grantha; old; origin: Tirunelveli.

Blank folios: 14b and 19b. One folio is missing at the beginning.

This Ms. contains the first part of the details of rituals relating to installation ceremony. The author of this manual is not mentioned. A note from the scribe on fol. 14a (itaḥ paraṃ patram ekaṃ naṣṭam) indicates that, after this, the matter copied in one folio of the original Ms. is missing, and as such is not copied here.

Contents

1. fol. 2a: Aṅkurārpaṇavidhi; 2.2: Kautukabandhanavidhi; 3. 3a-4a: Vāstuśānti; 4. 4a-12a: Maṇṭapapūjāvidhi; 5. 12a-13a: Āvaraṇapūjā; 6. 13a-19a: Agnikārya.

Beginning

Fol. 2a, l.1. . . . ravaye namaḥ / lokaprakāśāya namaḥ / lokasākṣiṇe namaḥ / trivikramāya namaḥ / ādityāya namaḥ / śivasūryāya namaḥ / aṃśumāline namaḥ / divākarāya namaḥ / dvādaśādityebhyo namaḥ / ityāvāhanādi avakuṇṭhanāntaṃ kṛtvā / aśvadhvajāya vidmahe padmahastāya dhīmahi / tannassūryaḥ pracodayāt / ityāvāhya pālikānāṃ pādyācamane dattvā pāyasānnaṃ nivedya dhūpadīpaṃ dattvā svarṇapātre kṣīraṃ sampādya oṃ hrīṃ amṛtaśaktaye namaḥ iti sampūjya tilasarṣapamudgamāṣaśālipriyaṅgvapāmārgayavaśyāmātmakaṃ daśabījāni ca yavamāṣatilamudgasarṣapakulutthaniṣpāvakasaptadhānyāni ca catussaṃskāraissaṃskṛtya saṃhitayā sampūjya . .

End

Fol. 19a, l.6. tataḥ pūrvadiṅmaṇḍaladvayaṃ caturaśraṃ kṛtvā navakoṣṭhaṃ vidhāya / prathamamaṇḍale dikṣu rudramātṛgaṇādhikṣetrebhyo namaḥ / āgneyyādidikṣu grahasurarākṣasanāgebhyo namaḥ / balyarghyaṃ dattvā, dvitīyamaṇḍale purvādīśānāntāṣṭadikṣu indrādilokapālānāṃ balyarghyandattvā madhye nīlalohitarudrāya iti vidikṣu dadyāt / krameṇa visṛjyācamya sakalīkṛtya rakṣāṃ vidhāya vahnibījena agnimupahṛtya bindusthānāgnau saṃyojya ācamya sakalīkṛtya mūlena yathāśakti japaṃ vidhāya samarpayet / ityagnikāryaṃ samāptam / yāgaśālāyā naivedyadhūpadīpaṣoḍaśōpacārān kṛtvā samarpayet // hariḥ oṃ // śubhamastu // śrīkāntimatyai namaḥ //

18

DĪPAPŪJĀVIDHĀNA

RE 4120. PL.; 17 fols.; 219 × 32mms.; 7 lines; good condition; Grantha; old; origin: Tirunelveli.
A leaf at the beginning is lost.

This Ms. gives the procedure for worshipping the light. Mūladurgā is the deity to be worshipped before the light is to be lit. This is in prose.

Contents

1. fol. 2: Bhūśuddhi; 2. 2b-5a: Kūrmacakra; 3. 5a-6a: Puruṣaśarīraśuddhi; 4. 6b-7b: Piṇḍīkaraṇa; 5. 7b-9a: Prāṇapratiṣṭhā; 6. 9a-10a: Mātṛkānyāsa; 7. 10a-11a: Mūladurgāpūjā; 8. 11: Śaṅkhapūjā; 9. 11b-15a: Dīpapūjā; 10. 15a: Āyudhapūjā; 11. 15a-16a: Āvaraṇapūjā; 12. 16b-17b: Naivedyanīrājanādi; 13. 18: Kriyāsamarpaṇādi.

Beginning

Fol. 2a, l.1. bhūśuddhimahāmantrasya varāharṣi(ḥ) / gāyatrī chandaḥ / bhūmirdevatā / lāṃ bījam / līṃ śaktiḥ / lūṃ kīlakam / mama samastajapānuṣṭhānasiddhyarthe jape viniyogaḥ / lāmityādinyāsaḥ / dhyānam / viṣṇuśaktisamutpanne śaṅkhavarṇamahītale / anekaratnasañcihne śrībhūdevi namo'stu te // bhūgāyatrīṃ japet / dhanurdharāyai vidmahe sarvasiddhyai ca dhīmahi / tanno dharā pracodayāt // evaṃ dvādaśavāraṃ japet /

End

Fol. 18 (16)b, l.1. mūlaṃ praṇavena dvādaśavārañjapan / mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ maheśvari / yat pūjitaṃ mayā devi paripūrṇaṃ tadastu te // namaskāraḥ / nirmālyāghrāṇadhāraṇam / durgā (e) bhagavati kṣamasva / mūladurgāṃ yathāsthānaṃ hṛtkamale pratiṣṭhāpayāmi / mātṛkādevī (yai) ca vidmahe sārasvatīṃ ca dhīmahi / tanno durgā pracodayāt / praṇavaṃ dvādaśavāraṃ japet / iti dīpapūjāvidhānaṃ sampūrṇam // śubhamastu // gurubhyo namaḥ // jagadambe pāhi //

19

Utsava, Stotra and Sarpapūjā

RE 4122. PL.; 47 fols.; 375 × 33 mms.; 6-8 lines; good condition; Grantha and Tamil; old; origin: Tirunelveli.
Fols. 25b and 47b are blank.

General Contents

1.fols. 1a-2b: Dūtīyajanamantra; 2. 3a-4a: Atulāstotra; 3. 4b-5b: Atulāṣṭaka; 4. 5b-24a: Sandhyāvāhana; 5. 25a-37b: Dūtikānyāsa, etc.; 6. 38a-39a: Gāyatrī-s of Dikpāla-s; 7. 39: Sarparājapūjā; 8. 40a-45a: Devatāvāhana; 9. 45b-47a: Saṅkīrṇaviṣaya (Sandhyāvāhana, etc.)

A sentence on fol. 24b is on the nature of the planets.

19.1 DŪTĪYAJANAMANTRA

During installation ceremony (pratiṣṭhā) a ritual named prāṇapratiṣṭhā (infusing life) is first performed in the pots representing the gods and goddess. It is followed by other rituals called kalānyāsa-s by which śakti-s are placed in the pots by reciting related mantra-s; these kalā-s are later drawn from the pots and are placed in the images which are installed by a ritual called kalākarṣaṇa; afterwards the water of the pots is poured on the images (kumbhābhiṣeka). There are different sorts of kalānyāsa: mūrtikānyāsa, dūtikānyāsa, śrīkaṇṭhamātṛkānyāsa, aṣṭatriṃśatkalānyāsa, daṇḍabhaṅginyāsa, muṇḍabhaṅginyāsa, vaktrabhaṅginyāsa, etc....

The present text deals with the dūtikānyāsa. Dūtikā is the name given to the power of life (prāṇaśakti) because it always moves like a messenger. There are nine dūtikā-s: mṛtā, vaivasvatā, jīvahā, prāṇahā, ākarṣā, granthitā, pramādā, visphuliṅginī and kṣetrapratiharā.

Beginning

Fol. 1a, l.1. oṃ hrīṃ śrīṃ klīṃ āṃ hrīṃ kroṃ yaṃ ya ra la va śa ṣa sa hoṃ saṃ haṃ saḥ, mṛtā dūtī āgacchāgaccha amuṣya hṛdayaṃ praviśya . . . . tīyamabhisaṃgṛhya balādākṛṣya yaṃ tvat(d)rūpamānayānaya kumbhe praveśaya praveśaya sthāpaya sthāpaya punarāgacchāgacchāsmin kumbhe sthirā bhava vauṣaṭ vauṣaṇṇamaḥ yaṃ tvagātmanaḥ prāṇā iha prāṇāḥ jīva iha sthitāḥ amuṣya sarvendriyāṇi manobuddhyahaṃkāracittaiḥ sahāgatya sukhañciraṃ tiṣṭhantu svāhā klauṃ stambhaya stambhaya // 1 // oṃ śrīṃ hrīṃ klīṃ āṃ hrīṃ saṃ haṃ saḥ vaivasvatā dūtī āgacchāgaccha raṃ māṃ svarūpamānayānaya kumbhe praveśaya praveśaya sthāpaya asmin kumbhe sthirā bhava vaṣaṭ vauṣaṇṇamaḥ raṃ maṃ vāṅmanaḥ prāṇā iha prāṇāḥ jīva iha sthitāḥ amuṣya sarvendriyāṇi manobuddhyahaṃkāracittaiḥ sahāgatya sukhañciraṃ tiṣṭhantu svāhā klauṃ stambhaya stambhaya // 2 //

End -

Fol. 2b, l.6. oṃ śrīṃ hrīṃ klīṃ āṃ hrīṃ kroṃ yaṃ ya ra la va (śa) ṣa sa hoṃ saṃ haṃ saḥ asya kumbhasya parameśvarasya prāṇāpānavyānodānasamānātmakaprāṇān pratiṣṭhāpayāmi // śrīgurubhyo namaḥ //

19.2 ATULĀSTOTRA

This stotra is in praise of Goddess Atulā (Peerless). It contains nineteen śloka-s depicting the charm of the limbs of Atulā.

Beginning

Fol. 3 (1)a, l.1. saundaryasāramukulairiva bhāsamānaiḥ pādāravindanakharairvijitāḥ pravālāḥ / yasyāssamudramadhigāhya vasanti bhītāssā pātu māṃ bhagavatī hyatulā prasannā // 1 // dṛṣṭvāpi yaccaraṇapaṅkajasaukumāryaṃ gantuṃ mṛṇālanivaheṣu tapaścaranti / sūcīmukheṣviva saroruhamaṇḍalāni sā pātu māṃ bhagavatī + prasannā //

End

Fol. 4 (2)a, l.6. devyāḥ kirīṭakabarīśaśimaṇḍalārdhabhūṣābhrapaṅktiruparīva natānanendoḥ / yasyāḥ prasūnamadhulopa(bha)nadaddvirephā sā pātu māṃ bhagavatī hyatulā prasannā // 19 //

19.3 ATULĀṢṬAKA

This text, in praise of Goddess Atulā, contains eight śloka-s depicting the glory of the deity. There are four śloka-s, preceding the stotra and containing prayers to Vināyaka, Sarasvatī and Kumāra. Each śloka ends with the refrain: "āvinnavaneśvarasya mahiṣī sāmbātulā pātu mām". The word, āvinnavaneśvara, occurring in the second śloka (end) cited above, refers to Śiva enshrined in Tiruvāvinaṅkuḍi at the foot of the Palani hills. After this there are two verses in praise of Śiva.

Beginning

Fol. 4 (2)b, l.4. santuṣṭassatataṃ tanotu kuśalaṃ sargādibhūto'vyayaḥ phūtkārāniladhūtavighnanivahaścūḍendubhūṣojjvalaḥ / śaśvattāḍitakarṇajātapavanāsvādonmukhavyālabhṛcchīrṣo brahmamukhaiḥ kriyāvataraṇe lambodaraḥ prārthitaḥ //

End

Fol. 5 (3)b, l.5. bhāvābhāvavivarjitā bhavasakhī bhavyā bhavānīśvarī bhaktābhīṣṭavarapradānanipuṇā bhaktārtihantrī parā / āvinnāgamavāṭimadhyanilayā kandarpavidyākarī yā cāvinnavaneśvarasya mahiṣī sāmbātulā pātu mām // yo vācedatulāṣṭakaṃ pratidinaṃ bhaktyā paṭheduttamaṃ tasyāḥ pūrṇakaṭākṣavīkṣaṇajharīnirdhūtaduṣkalmaṣaḥ / yātyeveha phalāni sarvasukṛtaprāptāni śatrukṣayaṃ gatvā sāmyaphalāṃ śriyañca labhate hyante tu devyāḥ padam // Fol. 5. (3)b, l.8. plavasthaṃ vṛṣabhārūḍhaṃ kanakārūḍhatāṇḍavam / rathasthaṃ śaṃkarandṛṣṭvā punarjanma na vidyate // pīyūṣāhitacittadānavasurairmathyamāne sudhābdhau lakṣmīkaustubhapārijātagaraleṣvekaṃ viṣannādṛtam / unmattaṃ viṣabhāgitīva giriśaṃ tyaktvā palāyatsu teṣvadyacchambhuraho vilo..

19.4 SANDHYĀVĀHANA

This text describes an aspect of the annual festivals in temples. Presiding deities of the cardinal points are invoked and invited to participate in the conduct of festivals and receive the favour of Śiva. Musical instruments are to be sounded then accompanied by dancing according to specific tāla-s. The Vedic hymns relating to each deity and śloka-s referring to it are recited. The deities are Brahmā, Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśāna.

Beginning

Fol. 6(1)a, l.1. pratyūhaśailadambholiḥ bālārkakiraṇaprabhaḥ / pāyānnaḥ pārvatīputraḥ prasannavadanāmbujaḥ / prīyatāṃ sarvalokeśaśśrīkaṇṭho vṛṣalāñchanaḥ // bhṛtyaiśca parivāraiśca nandikeśādibhissaha / brahmādyairmunibhiścaivamindrādyairdevatāgaṇaiḥ / utsavaṃ kṛtamasmābhirgṛhāṇa parameśvara // bhaktavatsala deveśājñānataḥ kṛtamutsave / nyūnātirekato jātamaparādhaṃ kṣamasva naḥ // akhilajagadabhivṛddhirastu //

End

Fol. 24 (19)a, l.4. caṇḍeśasya samādeśācchaṃkarasya camūpateḥ / bherīpaṭahavīṇābhiśśaṅkhakāhalamaddalaiḥ / saṃghoṣaṇaṃ karomīha sarvagītakalāsyakaiḥ / svastirastu śivaṃ bhūyāddvisaptabhuvaneṣvapi / itīśānaṃ prārthayet / iti sandhyāvāhanaṃ samāptam //

19.5 DŪTIKĀNYĀSA

For description of this text, see 19.1. The abrupt beginning in fol. 26a, l.1 shows that a portion of the text, which should follow the last line in fol. 25a, is missing.

Beginning

Fol. 25a, l.1. sakalīkaraṇaṃ kṛtvā sāmānyārghyaṃ nidhāya ca / bimbāt kumbhe'thavā kumbhāt bimbe dūtikayā nyaset / puṣpādīnyañjalau dhṛtvā prakṛtyā śuddhamānasaḥ / tattanmantraṃ samuccārya darbhamālāpathā budhaḥ / pratimantraṃ tvagādīni cākṛṣyakṛṣya vinyaset / dhyānam / raktavastre mahāsattve sarvākarṣaṇakāriṇi / ehyehi parame nitye sānnidhyakaraṇāya ca / iti dhyātvā mahāsattvāṃ dūtikāṃ prārthya deśikaḥ //

End

Fol. 37 (12) b, l.3. pṛthivyaptejovāyvākāśādibhayasarvopadravānnāśaya nāśaya chindi

chindi bhindi bhindi suprasanno bhava suprasanno bhava sarvajanānandaṃ kuru kuru āveśaya āveśaya ya ra la va śa ṣa sa hoṃ hāṃ hāṃ ṭham ṭham ṭham huṃ phaṭ svāhā iti dūtikānyāsassamāptaḥ / hariḥ oṃ //

19.6 DIKPĀLAGĀYATRĪ-S

Gāyatrī-s of Dikpāla-s together with weapons and mounts are given in this text. Tamil expressions are used for explanation. This is a part of the ritual in the Sandhyāvāhana (see **19.1**).

Beginning

Fol. 38 (2)a, l.1. śaktiḥ – jātāyai namaḥ / sukeśinyai namaḥ / āyudhaṃ-khaḍgaḥ / vāhanaṃ siṃham / va (?) 1-nirṛtiḥ – khaḍgahastāya vidmahe rakṣonāthāya dhīmahi / tanno nirṛtiḥ pracodayāt /

End

Fol. 39a, l.2. śuddhānnam / paṅkajapuṣpam / yintukāṇam / kuñcitanṛttam / vāmatālaṃ / chāyāgauḍanṛttam / yinta upacāram //

19.7 SARPARĀJAPŪJĀ

This text contains an account of worship of the serpent in order to end barrenness and get a child. This text is incomplete.

Beginning

Fol. 39a, l.5. putraṃ(de)hi kṛpāviṣṭañcāyuṣmantaṃ sudhārmikam / idaṃ sarparājapratimāṃ sadakṣi + lāṃ nakṣatre + āvayoḥ putrapratibandhakībhūtasarpadoṣanivṛttyarthaṃ kākavandhyā . . .

End

Fol. 39b, l.6. lelihānāya namaḥ / mantrapuṣpam / phaṇābhṛte namaḥ / prārthanā / imāṃ sarpākṛtiṃ vipra dāsye'haṃ tava suvrata / doṣannivṛtya vandhyātvaṃ santatipratibandhakam //

19.8 DEVATĀVĀHANA or Sandhyāvāhana

This contains the Devatāvāhana in connection with the festival conducted in Viṣṇu and Śiva temples. The deity mentioned here is Śrīnivāsa, or Mahādeva (Śiva).

Beginning

Fol. 40 (1)a, l.1. prīyatāṃ sarvalokeśaśśrīvatsakṛtalakṣaṇaḥ / śrīkaṇṭho vṛṣalāñchanaḥ / bhṛtyaiśca parivāraiśca viṣvaksenādibhissaha / nandikeśādibhissaha / brahmādyairmunibhiścaivamindrādyairdevatāgaṇaiḥ / utsavaṃ kṛtamasmābhirgṛhāṇa puruṣottama / parameśvara /

End

Fol. 44 (5)b, l.7. ubhā pitarā mahayannajāyatāgnirdyāvāpṛthivī bhūriretasā / pṛṣṭho divi pṛṣṭho agniḥ / pṛthivyāṃ pṛṣṭho viśva oṣadhīrāviveśa / vaiśvānarassahasā pṛṣṭho agnissa no divāsaḥ / bibhrāṇaḥ kiṃśukābhaṃ śukanibhavasanobhūṣaṇairaṅgadādyaiḥ //

19.9 SANDHYĀVĀHANĀDI

This text contains invocation of the deity Brahmā (fol. 45b), method of reciting śloka, etc. (in Sandhyāvāhana) in Tamil (fol. 46a) and invitation to gods of heaven, etc. to receive oblation in Śivotsava (fol. 47a). Tamil expressions are found used here and there.

Beginning

Fol. 45b, (col. 1), l.1. bho bho brahma tvayā tasya diśi vighnapraśāntaye / sāvadhānena yāgāntaṃ yāvat stheyaṃ śivājñayā /

End

Fol. 47a, l.3. indrasthāne sandhideśe sarve hyete samāgatāḥ / śivotsavaṃ samāsevya baliṃ gṛhṇantu sarvadā / "7 vatu yēṭu 3 m vari mutalppuḷḷaṭi." //

20

KĀRTAVĪRYĀRJUNAKALPA and related texts

RE 4126. PL.; 35 fols.; 240 × 32 mms.; 7 lines; medium condition; Grantha and Tamil; old and recent leaves; origin: Tirunelveli.

Fols. 23 and 24 are missing; Fol. 35b is blank

General Contents

1. Fols. 1-29b: Kārtavīryārjunakalpa; 2. 29b-31b: Kārtavīryārjunapañjara; 3. 32a-34b: Kārtavīryārjunasahasranāma; 4. 35a: Yantralakṣaṇa.

20.1 KĀRTAVĪRYĀRJUNAKALPA

Kalpa is the name given to one of the six Vedāṅga-s which deals with the rules and practices of ceremonials that are directly or indirectly based on the Vedas. The same name is also used in the Tantric literature for such small tracts dealing with the procedure of worship of a specific deity; there is also another type of kalpa which is concerned mainly with the mantra-s of a particular deity and are often ascribed to some sage (e.g. the Viśvāmitrakalpa which deals with the Gāyatrīmantra). The deity concerned in such a kalpa is stated to have several mantra-s, like Bījamantra and Mālāmantra which are respectively constituted of 1 to 9 syllables, 10 to 20 and 21 and above (Kāmika I.2.163). These mantra-s are also written in yantra-s made specifically for the purpose. Their japa (recitation) is to be done by the aspirant for a considerable number of times and homa-s (fire rituals) are to be made with various materials. The six daily duties of the person eligible to practise them are: Snāna (bath), Sandhyāvandana (adoring Sandhyā), Brahma yajña (worship of the Supreme Being by the recitation of the portions of the Vedas), Tarpaṇa (offering water to gods, sages and manes), Homa (offering of oblations in the fire) and Devapūjā (worship of God). Yoga, Dhyāna (meditation) and prayers are also to be practised to propitiate the mantra-s. Once attained, the mantra-s could be used, as prescribed in the texts, for the purposes of Śānti, Vaśya, Ākarṣaṇa, Stambhana, Vidveṣa, Uccāṭana and Māraṇa.

Kārtavīrya's full name is Kārtavīryārjuna. He was the son of Kṛtavīrya of the lunar race. (Viṣṇupurāṇa IV.6.4). It is mentioned in this Ms. (fol. 7b, 1.3) that this king was Viṣṇu in one of his direct descents (avatāra). His original name was Arjuna and the word Kārtavīrya was prefixed to it, as he was the son of Kṛtavīrya. He got thousand arms through his devotion to Viṣṇu. He learnt Yoga from Dattātreya. His yogic powers made it possible for him to appear before any wrong-doer and threaten him and make him set foot in the right path. He destroyed thieves, evils and fear which affect his subjects. Vide: – corāviṣṭabhayanāśana (fol. 6a, l.3). He fulfilled, at the same time, the wishes of his people (Ibid., for details, see Bhāgavatapurāṇa IX. 15. 17-19; 23. 24-27; Raghuvaṃśa VI. 38-39).

According to the Brahmāṇḍapurāṇa (III. 37 and 40), Sudarśana, the celebrated disc of Viṣṇu, incarnated as Kārtavīryārjuna and the thousand rays of the disc were his thousand hands. Sudarśana was also a part of Viṣṇu and could be considered as a descent of Viṣṇu as told in the Viṣṇupurāṇa (see above). Kārtavīryārjuna, who was virtuous and powerful, prevented the wrong-doers from doing such deeds even in thought. (Raghuvaṃśa VI. 39). This trait, in his character and conduct, should have made him win high repute. Worship of Sudarśana, Sudarśanakalpa, was very much in practice in the Tantra cult and Dattātreya, the teacher of Kārtavīryārjuna was founder of a Tantra (Dattātreyatantra). Kārtavīryārjuna himself was looked upon as god himself and so a kalpa arose for his worship by people who wanted to get rid of the evils attacking them and to gain definite ends.

At the beginning, the text contains a śloka which suggests that Ākarṣaṇa, Uccāṭana and other acts are to be adopted for one's own security. The Yantra of Kārtavīryārjuna is based on the Rudrayāmala (fol. 4a, l.7). Several other kinds of Kārtavīryārjunamantra-s are also mentioned. Tapas and Kārtavīryārjunagāyātrī are also stated. For further details, see Prapañcasārasārasaṃgraha, vol. I, pp. 601-606, (TSMS. 1963).

Fol. 7b-8a are written in Sanskrit and Tamil, the latter serving as a gloss for the Sanskrit original. Fols. 23 and 24 are missing in the bundle affecting the continuity of the description of the Yantra.

Contents

1. Fols. 1a-2b: Kārtavīryasāmānyayantrapūjanavidhi; 2. 3a: Uccāṭanādipañcakarmasu yantrabheda; 3. 3a-4a: Catuṣṣaṣṭikoṣṭhayantra; 4. 4b-6b: Daśadigbandhana; 5. 6b-7a: Kārtavīryārjunaviṃśatyakṣaramahāmantra; 6. 7: Kārtavīryārjunasahasrāracakra (Kārtavīryamahāyantra); 7. 7b-12a: Kārtavīryamahāyantra [with ṭīkā in Tamil]; 8. 12a-28a:

Aparayantravidhi (aṣṭadalakamaladaśadalakamala, etc.); 9. 28a-29b: Kārtavīryamālāmantra.

Beginning

Fol. 1a, l.1. ākarṣaṇoccāṭane ca māraṇaṃ mohanaṃ tathā / vidveṣo stambhanaṃ caiva ṣaṭ prayogāḥ prakīrtitāḥ // tadādau ākarṣaṇakrama ucyate / svarṇe rajatapātre vā aṣṭāviṃśakumbhaśūlaiḥ yantraṃ likhitvā, tatra yantrasāmānyasampradāyaprakāreṇa likhitvā ṣaṭtriṃśatkoṣṭheṣu – kārtavīrya mahāvīrya sarvaśatruvināśana / sarvatra sarvadā tiṣṭha tiṣṭha śatrūn nāśaya nāśaya // imaṃ manuṃ likhet /

End

Fol. 29a, l.3. mantrabhedeṣu pūjāyāṃ ṛṣyādinyāsatastataḥ / pūjayettattadaṅgādyaṃ pūrvoktāvaraṇairbudhaḥ / anena mantrarājena sarvakarmāṇi sādhayet / mālāmantrajapācchatrūṃścorāṃścaiva mahābalān / kṣapayet stambhayedvāpi cāṭayet mārayettadā / vaśayet tatkṣaṇāddevīṃ trailokyamapi mantravit / kṣobhayet stambhayet prājñaḥ śamayecca jvarādikān / bahunātra kimuktena mantrantatkāmado maṇiḥ / iti śrīkārtavīryārjunakalpaḥ sampūrṇaḥ / hariḥ oṃ //

20.2 KĀRTAVĪRYĀRJUNAPAÑJARA

This name Pañjara is given to some forms of prayers which refer to the formation of a cage in the form of mantra-s or words referring to the inaccessibility of the interior of the cage from all directions. The aspirant, once he gets within this by reciting this, is safe, well guarded, as he is, always by the deity glorified in the prayers. Here the cage is formed by the prayers (Tāntric) in praise of Kārtavīryārjuna.

This is published under the name "Kārtavīryopāsanādhyāya" (pp. 41-54 with different readings, Venkateśvara Press, Bombay, 1907).

Beginning

Fol. 29b, l.2. pañjaraṃ sampravakṣyāmi kārtavīryasya bhūpateḥ / yaṃ praviṣṭā na hanyante bāṇairapi narā bhuvi // kimutānyairjahā (?) bhūtaiḥ pretādyairmānavairapi / viśeṣeṇa japeddurge saṃsthitān vasulumpakān / vyāghrādīn stambhayecchīghraṃ niṣprayatnena mānavaḥ / guroranujñayā labdhvā pañjaramidamuttamam //

End

Fol. 31b, l.5. oṃ proṃ tacchi paridhī sūryasannibhaḥ / kārta-yāt-kārta nāśaya / oṃ proṃ tacchi prasādavān sūryasannibhaḥ / kārtayāt-kārta nāśaya-oṃ proṃ ta cakrīvanyarkasannibhaḥ / kārta-yāt-kārta nāśaya / stu cāmuṇḍādīn japet budhaḥ / dharābījādisaṃyuktān gurvājñayā japet / sarveṣāmeva mantrāṇāmādau tāraṃ prayojayet //

20.3 KĀRTAVĪRYĀRJUNASAHASRANĀMA

Preliminary portion of this tantric text.

Beginning

Fol. 32 (a), l.2. asya śrīkārtavīryārjunasahasranāmastotramantrasya dattā ṛṣiḥ, anuṣṭubhchandaḥ, śrīkārta(vīryārju)no mahāviṣṇurdevatā / śrīṃ bījam / kroṃ śaktiḥ / āṃ kīlakam / mahārājyavidhānapūrvakasarvakāryasiddhyarthe viniyogaḥ / ādau mūlamantrajapaḥ / māhiṣmatyāmiti dhyānaṃ / kārtavīryārjuno rājā hehayādhipatir balī / dhanurdharo mahāvīryaḥ sattvavatsupratāpavān / saptadvīpādhināthassan vijitārissanātanaḥ /

End

Fol. 34b, l.2. sandhyā rātrirdinaṃ yāmaḥ pakṣāhorātrameva ca / māso'yanaṃ ṛtuḥ kālaḥ sarvasattvañcaro'nilaḥ / kāṣṭhāḥ kālā nimeṣāśca muhūrtañca kṣaṇastruṭiḥ / kuṇḍalyarbakacchettā svargī corabhayāvaḥ / sutapāssatyasandhaśca bhīmasāvarṇiraṅgirāḥ / viśvauṣadhassūkṣmagatissupacānāyako'nalaḥ / buddhimān dohahā reto mantro mantrakṛdarṇavaḥ / vācaspatiryajurvedo...

20.4 KĀRTAVĪRYĀRJUNA-YANTRALAKṢAṆA

Incomplete description of Kārtavīryārjunayantra.

Beginning

Fol. 35a, l.1. gurvājñānupurassaraṃ kāraskārasya phalake tathā / vaika(ṅka)todbhave akṣaje pāṣāṇe śarāve vā sahitaḥ / etadyantrandhvajāgrasthaṃ yuddhyamānasya śatrubhiḥ / etaddṛṣtvā yatassarve prādravanti na saṃśayaḥ /

End

Fol. 35a, l.6. sarvakāryārthadaṃ nṝṇāṃ kuryānmantrī vicakṣaṇaḥ / etadyantraracanāprakārastu / tatra prathamaṃ caturdaḷaṃ kamalaṃ...

21

KĀRTTIKAMĀHĀTMYA
(Padmapurāṇa)

RE 4127. PL.; 45 fols.; 423 × 30 mms.; 6-7 lines; slightly damaged; Grantha; date: fol. 45a; origin: Tirunelveli.
Fol. 45b is blank.

This Ms. contains the Kārttikamāhātmya in 30 chaps. taken from the Padmapurāṇa (colophons on fols. 2a and 45a). They correspond to chapters 88 to 117 of the printed edition of the Uttarakhaṇḍa (Pūrvārdha) of this purāṇa (Gurumandal series n° XVIII, Calcutta 1959). However, if chapters 1-29 agree fully with chapters 88-116 of this edition, there is much discrepancy between chapter 30 of the Ms. and chapter 117 of the edition.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet

sarvavighnopaśāntaye // phullapaṅkajadalāya te kṣaṇaṃ vāsavādyakhiladevapūjitam / antarāyatimiraprabhākaraṃ hastirājamukhamāśraye'niśam // śriyaḥ patimathāmantrya (pṛcchya) gate devarṣisattame / harṣotphullānanā satyā vāsudevamathābravīt // satyā uvāca / dhanyāsmi kṛtakṛtyāsmi saphalañjīvitaṃ mama / majjanmani ca dhanyau tau pitarau mama sadvratau //

End

Fol. 45a, l.1. paramamitihāsaṃ vāraṇaṃ pātakānāṃ saka(la)śubhanidānaṃ santataṃ sajjanānām / paramiha parato vā cintitārthān sa bhuṅkte munirapi muṣitāghaśśrāvayan yaśśṛṇoti // iti pādme purāṇe kārttikamāhātmye triṃśo'dhyāyaḥ // sarvadhāriṇyabde kumbhe pūṣṇi sthite pakṣe śukle saptamīsaṃyute ca / pādme kārttikamāhātmyaṃ samāptam // hariḥ oṃ / śubhamastu / śrīgurubhyo namaḥ / karakṛtamaparādhaṃ kṣantumarhanti santaḥ / śrīkṛṣṇāya namaḥ / śrī sāmbāya namaḥ / śrīmātre namaḥ / śrīgurubhyo namaḥ //

22

Texts on astrology and śaiva and śākta topics

RE 4129. PL.; 63 fols.; 305 × 25 – 305 × 42 mms.; 6-8 lines; bad condition; Grantha (writing in different hands); old; origin: Tirunelveli.

Fols. 6b, 8b, 30b, 61b, 63b are blank.

General Contents

1. Fols. 1a-6a: Lampāka (by Padmanābha); 2. 7a-8a: Saptaśatīvyākhyā; 3. 9a-61a: Bālabodha (by Kāśīnātha); 4. 62a-63a: Śaktipūjāvidhi.

22.1

LAMPĀKA

by Padmanābha

Lampāka is a Praśnaśāstra (treatise explaining how to make astrological enquiries) in 5 chaps. and 120 śl. See IFI. RE. 4112 and Pingree.Census. Vol. 4 p. 167. The text is incomplete.

Beginning

Fol. 1a, l.1. . . . . lokānāṃ kāraṇaṃ sakalasya ca / vande parataraṃ brahma pramāṇātītagocaram // adhyāsīnaṃ mahādevaṃ . . . dvipha . . . . rāṃśca sampūjya vakṣye lampākamādarāt / maṇḍalaṃ caturaśraṃ vā likhitvā . . ntaḥ prapādayet / caturdikṣu catussūtraṃ . . . hedvedhamālikhet /

End

Fol. 6a, l.5. etaccintāprayatnena lampākajño vadet budhaḥ / cintāprakaraṇaṃ samāptam //

22.2 SAPTAŚATĪSTAVAVYĀKHYĀ

This text appears to be the introductory part with the abrupt beginning of a commentary on the Saptaśatīstava, that is, Durgāsaptaśatī or Devīmāhātmya. The title of the text is not noted in the colophon of the commentary (fol. 7 (1)a). It is incomplete. Authorship is not known.

Beginning

Fol. 7 (1)a, l.1. sāvarṇissūryatanayo yo manuḥ kathyate'ṣṭamaḥ / niśāmaya tadutpattiṃ vistarādgadato mama // iti devīmāhātmyaprathamaśloke bhuvaneśvarīmantramuddhārya vivakṣitaṃ vyācaṣṭe /

End

Fol. 8 (2)a, l.5. yathāśvamedhaḥ kraturāṭ devānāṃ ca yathā haraḥ / mantrāṇāṃ cāpi sarveṣāṃ tathā saptaśatīstavam / athavā bahunoktena kimanyena varānane /

22.3 BĀLABODHA

This text pertains to the Śākta school and its author Kāśīnātha intends to teach the ritual to the uninitiated. Hence the title.

Kāśīnātha (the name is wrongly spelt Kavinātha on fol. 9a, 1.1) refers to himself as proficient in Mantraśāstra and as the son of Jayarāmabhaṭṭa and the grandson of Śivarāmabhaṭṭa (see below quotations at the end of the text). Called also Kāśīnāthabhaṭṭa, he is a well-known author of many works on Śāktaism, who lived in the 17th or 18th century but the Bālabodha is not included in the list of his works (see NCC. IV pp. 129-132 and Chintaharan Chakravarti: Kāśīnātha Bhaṭṭa and his works, (JASB-Letters, 1938, pp. 455-65). He is stated to have been a worshipper of Śiva and Śakti and a follower of the Dakṣiṇamārga. In the Bālabodha itself, he condemns the Vāmācāra for its revolting practices. Amongst his other works, one can mention the Dakṣiṇāmūrticandrikā to which he refers in the Bālabodha (fol. 9b, 1.5: asmatkṛtadakṣiṇāmūrticandrikāyāṃ draṣṭavyam, and perhaps fol. 38b, 1.2: asmatkṛtacandrikāyām). Another of his works is the Vaidikatāntrikādhikāranirṇaya (RASB VIII-A; Ms. N° 6225) where he is called by the name Bhaḍa (śrīmadbhaḍopanāmakadakṣiṇācāramatapravartakakāśīnāthena viracitaḥ vaidikatāntrikādhikāranirṇayaḥ samāptaḥ) which name is given to his father also (see below). In this Vaidikatāntrika, he refers to his maternal grandfather Anantabhaṭṭa who is also mentioned in the Bālabodha for having given direction (in a work not named) for a way of good life (see fol. 60b). His father Jayarāmabhaṭṭa is also known as Bhaḍa (NCC VII p. 190); he was a devotee of Śiva and in the Bālabodha, Kāśīnātha refes to his view on śaktipūjā (fol. 3b, 1.2.)

The Bālabodha contains ten chapters (called "taraṅga") which are enumerated (see the colophon): iti bālabodhe daśamastaraṅgaḥ (fol. 51b, 1.2). But the taraṅga-s V to IX are missing and the scribe has made a statement after the IVth taraṅga that five taraṅga-s are not written: upari na likhitaṃ taraṅgapañcakam (fol. 44b, 1.4). As the colophon on the tenth taraṅga is on fol. 51b, 1.2, the matter following (fol. 51b, 1.2 to fol. 60b, 1.7) must probably be treated as a part of some other chapter, since the final colophon of the whole work namely Bālabodha is found in for fol. 60b.

Contents

1. Fol. 9a: Abhiṣekadravyakramādi; 2. 11a: Puraścaryāvidhi; 3. 11b: Japasthāna; 4. 12a: Puraścaraṇavidhi (saṃkṣipta) and Nityapūjā; 5. 15b: Sandhyāvidhāna; 6. 16a: Tāntrikasandhyāvidhāna; 7. 16b: Tarpaṇavidhi; 8. 16b: Dvārapālapūjāvidhāna; 9. 18a: Prāṇāyāmavidhi; 10. 22b: Mātṛkānyāsa; 11. 22b: Karāṅganyāsa; 12. 23a: Antarmātṛkānyāsa; 13. 24b: Antaryāga; 14. 25b: Mūlamantranyāsa; 15. 26b: Pūjācakrasthāpananirṇaya; 16. 27b: Sāmānyārghyavidhi; 17. 27b: Viśeṣārghyavidhi; 18. 29b: Pātrasthāpana; 19. 30a: Dravyaśuddhi; 20. 30a: Mānasapūjā; 21. 30a: Bāhyapūjā; 22. 31b: Upacāra; 23. 32a: Snāna; 24. 32b: Puṣpa; 25. 34b: Āvaraṇapūjā; 25. 36b: Dhūpa; 27. 37a: Dīpa; 28. 37b: Naivedya; 29. 39a: Nīrājana; 30. 40b: Pradakṣiṇa; 31. 42a: Namaskāravidhi and Devatodvāsana; 32. 44b: Mahāgaṇapatimantrarāja; 33. 44b: Naimittikārcana (saṃkṣipta); 34. 45b: Mudrālakṣaṇa; 35. 51b: Mudrāvivaraṇa; 36. 51b: Mantropadeśamāsaphala; 37. 51b: Tithinirṇaya; 38. 52a: Nakṣatranirṇaya; 39. 52b: Lagnanirṇaya; 40. 53a: Kālanirṇaya; 41. 54a: Tārācakra; 42. 54b: Siddhacakra; 43. 56a: Mokṣopāya; 44. 58a: Śiṣyadharma; 45. 59b: Śaktyupāsakadharma; 46. 60b: Pravṛttimārgaratagṛhasthamokṣopāya.

From this, it is seen that the first chapter deals with Puraścaryā, preparatory rites; the second, with daily duties; the third, with Pūjānirūpaṇa and the fourth, with the conduct of pūjā. The tenth chapter and the following part deal with mudrā, cakra, mokṣopāya, and the traits of pupils, preceptors and others.

Thirty seven mudrā-s of a general kind are defined, five for Śiva kind and nine for the Śākta kind. (fol. 45b-51b).

This text contains profuse citations from various sources, many of them are well-known. The following are the titles of some of the works quoted: Arṇava (9a, 24a, 60b); Saṃgraha (9a); Dakṣiṇāmūrticandrikā (9b); Śivagītā (11b, 56a); Sārasaṃgraha (13a, 17a, 24a, 31a, 34b, 38a, 38b, 40a, 45b); Merutantra (13a, 24b, 26a, 28b, 29b, 30a, 31a, 32b, 34b, 35b, 43b, 54a, 59b); Nāradapāñcarātra (13a, 36b, 45b); Mantramahodadhi (14a, 55b); Mahākāpilapāñcarātra (16b); Tantrarāja (20a); Dakṣiṇāmūrtikalpa (22a, 36a): Uttaratantra (24a, 43a, 44a); Tantraprakāśa (29b); Devīyāmala (29b); Śāradātilaka (31a) or Śāradā (35a); Prayogasāra (32b); Yāmala (32b); Jñānārṇava (33a); Skānda (purāṇa) (33a, 39b); Siddhāntaśekhara (34a, 43b); Tattvasārasaṃhitā (34a, 44a); Nṛsiṃhakalpa (35a); Śaivāgama (36b, 38b, 42a); Kālikāpurāṇa (37a); Prapañcasāra (37a, 41a); Rudrayāmala (24a, 37a, 44b); Kulārṇava (28a, 42a); Śaiva (44a); Rāmārcanacandrikā (44b); Brahmāṇḍa (purāṇa) (45a, 58b, 60a); Devībhāgavata (45a); Gaṇeśakalpa (45a); Dakṣiṇāmūrtisaṃhitā (45b); Mantratantraprakāśa (47a); Padmavāhinī (47b); Lakṣaṇasaṃgraha (47b); Nārāyaṇīya (48a); Śivarahasya (49b); Tantrabodha (51b); Yoginītantra (53a); Vārāhītantra (53a); Nibandha (53b); Lakṣmīpurāṇa (60a); Kālīyapurāṇa (60b); Ādityapurāṇa (32b).

The following names of writers occur: – Śaunaka (29a) Jayarāmabhaṭṭa, (as "asmatpitṛcaraṇāḥ") (36b), Śaṃkarācārya (43a) and Anantabhaṭṭa, the author's maternal grandfather (60b). About Śaṃkarācārya, the author writes asmatsampradāyaguruśrīśaṃkarācāryapādāḥ.

Beginning

Fol. 9 (1)a, 1.1. dhyāyaṃ dhyāyaṃ parārdhā(ṅ)gam dakṣiṇāmūrtimavyayam / kriyate kavināthena bālabodhassatāṃ mude // ucyate prathamaṃ tatra lakṣaṇaṃ guruśiṣyayoḥ / śrotriyo brahmaniṣṭhaśca brahmaṇaḥ pratipādakaḥ // mantrajātaprayoktā ca śāntyādiguṇaśīlavān / sarvavidyopadeṣṭā tu karuṇāsāgaro guruḥ // iti gurulakṣaṇam // vedādhyayanasampanno vivekyācārabhaktimān / samastapuruṣārthajño dakṣo mantrādyupāsane // iti śiṣyalakṣaṇam // atha dīkṣā / dīkṣāvidhiṃ pravakṣyāmi yena śiṣyassukhī bhavet //

Colophons

1. Fol. 12b: iti bālabodhe prathamastaraṅgaḥ / 2. 61a: iti śrīmadbhaṭṭopanāmakaśivarāmabhaṭṭāṅgajajayarāmabhaṭṭābhidhaśivabhaktasūnumantraśāstrapravīṇakāśīnāthena viracite bālabodhākhyo granthassamāptaḥ /

End

Fol. 60 (54) b, 1.3. dakṣiṇe karmaṇi kalau narāṇāṃ dhīssudurlabhā / yathā nīce jalaṃ yāti kalau nīce tathā manaḥ / etasmāt kāraṇādvipro vāmamevaṃ bhajet kalau / iti śaktyupāsakadharmāḥ / athāsmanmātāmahānantabhaṭṭakṛtagranthe – sukhahetuhitaṃ vākyaṃ ahitaṃ duḥkhahetukam / hitameva sadā kuryāt śāntyādiguṇasaṃyutaḥ // ahitaṃ naiva vaktavyaṃ yasya kasyāpi dehinaḥ / atha brahmāṇḍe – gurustrī vāmamācāraṃ kathayet kalaśodhava / śiṣyo yadi na gṛhṇīta śiṣyapāpaṃ gurorna hīti dik / bhaṭṭopanāmakaśrīmān jayarāma iti śrutaḥ / tatsūnunā kṛto granthaḥ kāśīnāthena dhīmatā // iti śrīmadbhaṭṭopanāmakaśivarāmabhaṭṭāṅgajajayarāmabhaṭṭābhidhaśivabhaktasūnumantraśāstrapravīṇakāśīnāthena viracito bālabodhākhyo granthassamāptaḥ // yāvallavaṇavārīśo meru . . .

22.4

ŚĀKTAJAPAVIDHI

This text is a manual on the routine of a Śākta. The abrupt beginning and ending in this text indicate that this must be part of a bigger work on Śākta ritual. It deals with Japa, its varieties and the distinct characteristics of each variety. The following works are cited: Śarvāgama, Tantranibodha, Śivārcanakramakalpavallī, Tantrasāra, Kulārṇava and "other Tantra-s" (tantrāntara). The text is incomplete.

Beginning

Fol. 62 (56) a, 1.1. kṛpayā manuṃ / labdhvā japettato bhaktyā kṛtakṛtyo'bhijāyate / idaṃ pūrṇābhiṣiktaviṣayam / atha puraścaryāvidhiḥ /

End

Fol. 63 (57)a, 1.5. kulārṇave / pañcāṅgāni mahādevi japo homaśca tarpaṇam / svābhiṣekaśca viprāṇāmārādhanamapīśvari / pūrvapūrvadaśāṃśena puraścaraṇamucyate / tantrāntare –

23

Collection of nāmāvali-s and mantra-s

RE 4132. PL.; 59 fols.; 99 × 35 mms.; 7-8 lines; bad condition; (moth-eaten); Grantha; old; origin: Tirunelveli.

General contents

1. Fols. 1a-14a: Cidambareśvarasammelanārcananāmāvali; 2. 14a-b: List of upagraha-s and of a few names of Śiva; 3. 15a-46b: Śivasahasranāma; 4. 47a-52a: Gaṇapatyaṣṭottaraśatanāmāvali; 5. 53a-54a: Skandanāmāvali; 6. 55a-59a: Mahāsudarśanamahāmantra.

23.1 CIDAMBAREŚVARASAMMELANĀRCANANĀMĀVALI

This text contains the names of the goddess and god at Chidambaram mentioned alternately in arcana, thereby bringing the two deities together.

Beginning

Fol. 1a, l.1. oṃ cidambareśvaryai namaḥ / oṃ cidambareśvarāya namaḥ / oṃ hemasabheśvaryai namaḥ / oṃ hemasabheśvarāya namaḥ / oṃ citsabheśvaryai namaḥ / oṃ citsabheśvarāya namaḥ /

End

Fol. 14a, l.5. oṃ śarvāṇyai namaḥ / oṃ śarvāya namaḥ / oṃ lalitāyai namaḥ / oṃ lāsyapriyāya namaḥ / oṃ sivakāmisundarīsametaśrīcidambareśvarāya namaḥ / hariḥ oṃ śubhamastu //

23.2 UPAGRAHANĀMA-S and SIVANĀMA-S

A list of Upagraha-s and a few names of Śiva are given in this text. The writing is on 2 columns.

Beginning

Fol. 14 Aa, (col. 1), l.1 kālaḥ ardhapraharaḥ / yamakaṇṭakaḥ / indradhanuḥ / vyatīpātaḥ / pariveṣaḥ / upaketuḥ / gulikaḥ / dhūmaketuḥ /

End

Fol. 14 Ab, (col. 1), l.1. harāya namaḥ / hariṇākṣāya namaḥ / sarvabhūtaharāya namaḥ / prabhave namaḥ / pravṛttaye namaḥ / nivṛttaye namaḥ / niyatāya namaḥ / śāśvatāya namaḥ / dhruvāya namaḥ / śmaśānavāsine namaḥ / bhagavate namaḥ / khacarāya namaḥ /

23.3 ŚIVASAHASRANĀMĀVALI

(Mahābhārata)

Śivasahasranāma from Mahābhārata, Anuśāsanaparvan, chap. 48 (Kumbhakonam ed.); see also: 1. Lifco Madras; 2. Śāstra Sañjīvini Press, Madras (Grantha). Writing on two columns.

Beginning

Fol. 15 (1)a, (col. 1), l.1. oṃ gurave namaḥ / śrīmahāgaṇapataye namaḥ / oṃ śivāya namaḥ / oṃ sthirāya namaḥ / sthāṇave namaḥ / prabhave namaḥ /

End

Fol. 46b, (col. 2), l.1. śrīmate namaḥ / śrīvardhanāya namaḥ / jagate namaḥ / śrīsāmbāya namaḥ / śivāya namaḥ / śivasahasranāmāvaliḥ samāptā / hariḥ oṃ //

23.4 VIGHNEŚVARĀṢṬOTTARAŚATANĀMĀVALI

This texts contains the 108 names of Vighneśvara (Pub. under the title Gaṇapatyaṣṭottaraśatanāmāvali: 1. Lifco; 2. BK.II pp. 26-7).

Beginning

Fol. 47 (1)a, (col. 1) l.1. oṃ vināyakāya namaḥ / oṃ vighnarājāya namaḥ / oṃ gaurīputrāya namaḥ / oṃ gaṇeśvarāya namaḥ / oṃ skandāgrajāya namaḥ / oṃ avyayāya namaḥ /

End

Fol. 52 (6)a, (col. 2), l.1. hṛṣṭāya namaḥ / tuṣṭāya namaḥ / prasannātmane namaḥ / sarvasiddhipradāyakāya namaḥ / vighneśvarāṣṭottaranāmāvalissamāptā //

23.5 SKANDANĀMĀVALI

This text contains 21 names of Skanda.

Beginning

Fol. 53a, l.1. oṃ skandāya namaḥ / oṃ guhāya namaḥ / oṃ ṣaṇmukhāya namaḥ / oṃ phālanetrasutāya namaḥ /

End

Fol. 54a, l.1. oṃ mattāya namaḥ / oṃ pramattāya namaḥ / oṃ unmattāya namaḥ / oṃ surasainyarakṣakāya namaḥ / oṃ devasenāpataye namaḥ / oṃ prājñāya namaḥ / oṃ kṛpālave namaḥ //

23.6 MAHĀSUDARŚANAMAHĀMANTRA

Beginning

Fol. 55 (1)a, l.1. mahāsudarśanamahāmantrasya ahirbudhnyaṛṣiḥ, atijagatīchandaḥ, sudarśanamahāviṣṇurdevatā / oṃ bījam / klīṃ śaktiḥ / kṛṣṇāya kīlakam / sudarśanamahāviṣṇuprasādasiddhyarthe jape viniyogaḥ / ācakrāya svāhā / aṅguṣṭhābhyānnamaḥ /

End

Fol. 59 (5)a, l.1. rakṣāṃsi bhītāni diśo dravanti huṃ phaḍyaṇ sarve namasyanti ca siddhasaṅghāḥ ya . . svāhā //

24

BHŪKAILĀSAMĀHĀTMYA

(Bhaviṣyottarapurāṇa)

RE 4137. PL.; 90 fols.; 305 × 39 mms.; 8-9 lines; good condition; Grantha; 22-12-1904 (? see below); scribe: Veṅkaṭanārāyaṇaśāstrin, son of Śaṃkaraśāstrin (vide fol. 83b); origin: Tirunelveli.

Blank folios: 6b, 84b, 89b

As for the date, a colophon on fol. 83b reads: idaṃ bhūkailāsamāhātmyaṃ ṣaḍuttarapañcasahasravatsaraparimitakalau krodhināmasaṃvatsare dhanurmāse'ṣṭamadine śuklapaurṇamāsyāṃ bhaumavāsare kṛttikānakṣatrayuktaśubhadine. This gives Tuesday 22nd Dec. 1904 in the constellation of Kṛttikā but as per Samikaṇṇu Piḷḷai 22-12-1904 was a Thursday in the constellation of Mṛgaśīrṣa.

The reverse side of the fly-leaf contains a fragment of Yogaśikhopaniṣadvyākhyā. Fol. 85b gives a copy of an inscription of Śankaranayinārkoil (see below). The fols. which follow 85 are numbered 83, 52, 53, and 54 and contain the duplicate copy of the contents of the fols. having the same numbers in the body of the Ms.

The Ms. contains 26 chapters of the māhātmya of Bhūkailāsa, that is Śaṅkaranayinārkoil (Tirunelveli dt.). The text is in the form of a dialogue between Sūta and sages like Śaunaka in Naimiśāraṇya (see the summary on fols. 1a-6a and below); it explains how Pārvatī (here called Gomatī) sees Viṣṇu in Śiva's form (hence Śaṅkaranārāyaṇa) in Śaṅkaranayinārkoil.

This text is told in the colophon to form part of Bhaviṣyottarapurāṇa in its Uparibhāga which describes the greatness of Śivakṣetra. Two Mss. of the Bhūkailāsamāhatmya are available in Trivandrum (Alph. List of Mss. Vol. II p. 255 n° 12230 A and 9147 A).

Contents

1. Fols. 1a-6a: Māhātmyasaṃgraha; 2. 7a-9a: Upodghāta; 3. 9a-12a: Śaṅkhapadmabhaktivarṇana; 4. 12a-15a: Devasabhāvarṇana; 5. 15a-16a: Śivaviṣṇvadvaitaviṣaya; 6. 16a-18b: Punnāgavane Pārvatītapas; 7. 18b-20a: Śivasya punnāgavanagamananiścaya; 8. 20a-24a: Pārvatyā Śaṅkaranārāyaṇadarśana / Śaṅkaranārāyaṇāṣṭottaraśatanāma / Śaṅkhapadmayoḥ punnāgavanagamana; 9. 24a-26a: Śaṅkhapadmābhyāṃ Śaṅkaranārāyaṇadarśana; 10. 26b-27b: Story of Satyakīrti; 11. 27b-32a: Story of Dakṣiṇā; 12. 32b-36a: Stories of King Ugravarman and Nīcākṛti; 13. 36a-37b: Discovery of Śaṅkaranayinār Liṅga at Punnāgavana, etc.; and Dakṣiṇā (in one of her seven births) worshipping Śaṅkaranārāyaṇa and attaining Mokṣa; 14. 38a-41b: Story of the sage Bhaktisāra; 15. 41b-51a: Stories of the

demon Mahāmāya, Māyā mountain, Dhenutīrtha and Daṇḍatīrtha; 16. 51b-54b: Stories of the Agastyatīrha and Tāmrasabhā; 17. 54b-56a: Stories of Bhairavatīrtha, Sūryatīrtha, etc.; 18. 56a-60b: Stories of King Bṛhaddhvajapāṇḍya and Gaurītīrtha; 19. 61a-72a: Stories of Vīraśekhara and Pañcākṣarādimahimā; 20. 72a-74b: Stories of Jayantaśāpavimocana; 21. 75a-83a: Stories of Vṛka and Kalmāṣa; 22. 83b-84a: Note on the editor (scribe) of this text.

Fol. 85a gives a short text, which according to marginal note, is an inscription copied in the main temple of the Śaṅkaranayinārkoil (caṅkaranayinārkovil garbhagṛhaprāsādattil yeḷutiyaśāsanam). The inscription gives the full titles and names of the Pāṇḍya king Jaṭilavarman Koṉe(rin)maikoṇṭaṉ and ends by a date (ś. 1465 i.e. 1543 AD). This king "who restored the olden times" (Iṛandakālameṭutta) is one of the latest of the Pāṇḍyan dynasty (see K.A. Nilakantha Sastri, The Pāndyan Kingdom from the Earliest Times to the sixteenth Century, London 1929, p. 251). The text as given in the Ms. appears to be very similar to that of the inscription n° 60 of 1945 which however is dated ś. 1466 in the place of ś. 1465 (see Annual Reports on South Indian Epigraphy for the years 1943-44 and 1944-45 p. 45). This text reads as follows:
Fol. 85a kṣemāsuranārasiṃhakerala āhavarāmanandanasamāhitasārvabhaumadevabrāhmaṇasthāpanācāryagoñjaṭilavarmarāṉa tribhuvanacakravarti koṉėmaikoṇṭaṉ iṛa(n)takālaṃ yeṭukka perumāḷ śrīvallabhadevaṉ śakābdaṃ 1465 itaṉmel

Beginning

Fol. 1a-l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // santuṣṭassatatantanotu kuśalaṃ sargādibhūto'vyayaḥ cītkārāniladhūtavighnanivahaścūḍendukhaṇḍojjvalaḥ / śaśvat tāḍitakarṇajātapavanāsvādonmukhavyālabhṛcchīrṣo brahmamukhaiḥ kriyāvataraṇe lambodaraḥ prārthitaḥ // bhūkailāse manojñe puruṣavanavṛte nāgatīrthopakaṇṭhe ratnaprāsādamadhye ravisadṛśamahāyogapīṭhe niṣaṇṇam / saṃsāravyādhivaidyaṃ sakalasuranutaṃ śaṅkhapadmārcitāṅghriṃ gomatyambāsametaṃ hariharavapuṣaṃ śaṃkareśaṃ namāmi // punnāgaśākhivanaśobhitapuṇyadeśe māyācalāhikṛtatīrthavirājamāne / śrīrājanāmapuramadhyakṛtādhivāsaḥ pṛthvīmayo diśatu śaṃ mama gomatīśaḥ //

Colophons

1. Fol. 9a: iti śrībhaviṣyottarapurāṇe śivakṣetrapraśaṃsāyāṃ bhūkailāsamāhātmye prathamo'dhyāyaḥ // 1 // 2. Fol. 83a: śrībhaviṣyottarapurāṇe uparibhāge śivakṣetrapraśaṃsāyāṃ bhūkailāsamāhātmye ṣaḍviṃśo'dhyāyaḥ //

End

Fol. 83a, 1.7. ityetatkathitaṃ pūrvaṃ yathā vyāsamukhācchrutam / śrībhūkailāsamāhātmyaṃ bhavatāmiha śṛṇvatām // mayoktametanmāhātmyaṃ ye śṛṇvanti paṭhanti ca / teṣāmacañcalā bhaktiśśaṃkare jāyate dhruvam // iti śrībhaviṣyottarapurāṇe uparibhāge śivakṣetrapraśaṃsāyāṃ bhūkailāsamāhātmye ṣaḍvimśo'dhyāyaḥ // śrīśivāya namaḥ / gomatīśaṃkareśvarābhyānnamo namaḥ // hariḥ oṃ // śubhamastu // idaṃ bhūkailāsamāhātmyaṃ ṣaḍuttarapñcasahasravatsaraparimitakalau krodhināmasaṃvatsare dhanurmāse'ṣṭamadine śuklapaurṇamāsyāṃ bhaumavāsare kṛttikānakṣatrayukte śubhadine pūrvaṃ

vanarājākhyapurīnivāsinaṃ hastipradakṣinapurādhipaśrīvaratuṅgapāṇḍyamahārājagurūṇāṃ kauśikānvayasambhavānāṃ vaṃśe jātena śaṃkaraśāstriṇaḥ putreṇa idānīṃ kāriśastragrāmavāsinā veṅkaṭanārāyaṇaśāstriṇā bahugranthān pariśodhya likhitaṃ satsamāptimagamat / This is followed by a Tamil version of this passage which mentions the date and scribe of this Ms.

25

Śivanāmāvali-s

RE 4139. PL.; 29 fols.; 225 × 4 mms.; 11 lines; bad condition (slightly injured at the lower end in the middle); Grantha; old; origin: Tirunelveli.
Blank folio: 28b.

General contents

1. Fols. 1-10: Vedasāraśivasahasranāmastotra; 2. 11-28a: Vedasāraśivasahasranāmāvali.

25.1 VEDASĀRAŚIVASAHASRANĀMASTOTRA

This text contains the 1008 names of Śiva said to be taken from the Padmapurāṇa (uttarakhaṇḍa ch. 19), according to the colophon. GOML. R. 142 C has it as ch. 89. This stotra could not be traced in the printed edns. of the Padmapurāṇa (see Rauravāgama IFI. Pub. n° 18-1, pp. 133-134).

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet śarvavighnopaśāntaye // asya śrīvedasārasahasranāmastotramahāmantrasya bhagavānnārāyaṇarṣiḥ / anuṣṭupchandaḥ / paramātmā śrīmahādevo devatā / namaḥ bījam / śivāya śaktiḥ / caitanyaṃ kīlakam / śrīsāmbaparameśvaraprasādasiddhyarthe jape viniyogaḥ / namaśśaṃbhave ca aṅguṣṭhābhyānnamaḥ / mayobhave ca tarjanībhyānnamaḥ / śivāya ca kaniṣṭhikābhyānnamaḥ / śivatarāya ca karatalakarapṛṣthābhyānnamaḥ / evaṃ hṛdayādinyāsaḥ /

End

Fol. 10b, l.4. nāmnāṃ sahasrametaddhi likhitaṃ yanniketane / avimuktan(tu)tat gehannityantiṣṭhati śaṃkaraḥ / anena mantritaṃ bhasma sarvāpadvinivāraṇam / piśācabhayabhītānāṃ japtavyamidamuttamam / nāmnā(m) sahasreṇānena samaṃ kiñcinna vidyate // iti śrīpādme purāṇe pañcapañcāśatsāhasrikāyāṃ saṃhitāyāṃ vaiyāsikyāṃ uttarabhāge bilvakeśvaraśrīkṛṣnamārkaṇḍeyādisaṃvāde ekonaviṃśo'dhyāyaḥ / hariḥ oṃ / śubhamastu / śrīśaṃkareśvarāya namaḥ / vedasārasahasranāma sampūrṇam / gomatyambāyai namaḥ /

25.2 VEDASĀRAŚIVASAHASRANĀMĀVALI

Different from the previous one and same as n° 5.8 which is called Śivasahasranāmāvali.

Beginning

Fol. 11a, (col. 1), l.1. bhavāya namaḥ / śivāya namaḥ / harāya namaḥ / rudrāya namaḥ / mudgalāya namaḥ / puṣkalāya namaḥ / khalāya namaḥ / agragaṇyāya namaḥ / sadācārāya namaḥ / śarvāya namaḥ /

End

Fol. 28a, (col. 3), l.1. sārajñāya namaḥ / sarvatattvāvalambanāya namaḥ / śrīsaṃkareśvarāya namaḥ / śrīsāmbaparameśvarāya namaḥ / śrīmatkarpūrasundarāya namaḥ / śrīmatkamanīyasundarāya namaḥ / hariḥ oṃ /śubhamastu / mantrapuṣpāṇi samarpayāmi / śivasahasranāma sampūrṇam //

26

BĀLĀPŪJĀVIDHI

(Bhairavayāmala)

RE 4142. PL.; 20 fols.; 200 × 33 mms.; 8 lines; good condition; Grantha; old; origin: Tirunelveli.

This text deals with the procedure for worshipping Bālā that is to say Devi, known also as Śyāmā, Vārāhī, Parāmbā and Nīlasarasvatī. Before undertaking the act of worship, it is shown that omens or indications in favour of or otherwise are to be observed. Initiation is also a part of the preparatory rites for this worship. According to the colophon on fol. 19b, this procedure is laid down in the Bhairavayāmala.

Contents

Fols. 1a-2a: Śayanavidhi; 2a-3a: Siddhisūcaka; 3: Aśubhasūcaka; 3b-4a: Siddhicihna-s; 4: Kumbhasthāpana; 4b-5a: Daśavidhasaṃskāra; 5a-10a: Dīkṣāvidhi; 10a-12b: Śyāmāpūjā; 13a-16b: Vārāhīpūjā; 17a-18b: Parāmbāpūjāvidhi; Parāpūjāvidhi; 18b-20a: Bālāpūjāvidhi; 20a: Nīlasarasvatītārāmantra.

Beginning

Fol. 1a, l.1. atha japakāle śayanavidhiḥ / kuśanirmitāyāṃ śayyāyāṃ prakṣāḷitāyāṃ tādṛśavastramāstīrya tāṃ mūlena saptavāram abhimantrya tataḥ tatropaviśya japet // oṃ yajjāgrato dūram + śivasaṅkalpamastu // 1 // yena karmāṇya + mastu // 2 // yat prajñānamuta + mastu // 3 // enedaṃ bhūtam + mastu // 4 // yasminṛcassāma + mastu // 5 // suṣā rathiraśvāni + mastu // 6 // iti mantrān triḥ paṭhitvā . . .

Colophon

Fol. 19b: iti bhairavayāmaloktabālāpūjāvidhiḥ /

End

Fol. 20a, l.1. kalau siddhamantro'yam ++ asya śrīnīlasarasvatītārāmantrasya ānandabhairava ṛṣiḥ / paṅktiḥ chandaḥ / nīlasarasvatītārāmbā devatā / śrīṃ / hrīṃ / klīṃ / strīṃ bījaṃ, tāreti śaktiḥ, nama iti kīlakam, nīlasarasvatī + yogaḥ / mūlena nyāsaḥ / tārānāyakabaddhakeśamakuṭāṃ tārātrayāṅgīṃ trayīṃ / tārām tryakṣasuśobhanāṃ ca taruṇīṃ sarvāṅgabhūṣojjvalām // ḍhakkāśūlakapālakartṛsahitāṃ śārdūlacarmāmbarāṃ / vande nīlasarasvatīmakhiladām ukṣāsanām yoginīm // śrīṃ hrīṃ klīṃ strīṃ tārāyai namaḥ //

27

Nāmāvali-s and Mantra

RE 4143. PL.; 46 fols.; 275 × 37 mms.; 6-8 lines; good condition; Telugu and Grantha; old; origin: Tirunelveli.

Fols. 3b, 40b, 41, 43b and 44 are blank; fol. 42 is missing.

General contents

1. Fols. 1-20: Lalitāsahasranāmāvali; 2. 21a-28b: Lalitātriśatīnāmāvali; 3. 28b-32b: Navāvaraṇamantra; 4. 33a-35a: Tattvārcana; 5. 36a-37b: Subrahmaṇyāṣṭottaraśatanāmāvali; 6. 38a-40a: Devyaṣṭottaraśatanāmāvali; 7. 46a: Mantramātṛkāpuṣpamālāstava.

The fly-leaf contains some Nāmāvali-s and the greatness of having association with the good. The next leaf contains Nyāsa and Dhyāna of the Goddess Lalitā. Fol. 35a (col. 2) contains the twelve names of Sūrya and his Mūlamantra. Fol. 43a contains four lines on Navāvaraṇasaṃkalpa. Fol. 45a contains Śukravārasaṃkalpa and Goṣṭhīśvarārcanasaṃkalpa.

27.1 LALITĀSAHASRANĀMĀVALI

(Brahmāṇḍapurāṇa)

The Lalitāsahasranāma does not form part of the printed Brahmāṇḍapurāṇa which stops with the Lalitopākhyāna ch. 40 (Venkateswara Steam Press, edn. Bombay 1935) and ch. 44 (Motilal Banarsidas edn. Delhi 1973). Yet, GOML. D. 9115 has a colophon which states that this stotra forms ch. 36 of the Lalitopākhyāna. This stotra consists of four parts: Introduction, Nyāsa, Dhyāna, Sahasranāmastotra and Phalaśruti. This text, according to the unnumbered folio at the beginning, begins with Nyāsa, without the introductory part. Nyāsa is almost similar to GOML. D. 9183 but differs from that found in N.S. edn. BR I (1963) p. 246 and M.L.J. Press edn. Madras, 1961, p. VI: under dhyāna: the M.L.J. Press edn. has four śloka-s: 1. sindūrāruṇavigrahāṃ, 2. aruṇāṃ karuṇātaraṅgiṇīṃ, 3. dhyāyet padmāsanasthāṃ and 4. sakuṅkumavilepanāṃ. BR II (1963), p. 51, Jayamaṅgala edn. VII, and N.S. Press edition with Bhāskararāya's com.

have the first śloka only. The text under notice has śloka-s 3 and 4 and the following śloka: – ikṣukodaṇḍapuṣpeṣupāśāṅkuśadharāṃ śubhām / dhyāyetsūryanibhāṃ vande śrīmattripurasundarīm / pāśāṅkuśau ca varadābhayahastadharīm(?)pītāmbarī(ā)ṃ kana(ka)mauktikabhūṣaṇāṅgīṃ / aṣṭādaśākṣarakalāvṛtapadmavāsāmekākṣarīṃ tribhuvanādhipatiṃ namāmi // The latter half of this śloka is found in GOML. D. 9132. This is followed by the 1000 names of Lalitā. There is no phalaśruti portion here. Writing is on 3 columns.

Beginning

Fol. 1a, (col. 1), l.1. oṃ śrīmātre namaḥ / śrīmahārājñai namaḥ / śrīsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakāryasamudyutāyai namaḥ / udyadbhānusahasrābhāyai namaḥ / caturbāhusamanvitāyai namaḥ /

End

Fol. 20b, (col. 3), l.1. śrīśivāyai namaḥ / śrīśivaśaktirupāyai namaḥ / śrīlalitāmbikāyai namaḥ / śrīparadevatāyai namaḥ / bhavasya devasya patnyai namaḥ / hariḥ oṃ //

27.2 LALITĀTRIŚATĪNĀMĀVALI

This text contains two more names at the end which are not in the printed edition (N. Rajam and Co., 1949: śrīrājarājeśvaryai namaḥ as the 301th name). There is no additional name in the V.V.S. and in GOML. D. 9126. The Lalitātriśatīnāmāvali is also called by the name Devītriśatīnāmāvali in GOML. D. 9126-31. The Tanjore Ms. 20382 of this work is called Lalitāstuti. Writing is on 3 columns (Telugu script).

Beginning

Fol. 21a, (col. 1), l.1. kakārarūpāyai namaḥ / kalyāṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kalyāṇaśailanilayāyai namaḥ / kamanīyāyai namaḥ / kalāvatyai namaḥ / kamalākṣyai namaḥ / kalmaṣaghnyai namaḥ / karuṇāmṛtasāgarāyai namaḥ / kadambakānanāvāsāyai namaḥ / kadambakusumapriyāyai namaḥ / kandarpavidyāyai namaḥ / kandarpajanakāpāṅgavīkṣaṇāyai namaḥ / karpūravīṭīsaurabhyakallolitakakuptaṭāyai namaḥ /

End

Fol. 28a, (col. 3), l.1. hrīṃkāravedopaniṣade namaḥ / hrīṃkārādhvaradakṣiṇāyai namaḥ / hrīṃkārānandanārāmanavakalpakavallaryai namaḥ / hrīṃkārahimavadgaṅgāyai namaḥ / hrīṃkārārṇavakaustubhāyai namaḥ / hrīṃkāramantrasarvasvāyai namaḥ / hrīṃkāraparasaukhyadāyai namaḥ / śrīkāmeśvarāya śrīkāmeśvaryai namaḥ / bhavasya devasya patnyai namaḥ /

27.3 NAVĀVARAṆA

This text, deals with the mantra-s used for the worship of the nine enclosures in the Śrīcakra, each having some female deities to receive worship there. This is dealt with in the Paraśurāmakalpasūtra (GOS. XXII-1950, Section V pp. 150-166). The mantra-s, which are to be used with reference to the deities in each enclosure, are given here. Relating to the Navāvaraṇapūjā, method of outer worship and inner worship, and other details, see Śrīcakra by S. Sankaranarayanan, Aurobindo Ashram, Pondicherry 1973.

In the text under description, 34 mantras-s are given relating to Mūlādhāra, 26 to Svādhiṣṭhāna, 35 to Maṇipūra, 27 to Hṛdaya, 36 to Viśuddha and 33 to Bhrūmadhya. It is seen that Anāhata and Ājñā are mentioned here by the names Hṛdaya and Bhrūmadhya respectively. On the whole, there are 192 mantra-s. This portion of the text is the same as the Śuddhaśaktinamontamālā which is a part of Śrīvidyākhaḍgamālā. Normally, this is just for recitation (pārāyaṇa) when the names are recited in vocative case, and it is for pūjā when they are recited with dative case. See Śrīvidyākhaḍgamālā, Balamanorama Series n° 53, Madras 1954. Writing is on 3 columns.

Beginning

Fol. 28b, l.4. asya śrīnavāvaraṇastotramahāmantrasya varuṇādityarṣiḥ, gāyatrīchandaḥ śrīmattripurasundarī devatā / aiṃ bījam, klīṃ śaktiḥ, sauṃ kīlakam / śrīparadevatāprasādasiddhyarthe jape viniyogaḥ / aiṃ, hrīṃ śrīṃ, aiṃ, klīṃ sauḥ / karanyāsaṃ kṛtvā iti hṛdayādinyāsaḥ / dhyānam / aruṇāṃ karuṇātaraṅgitākṣīṃ dhṛtapāṅkuśa (pāśāṅkuśa) puṣpabāṇacāpām / aṇimādibhirāvṛtāṃ mayūrakhai (mayūkhai) rahamityeva bhāvayet sampūjyām // bhavānīṃ manasā supūjya / sudhāsindhormadhye suraviṭapivāṭīparivṛte / maṇidvīpe nīpopavanavati cintāmaṇigṛhe / śivākāre mañce paramaśivaparyaṅkanilayāṃ bhajanti tvām dhanyāḥ katicana cidānandalaharīm // pañcadaśākṣarīmūlamaṣṭottaraśataṃ japtvā / oṃ hāṃ hṛdayadevyāḥ śrīpādukāṃ pūjayāmi /

End

Fol. 32b, (col. 3), l.1. samastacakreśvaryai sāṅgāyai sāyudhāyai saparivārāyai savāhanāyai sacakrāyai, samudrāyai sāvarṇāyai, śrīmahātripurasundaryai namaḥ / śrīparadevatāyai namaḥ / hariḥ oṃ / samāptam 192(?)śrīparabrahmasvarūpiṇe namaḥ / sauṃ klīṃ aiṃ śrīṃ hrīṃ aiṃ oṃ śivāyai namaḥ / evaṃ sakramaṃ kuryāt sadākoṭijitendriyaḥ / dhanadhānya āyurārogyaṃ bhogamokṣaphalaṃ bhavet / navāvaraṇaṃ sampūrṇam //

27.4 TATTVĀRCANA

This text contains names by which the tattva-s of Śakti are to be worshipped. Each name has the word-rūpa added meaning "form" (in which Śakti is present in the world). The ninety-six names that are contained here are the forms which Śakti takes. IFI.T 94 is identical with the text under notice. There are similar works in honour of Rudra: IFI.T. 120, 676, 682 and 696 and of Śiva and Devī IFI.T.533. Writing is on 3 columns.

Beginning

Fol. 33a, (col. 2), l.1. śivatattvarūpaśivaśaktaye namaḥ / śaktirūpamohāyai namaḥ / sadāśivasvarūpakriyāśaktyai namaḥ / īśvarasvarūpaprāṇaśaktaye namaḥ / śuddhavidyāsvarūpecchāśaktyai namaḥ / kālarūpasaṃhāriṇyai namaḥ / niyatirūpakalātrayāyai namaḥ / kalārūpasthityai namaḥ /

End

Fol. 35a, (col. 1), l.1. vitteṣaṇārūpārthakarāyai namaḥ / dūreṣaṇārūpadārasaukhyapradāyai namaḥ / gururūpamantrapradāyai namaḥ / bandhurūpasambandhakāriṇyai namaḥ / pāśarūpabandhavimocinyai namaḥ / kalyāṇarūpamokṣadāyai namaḥ / 96 / tattvārcanaṃ samāptam //

27.5 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Similar to n° 5.4; title written as "Subrahmaṇyārcana" in the margin of fol. 36a. Writing is on 4 columns.

Beginning

Fol. 36a, (col. 1), l.1. oṃ skandāya namaḥ / guhāya namaḥ / ṣaṇmukhāya namaḥ / bhālanetrasutāya namaḥ / prabhave namaḥ / piṅgalāya namaḥ / kṛttikāsūnave namaḥ /

End

Fol. 37b, (col. 2), l.1. lokagurave namaḥ / asurānīkamardanāya namaḥ / śrīsubrahmaṇyāya namaḥ / hariḥ oṃ / bhavasya devasya sutāya namaḥ //

27.6 DEVYAṢṬOTTARAŚATANĀMĀVALI

(Śivarahasya)

This text gives a list of 108 names of Devī, based on a stotra taken from the Śivarahasya (vide: NCC.IX p. 163); for other Ms. see GOML. D. 8862. Writing is on 3 columns.

Beginning

Fol. 38a, (col. 1), l.1. śivapriyāyai namaḥ / śivārādhyāyai namaḥ / śiveṣṭāyai namaḥ / śivakomalāyai namaḥ / śivotsavāyai namaḥ / śivarasāyai namaḥ / śivadivyaśikhāmaṇyai namaḥ / śivapūrṇāyai namaḥ / śivaghanāyai namaḥ /

End

Fol. 40a, (col. 1), l.1. śivasya hṛdayamparāyai namaḥ / śivasya nayanāmṛtāyai namaḥ / śivasampūrṇavimalāyai namaḥ / jñānadugdhābdhiśālinyai namaḥ / śivetaramahādevanirmalāmṛtavarṣiṇyai namaḥ / śivānandasudhāpūrṇāyai namaḥ / śivabhāgyābdhicandrikāyai namaḥ / hariḥ oṃ / śrīśivakāmisahāyam //

27.7 MANTRAMĀTṚKĀPUṢPAMĀLĀSTAVA

by Śaṃkara

This text gives śl. 1 to 3 of this work which contains 17 śl., each beginning by a syllable of the fifteen syllabled mantra (Pañcadaśākṣarī) of the Supreme Goddess. Those, who are not able to use this mantra for japa, may recite these śl., each of them being deemed as a prayer offered to the Goddess.

Pub.: 1. V.V.S. III pp. 249-253; 2. Devīstotrāṇi Śrī Jagadgurugranthamālā n° 21 V.V.S. (with Tamil meaning).

Fol. 46a, l.1. kallolollasitāmṛtābdhilaharīṃ madhye virājan maṇidvīpe kalpakavāṭikāparivṛte kādambavāṭyujjvale / ratnastambhasahasranirmitasabhāmadhye vimānottame cintāratnavinirmite janani taṃ siṃhāsanaṃ bhāvayet // 1 // eṇāṅkānalabhānumaṇḍalalasacchrīcakramadhyasthitāṃ bālārkadyutibhāsurā(ṃ)karatalaiḥ pāśāṅkuśau bibhratī / cāpaṃ bāṇamapi prasannavadanāṃ kausumbhavarṇāṃśukām / tāṃ tvāṃ candrakalāvataṃsamakuṭāṃ cārusmitāṃ bhāvaye // 2 // īśānādipadaṃ śivaikaphaladaṃ ratnāsanaṃ te śubhaṃ pādyaṃ candanakuṅkumādibhasatiry(?)arghyaṃ saratnākṣataiḥ / śuddhairācamanīyakaṃ tava jalairbhaktyā mayā kalpitaṃ kāruṇyāmṛtavāridhe tadakhilaṃ santuṣṭaye kalpyatām // 3 //

28

Nāmāvali-s of Gaṇapati and Subrahmaṇya

RE 4144. PL.; 47 fols.; 228 × 36 mms.; 8-9 lines; bad condition; Telugu and Tamil; old; origin: Tirunelveli.

Fols. 12b and 46b are blank.

General contents

1. Fol. 1a-12a: Gaṇapatisahasranāmāvali; 2. 13a-14b: Gaṇapatyaṣṭottaraśatanāmāvali; 3. 15a-29b: Gaṇapatisahasranāmāvali; 4. 29 (A) a-45a: Subrahmaṇyasahasranāmāvali (Skandapurāṇa).

Fol. 29b has the diagram of Siddhārikoṣṭham which helps one to know if the mantra to be recited will yield fruit to him. Fol. 45b contains a version of saṃkalpa. Fol. 46 has a fragment of the Gaṇapatināmāvali.

28.1 GAṆAPATISAHASRANĀMĀVALI

This text contains the 1008 names of Gaṇapati; writing is on 3 columns.

Beginning

Fol. 1a, (col. 1), l.1. oṃ śrīmate namaḥ / gaṇanāthāya namaḥ / vallabhāsahitāya namaḥ / umāsutāya namaḥ / bṛhatskandhāya namaḥ / vighnarājāya namaḥ / lokeśāya namaḥ / gaṇādhipataye namaḥ / gajavaktrāya namaḥ /

End

Fol. 12a, (col. 3), l.4. śrīgaṇapatisahasranāmārcanaṃ sampūrṇaṃ / siddhivināyakamantraḥ-oṃ klīṃ gaṇapataye namaḥ //

28.2 GAṆAPATYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Vighneśvara. Writing is on 3 columns. Pub. SIAA., Madras.

Beginning

Fol. 13a, (col. 1), l.1. oṃ vināyakāya namaḥ / vighnarājāya namaḥ / gaṇanāthāya namaḥ / gajānanāya namaḥ / mahodarāya namaḥ / mahākāyāya namaḥ / siddhāñjanacayopamāya namaḥ / amṛtāya namaḥ /

End

Fol. 14b (col. 3), l.1. bālacandrāya namaḥ / vakratuṇḍāya namaḥ / śūrpakarṇāya namaḥ / herambāya namaḥ / skandapūrvajāya namaḥ / siddhivināyakāya namaḥ / mahāgaṇapataye namaḥ / hariḥ oṃ //

28.3 GAṆAPATISAHASRANĀMĀVALI

Similar to 5.2. Writing is on 4 cols. At the end there is a title siddhārikoṣṭham and the diagram with 16 koṣṭha-s.

Beginning

Fol. 15a, (col. 1), l.1. oṃ gaṇeśvarāya namaḥ / gaṇakrīḍāya namaḥ / gaṇanāthāya namaḥ / gaṇādhipāya namaḥ / ekadaṃṣṭre namaḥ / vakratuṇḍāya namaḥ / gajavaktrāya namaḥ / lambodarāya namaḥ / mahodarāya namaḥ /

End

Fol. 29b, (col. 1), l.3. gaṇādhyakṣāya namaḥ / varapradāya namaḥ / rudrasya tanayāśrayāya namaḥ / devanāyakāya namaḥ / pramathādhipāya namaḥ / śrīmahāgaṇapataye namaḥ / śubhamastu //

28.4 SUBRAHMAṆYASAHASRANĀMĀVALI

This text contains the 1008 names of Subrahmaṇya; see also n° 5.6. Writing is on 4 columns. Pub. Lifco.

Beginning

Fol. 29Aa, l.1. asya śrīṣaṇmukhasahasranāmāṣṭottaramahāmantrasya brahmā ṛṣiḥ / anuṣtup chandaḥ / ṣaṇmukho devatā / śarajanmākṣayeti bījam / śaktidharo'kṣayaḥ / kārttikeyetyargaḷam / krauñcabhedeti kīlakam / śikhivāhana iti kavacam / śrīsubrahmaṇyaprasādasiddhyarthe jape viniyogaḥ / oṃkārasvarūpāya ojodharāya ojassvine namassaṃhṛdyāya hṛṣṭacittātmane bhās(s)varūpāya aṅguṣṭhābhyāṃ namaḥ /

End

Fol. 45a, (col. 2), l.1. kṣamāśrayāya namaḥ / kṣālitāghāya namaḥ / kṣitidharāya namaḥ /

kṣīṇasaṃrakṣaṇāya namaḥ / kṣamāya namaḥ / vallīdevayānāsahitaśrīsubrahmaṇyāya namaḥ / 1096 (?) śivakāmisahāyam //

29

Texts dealing with mantra-s and worship

RE 4145. PL.; 27 fols.; 305 × 40 mms.; 5-7 lines; fairly good condition; Grantha; recent; ownership (?) Rāmasubrahmaṇya Iyer from Vrakkāṭu (vide fly-leaf); origin: Tirunelveli.

Fols. 13b, 14a-b, 17b and 27b are blank.

General contents

1. Fols. 1a-8b: Āyuṣyasūkta; 2. 9a-12b: Aupāsanaprayoga; 3. 15a-16b: Śāstraṣṭottaraśatanāmāvali; 4. 17a: Durgāsūkta; 5. 18a-22a: Vināyakakalpa; 6. 23a-25a: Yamunāpūjā; 7. 26: Puruṣasūktavidhānapūjā.

Fly-leaf gives the contents (a) and mentions the names of planets for worship (b). Fol. 9a begins with the Yajñopavītadhāraṇamantra. Fol. 13a has a few words about Srāddha (?) written at the top. Fol. 27a contains few lines on Varalakṣmīvratasaṅkalpa.

29.1 ĀYUṢYASŪKTA

This text contains the Āyuṣyasūkta along with the Navagrahamantra-s and Mṛtyumantra-s. All these are used in the rituals to be performed to obtain long and healthy life.

Beginning

Fol. 1a, l.1. yo brahmā brahmaṇa ujjabhāra prāṇaiśśiraḥ kṛttivāsāḥ pinākī / īśāno devassa na āyurdadhātu tasmai juhomi haviṣā ghṛtena //

End

Fol. 8a, l.6. ūrjaṃ puṣṭiṃ dadadabhyāvavṛtsva / mṛtyurnaśyatvāyurvardhatāṃ bhūḥ mṛtyurnaśyatvāyurvardhatāṃ bhuvaḥ mṛtyurnaśyatvāyurvardhatāṃ suvaḥ / mṛtyurnaśyatvāyurvardhatāṃ bhūrbhuvassuvaḥ / mṛtyurnasyatvāyurvardhatām //

29.2 AUPĀSANAPRAYOGA

A fire ritual performed every day morning and evening.

Beginning

Fol. 9a, l.2. pavitraṃ gṛhītvā darbheṣvāsīnaḥ / darbhān dhārayamāṇaḥ / patnyā saha / prāṇāyāmya / saṃkalpaṃ karoti /

End

Fol. 12b, l.3. anena prātaraupāsanahomena japena bhagavān sarvadevātmakaḥ sarvaṃ śrīyajñeśvaraḥ prīṇātu / nyūnātiriktaṃ sarvaṃ suguṇamastu / pavitraṃ visṛjya, ācamya / aupāsanaṃ samāptam /

29.3 ŚĀSTRAṢṬOTTARAŚATANĀMĀVALI

Similar to n° 5.5 and 6.2.

Beginning

Fol. 15a, (col. 1) l.1. oṃ mahāśāstāya namaḥ / mahādevāya namaḥ / mahādevasutāya namaḥ / avyayāya namaḥ / lokabhartre namaḥ / parāya namaḥ / trilokarakṣakāya namaḥ / dhanvine namaḥ /

End

Fol. 16b, (col.3), l.1. bhavasya devasya sutāya namaḥ / pūrṇapuṣkalāmbāsametaśrīhariharaputrasvāmine namaḥ / śāstraṣṭottarārcanā samāptā / hariḥ om / śubhamastu //

29.4 DURGĀSŪKTA (Ṛgveda 1.99.1)

Beginning

Fol. 17a, l.1. jātavedase sunavāma somamarātīyato nidahāti vedaḥ / sa naḥ parṣadatidurgāṇi viśvā nāveva sindhunduritātyagniḥ //

End

Fol. 17a, l.6. sa naḥ parṣadatidurgāṇi viśvākṣāmaddevo atiduritātyagniḥ //

29.5 VINĀYAKAKALPA

This text deals with the worship of Vināyaka.

Beginning

Fol. 18a, l.1. śuklāmbaradharaṃ . . . śāntaye / mamopātta / śubhatithau sakalavighnanivṛttidvārā kāmyavidyādhanadhānyaputrapautrakṛṣivāṇijyapaśvādisarvasampatsamṛddhyarthaṃ sampūrṇasakalaphalāvāptyarthaṃ śrīvighnavināyakamuddiśya siddhivināyakaprītyarthaṃ skandapurāṇoktaprakāreṇa ....

End

Fol. 22a, l.5. vāgarthāmbodhicandrāya herambāya namo namaḥ / ikṣusāgaramadhyasthaṃ suvarṇagirimaṇṭape / svarṇasiṃhāsanāsīnaṃ taptakāñcanavigraham / iti prārthanam pūjāvidhānam //

29.6 YAMUNĀPŪJĀ

This text describes the worship to the river Yamunā.

Beginning

Fol. 23a, l.1. śuklāmbaradharaṃ . . . śāntaye / mamopātta / śubhatithau / asmākamityādiyamunāmuddiśya yamunāprītyarthaṃ kalpoktaprakāreṇa /

End

Fol. 25a, l.6. mantrapuṣpam / yāni kāni ceti pradakṣiṇam / surāsurendrādikirīṭamauktikaprabhābhirātmye tava pādapaṅkajam / parātparañcaturaṃ sumaṅgaḷaṃ namāmi bhaktyā mama kāryasiddhaye / iti prārthanam / iti yamunāpūjāvidhānaṃ sampūrṇam //

29.7 PURUṢASŪKTAVIDHĀNAPŪJĀ

This text gives, the worship of Viṣṇu by reciting the passages of the Puruṣasūkta while offering attendance (upacāra) to the deity.

Beginning

Fol. 26a, l.1. śuklām . . . . śāntaye / mama upātta-śubhatithau . . kariṣye / kalaśapūjā, pīṭhapūjā, ātmapūjā, ātvāvaham-śarvom-sahasraśīrṣā . . /

End

Fol. 26b, 1.1. brāhmaṇosya ajāyata-dīpaṃ-yāmi-candramā-rajāyata, naivedyaṃ nābhā āsī-nīrājanaṃ-vedāhametaṃ pradakṣiṇanamaskāram-yajñena yajña-udyāpanam //

30

Mantra-s and stotra-s

RE 4146. PL.; 37 fols.; 293 × 34 mms.; 7 lines; good condition; Telugu; 31-10-1916 (vide fol. 37b: Ṇala Arpiśi 16 Budhankiḻamai); origin: Tirunelveli.
Fols. 33b and 34b are blank.

General contents

1. Fols. 1-31a: Bhuvanādhipatimantrakalpa; 2. 32b: Cidambarapañcākṣara; 3. 33a: Devīstava; 4. 35: Aghorāstramahāmantra; 5. 36a: Navagrahastava.

Fols. 31b and 32a contain a stotra on Vināyaka; fol. 34a contains the names of the things required for the worship; fol. 36b contains note on some family affairs; on fol. 37a and 37b there are some stray śloka-s:

30.1 BHUVANĀDHIPATIMANTRAKALPA

There is a title in the margin of folio 1a: Bhuvaneśvarīkalpa. This text offers the method of propitiating goddess Bhuvanādhipati known also as Bhuvaneśvarī (see *e.g.* Śāktapramoda, V.S.P. Bombay 1951). The text is in 13 chapters said to be taken from an "upadeśakhaṇḍa" (see colophons) without giving the name of the purāṇa. It is quite like the GOML. Ms. 7988 which contains only chapters 1-10 with differences in readings and in titles (chap. 3, called here Viniyogavidhi, is called Mantrasādhana in the GOML. Ms). A Bhuvanādhipatimantrakalpa (in 1900 śl. but incomplete) is mentioned by Gopinath Kaviraj (Tāntrika Sāhitya 1972, p. 439).

Contents

1. Fol. 1a-3a: Mantroddhārakrama; 2. 3a-5a: Dhyānopadeśa; 3. 5a-7a: Viniyogavidhi; 4. 7a-8b: Sampatprayoga; 5. 8b-10b: Vaśyaprakaraṇa; 6. 10b-11a: Ākarṣaṇavidhi; 7. 11a-12b: Vidveṣaṇa; 8. 12b-16a: Mantrajapaphala; 9. 16a-18b: Antaryāgavidhi; 10. 18b-22a: Bahiryāgavidhi; 11. 22a-25b: Dīkṣākāla; 12. 25b-28b: Homavidhi; 13. 28b-31b: Yantra.

Beginning

Fol. 1a, l.1. kailāsaśikharaṃ nāma nānāyoginiṣevitam / nandikeśvaramukhyaiśca gaṇaiśca parivāritam // ratnamaṇḍapamadhyasthaṃ sūryakoṭisamaprabham / kaku(d)dhvajapadākīrṇaṃ kiṅkiṇījālaśobhitam // jātimandārakalhārakesaraissamalaṃkṛtam / sūryakoṭipratīkāśakirīṭena virājitam // nānāratnasamāyuktaṃ muktājālairviṣañjitam / indubimbākṛtiścitraṃ candrarocissuśītalam // vimānaṃ puṣkarākhyaṃ ca nirmitaṃ viśvakarmaṇā / madhye siṃhāsanaṃ tasya nānāśaktipraveṣṭitam // vīrāsanasya tanmadhye samāsīnaṃ maheśvaram / dṛṣṭvā taṃ prāñjalirbhūtvā praṇipatya punaḥ punaḥ / santuṣṭaṃ girijā prāha śaṅkaraṃ lokaśaṅkaram / pārvatyuvāca – deva deva mahādeva sarvajña kathitaṃ tvayā / rahasyaṃ vedaśāstrāṇāṃ mantrayantrasvarūpakam / yaṃ mantraṃ tu japennityamiha loke paratra ca /

Colophons

1. Fol. 3a: iti upadeśakhaṇḍe bhuvanādhipatimantrakalpe mantroddhārakramo nāma prathamapaṭalaḥ / 2. 31b: iti bhuvanādhipatyāḥ mantrakalpe trayodaśapaṭalaḥ /

End

Fol. 31b, l.1. śaṇkhapadmanidhī prāpya saptadvīpādhipo bhavet / tasmātsarvaprayatnena pūjāṃ kuryāt sa bhaktimān / sādhaye(n)mantrametaṃ vā gurupūjāpurassaram iti bhuvanādhipatyāḥ mantrakalpe trayodaśaḥ paṭalaḥ //

30.2 CIDAMBARAPAÑCĀKṢARA

This text contains the five syllabled mantra of Cidambaram.

Fol. 32b, l.1 asya śrīcidambarapañcākṣaramahāmantrasya hayagrīva ṛṣiḥ mahāvirāṭ chandaḥ / śrīnṛttanaṭarājo devatā / naṃ bījaṃ, maṃ śaktiḥ, śiṃ kīlakaṃ, paramāṇandatāṇḍavaprasādasiddhyarthe jape viniyogaḥ / oṃ hrīṃ aṅgu + / śivāya namaḥ tarja + / maśivāya namaḥ madhya + / namaśśivāya anāmikābhyām + / yanamaśśivāya kani + / vayannaśivāya + kara + / evaṃ hṛdayādi + / suvarṇaratnadvayamiśrarūpaṃ vigrahe tat punarūrdhvabhāge / anugrahe śyāmalakṛṣṇavarṇaṃ śrīmantrarūpaṃ paramārthadāyi // oṃ śrīṃ hrīṃ namaḥ śivāya /

30.3 DEVĪSTAVA

This text contains four śloka-s in praise of Devī. Authorship is not known. This is full of mistakes in grammatical constructions.

Fol. 33a, l.1 ayi yānandavallī yamṛtakaratalī ādiśaktiḥ virāyi māyī māyāsvarūpī sphaṭikamaṇimayī mā mataṅgī ṣaḍaṅgī / jñānī jñānārtharūpī naḷinaparimaḷī nādahuṃkāramantrī bhogī yogāsanasthā bhuvanavaśikarī sundarī yai namaste // 1 // mālāmantrī kaṭākṣī mama hṛdayasukhī mattabhāvapracaṇḍī, vyālā yajñopavītī vikaṭataṭajaṭī vīraśaktiḥ prasādi / bālā bālendumaulī madagajabhujagasthābhiṣiktā svatantrī, kālī kaṅkālarūpī kaṭakakṛtaphaṇī kāraṇi klīṃ namaste // 2 // mūlādhārī mahārthī hutavahannyanī mūlamantrī triṇetri, hārī keyūrakāñcīvyakhilasukhakarī ambikā avyayāyi / vedī vedāntanādī vijayaghanasukhī vīratantrī bhavānī, nārī saṃsāratārī sakalabhayaharī sarvarūpī namaste // 3 // adhyātmadhyānarūpī yasurabhayaharī ātmanaḥ pāpahantrī, pratyakṣī candramaulī pralayajaladharī brahmaviṣṇvādirūpi / śuddhātme śuddhabhāve svayamiva kiraṇastobhanakṣobhaśakti, sṛṣṭisthityantamūrti tripuraharajayī sarvadevī namaste // 4 //

30.4 AGHORĀSTRAMANTRA

This mantra is to be used while performing śānti rites.

Beginning

Fol. 35a, l.2. asya śrīaghorāstramahāmantrasya aghorarṣiḥ, virāṭchandaḥ, aghorarudro devatā / śrīṃ bījaṃ, huṃ śaktiḥ, phaṭ kīlakaṃ /

End

Fol. 35b, l.1. oṃ hrūṃ sphura sphura prasphura prasphura ghora ghoratara tanurūpa caṭa caṭa pracaṭa pracaṭa kaha kaha vama vama bandha bandha ghātaya khātaya huṃ phaṭ svāhā //

30.5 NAVAGRAHASTAVA

Stotra-s in praise of the nine planets ascribed to the authorship of Vyāsa in GOML. D. 9530.

Beginning

Fol. 36 (7) a, l.1. divākaraṃ dīptasahasraraśmiṃ tejomayaṃ jagataḥ karmasākṣim / aṃśuṃ bhānuṃ sūryamūrtiṃ grahāṇāṃ raviṃ sadā śaraṇamahaṃ prapadye /

End

Fol. 36 (7)a, l.7. śanaiścaraṃ vrajati nodhanemīṃ(?)śanairbhogo gamanaṃ ceṣṭitaṃ ca / sūryātmajaṃ krodhanaṃ suprasannaṃ śaniṃ sadā / yo viṣṇunaivāmṛtaṃ bhujyamanocchittvā śiro grahabhāve niyuktaḥ / yo'rkacandrau grasati parvakāle rāhuṃ sadā /

31

Nāmāvali-s and stotra

RE 4147. PL.; 57 fols.; 411 × 27 mms.; 5 – 6 lines; good condition; Telugu; recent; origin: Tirunelveli.

Fol. 57b is blank.

General contents

1. Fols. 1–19a: Gaṇapatisahasranāmāvali; 2. 20a–40b: Dakṣiṇāmūrtisahasranāmāvali; 3. 41a–42b: Cidambarasammelanāṣṭottaraśatanāmastotra; 4. 43a–57a: Naṭeśasahasranāmāvali.

31.1 GAṆAPATISAHASRANĀMĀVALI

Same as 28.3. Writing is on 5–6 columns.

Beginning

Fol. 1a (col. 1), l.1. oṃ gaṇeśvarāya namaḥ / gaṇakrīḍāya namaḥ / gaṇanāthāya namaḥ / gaṇādhipāya namaḥ / ekadaṃṣṭre namaḥ /

End

Fol. 19b, (col. 1), l.1. gaṇādhyakṣāya namaḥ / varapradāya namaḥ / rudrasya tanayā śriyāmya(rayāya) namaḥ / devanāyakāya namaḥ / pramathādhipāya namaḥ / śrīmahāgaṇapataye namaḥ / śubhamastu / vināyakārcana(ṃ) sampūrṇam //

31.2 DAKṢIṆĀMŪRTISAHASRANĀMĀVALI

This text contains the 1008 names of Dakṣiṇāmūrti. This is different from those versions found in print (Lifco, (Tamil) Madras) and Mss. GOML. D. 9221–9222. This text has an ending different from that found in the Adyar Ms. catalogue Stotras II. 1265. Writing is on 5 columns.

Beginning

Fol. 20 (1)a, (col. 1), l.1. oṃ ādidevāya namaḥ / dayāsindhave namaḥ / akhilāgamadeśikāya namaḥ / dakṣiṇāmūrtaye namaḥ / atulāya namaḥ /

End

Fol. 40 (21)b, (col. 4), l.1. sarvavaśyakarāya namaḥ / sarvadoṣaghnāya namaḥ / putrapautradāyine namaḥ / śrīdakṣiṇāmūrtaye namaḥ / ityuktaṃ parameśānastotraṃ nāmasahasrakam dakṣiṇāmurtisahasranāma sampūrṇam / śubhamastu //

31.3 CIDAMBARANAṬEŚVARĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Cidambaranaṭeśvara. Writing is on 6 columns.

Beginning

Fol. 41a, (col. 1), l.1. oṃ cidambaranaṭeśvarāya namaḥ / hemasabhāya namaḥ / citsabheśvarāya namaḥ / cidambarasabhānāthāya namaḥ / cidambarasabhāpataye namaḥ /

End

Fol. 42b, (col. 2), l.1. śivāya namaḥ / tripurāntakāya namaḥ / śivakāmisametaśrīānandanaṭeśvarasvāmine namaḥ / ṇrttarājāya vidmahe.

31.4 NAṬEŚASAHASRANĀMĀVALI

This text contains the Naṭeśasahasranāmāvali but breaks off in 471th name. Pub. by T.K. Narayanasami Naidu, Cuddalore, 1973 (Grantha) Sanskrit Vidyālaya, Chidambaram, and K.M. Rājaganeśa Dīkṣita, Chidambaram (Grantha). Writing is in 4 columns.

Beginning

Fol. 43a, (col. 1), l.1. śrīśivāya namaḥ / śrī śivanāthāya namaḥ / śrīmate namaḥ / śrīpatipūjitāya namaḥ /

End

Fol. 57a, (col. 4), l.1. herambajanmabhuve namaḥ / helāvinirmitajagate namaḥ / hemadhuśatena(?) namaḥ / hiraṇmayāya namaḥ //

32

Stotra-s
(mainly by Śaṃkara)

RE 4151. PL.; 24 fols.; 265 × 32 – 229 × 24 mms.; 3–4 lines; good condition; Telugu and Grantha; old; origin: Tirunelveli.

General contents

1. Fol. 1a–3b: Mīnākṣīpañcaratnastotra; 2. 4b–6a: Śivānandalaharī; 3. 6b–12b: Padya; 4. 13a–14b: Śivāparādhakṣamāpaṇastotra; 5. 15a–17a: Umāmaheśvarastotra; 6. 17b–20b: Navaratnamālikā; 7. 21a–22b: Śrīrāmastotra; 8. 22b: Pañcadaśākṣarīdhyāna; 9. 23a: Bhairavadhyāna; 10. 23b–24b: Cidambaranaṭana.

32.1 MĪNĀKṢĪPAÑCARATNASTOTRA
by Śaṃkara

This text contains five śloka-s in praise of goddess Mīnākṣī at Madura. The printed edn. (BR I. 1965 N° 264) gives the name of Śaṁkarācārya as its author. The Tanjore Library Catalogue XX Part I p. 430 calls this work by the name Mīnākṣīpañcaratnamālikāstotra and does not mention its author. This text contains at the beginning (fol. 1a and b left half) a śloka in praise of Vināyaka which does not form part of this śtotra; it is written in the Grantha script, while the stotra which begins on the right half of fol. 1b is in Telugu. The śloka-s are not in the order as found in the printed edn. There are slight variations in the readings. A śloka is added at the end which does not form part of the stotra and which is found at the beginning of the Adyar Ms. N° 323 DC Stotras II.

Beginning

Fol. 1a, l.1. śrīgaṇeśāya namaḥ / śrīgurubhyo namaḥ / śrīdevīsahāyam / vighnadhvāntanivāraṇaikataraṇirvighnāṭavīhavyavāḍvighnavyāḷakulopamardagaruḍo vighnebhapañcānanaḥ / vighnottuṅgagiriprabhedanapavirvighnābdhikumbhodbhavo vighnāghaughaghanapracaṇḍapavano vighneśvaraḥ pātu naḥ / udyadbhānusahasrakoṭisadṛśāṃ keyūrahārojjvalāṃ bimboṣṭhīṃ s(m)itadantapaṅktirucirāṃ pītāmbarālaṅkṛtām / viṣṇubrahmasurendrasevitapadām tattvasvarūpāṃ śivām mīnākṣīṃ praṇato'smi santatamahaṃ kāruṇyavārāṃ nidhim // 1 //

End

Fol. 3b, l.3. marakatamaṇikānte manmathārātikānte karadhṛtaśukavīṇe gānavidyāpravīṇe / gamanavijitahaṃse gauri candrāvataṃse janani bhavati bhikṣāṃ (lakṣmīṃ)dehi mīnākṣi mahyam // śrīmīnākṣīsahāyam //

32.2 ŚIVĀNANDALAHARĪ

by Śaṃkara

This text contains śloka-s 3, 6, 89, 62 and 29 of Śaṃkarācārya's Śivānandalaharī. (V.V.S. N° 11. p. 26).

Beginning

Fol. 4b, l.1. trayīvedyaṃ hṛdyaṃ tripuraharamādyaṃ triṇayanaṃ jaṭābhārodāraṃ caladuragahāraṃ mṛgadharam / mahādevaṃ devaṃ mayi sadayabhāvaṃ paśupatiṃ cidālambaṃ sāmbaṃ giriśamativiḍambaṃ hṛdi bhaje //

End

Fol. 5b, l.4. tvatpādāmbujamarcayāmi satataṃ tvāṃ cintayāmyanvahaṃ tvāmīśaṃ śaraṇaṃ vrajāmi vacasā tvāmeva yāce vibho / vīkṣāṃ me diśa cākṣuṣīṃ sakaruṇāṃ divyaiściraṃ prārthitāṃ svāmin lokaguro madīyamanasassaukhyopadeśaṃ kuru // śrī śivāya namaḥ //

32.3 PADYA

This text contains some poems in Telugu.

Beginning

Fol. 6b, l.1. pāṣāṇamayamaunivoṣāgradoṣanṛmmo canuṃḍḍambhojalocanuṃḍu

End

Fol. 12b, l.2. saraścāturyajaginirājunānannu varusapālimcuvibhavamulgeḍamigula / muḍairāni nannelu subbarāyā

32.4 ŚIVĀPARĀDHAKṢAMĀPAṆASTOTRA

by Śaṃkara

This text breaks off in the 3rd pāda of śloka 4. Pub: 1. V.V.S. N° 11. p. 74; 2. BK II p. 75; 3. BR I (1963) N° 123.

Beginning

Fol. 13 (1)a, l.1. ādau karmaprasaṅgāt kalayati kaluṣaṃ mātṛkukṣau sthitaṃ māṃ viṇmūtrāmedhyamadhye kvathayati nitarāṃ jāṭhare jātavedāḥ / yadyadvā tatra duḥkhaṃ vyathayati nitarāṃ śakyate kena vaktuṃ kṣantavyo me'parādhaḥ śiva śiva śiva bhoḥ śrīmahādeva śambho // 1 //

End

Fol. 14 (2)b, l.1. vārdhakye cendriyāṇāṃ vigatagatimatiścādhidaivāditāpaiḥ pāpai rogairviyogairvisadṛśavapuṣaṃ prauḍhihīnaṃ ca dīnam / mithyāmohābhilāṣairbhramati mama mano dhūrjaṭe dhyānaśūnyam //

32.5 UMĀMAHEŚVARASTOTRA

by Śaṃkara

The printed edns. contain thirteen śl. while here there are only ten put in a different order corresponding to 1, 10, 6, 9, 3, 7, 12, 2, 5, 4 śl. of the published text; however the text as we have it here corresponds to the one published in GOML. Series 70 pp. 84-85 under the title Śrīnamaskāradaśakastotra. The readings bear some difference with the edns. Pub.: 1. V.V.S. n° 11 p. 121; 2. BK. I p. 100; 3. see above.

Beginning

Fol. 15 (3)a, l.1. namaḥ śivābhyānnavayauvanābhyāṃ parasparāśliṣṭavapurdharābhyām / nagendrakanyāvṛṣaketanābhyāṃ namaḥ śaṃkarapārvatībhyām // 1 //

End

Fol. 17 (5)a, l.3. namaḥ śivābhyāṃ jagadiśvarābhyāṃ jagatpitṛbhyāṃ jayavigrahābhyām / jambhārimukhyairabhivanditābhyāṃ namo namaḥ śaṃkarapārvatībhyām // 10 //

32.6 NAVARATNAMĀLIKĀ

by Śaṃkara

The Navaratnamālikā is in praise of Devī. In the text which we have here the śl. 5 and 6 are different from what they are in the printed edn. and the general order of the nine śl. is also different; it runs as follows: (5), (6), 1, 3, 2, 8, 4, 9, 7. The two śl. at the beginning are found in Adyar (DC. Stotras II n° 250) and the first in Tanjore (DC. Ms. n° 19981. Pub.: V.V.S. n° 11 p. 246).

Beginning

Fol. 17 (5)b, l.1. kundasundaramandahāsavirājitādharapallavāṃ indubimbanibhānanāmaravindacārusulocanām / candanāgarupaṅkarūṣitatuṅgapīnapayodharāṃ candraśekharavallabhāṃ praṇamāmi śailasutāmumām // 1 //

End

Fol. 20 (8)a, l.1. padmakāntipadapāṇipallavamanoharānanasaroruhāṃ padmarāgamaṇimekhalāvalayanīviśobhitanitambinīm / padmasambhavasadāśivottamavandanīyamaṇipīṭhikāṃ padminīṃ praṇavarūpiṇīṃ manasi bhāva (yāmi paradevatām). . . // 9 // vāraṇānanamayūravāhamukhadāhavāraṇapayodharāṃ cāraṇādisukh(r)asundarīṃ catura(cikura)śekharīkṛtapadāmbujām / vāraṇādhipatipañcakaprabhṛtikāraṇaprathamamātṛkāṃ vāraṇāntamukhavāraṇāṃ manasi bhāva(yāmi paradevatām) . . .

32.7 ŚRĪRĀMASTOTRA

(Adhyātmarāmāyaṇa)

This stotra in nine śl. agrees with śl. 24-32 of the 13th chap. of the Yuddhakāṇḍa of the Adhyātmarāmāyaṇa (N.S. Press, Bombay 1933). Pub. also in: 1. BK II p. 144; 2. BR II (1963) n° 385; 3. Stotrārṇava, GOMS. n° 70 p. 325.

Beginning

Fol. 21a, l.1. bhaje'haṃ sadā rāmamindīvarābhaṃ bhavāraṇyadāvānalācchābhidhānam / bhavānīhṛdā bhāvitānandarūpaṃ bhavābhāvahetuṃ bhavādiprapañcam // 1 //

End

Fol. 22 (10)b, l.1. lasaccandrakoṭiprakāśādhipīṭhe samāsīnamaṅke samādhāya sītām / sphuraddhemavarṇaṃ taḍitpuñjabhāsaṃ bhaje rāmacandraṃ nivṛttāditantram // 9 //

32.8 PAÑCADAŚĀKṢARĪDHYĀNA

This text contains the dhyānaśloka of Pañcadaśākṣarīmantra. Pub.: Śrīcidambarakṣetrasarvasva, (p. 32), Rajamahendravaram, 1977.

Fol. 22 (10)b, l.3. sakuṅkumavilepanāmalikacumbikastūrikāṃ samandahasitekṣaṇāṃ saśaracāpapāśāṃkuśām aśeṣajanamohinīmaruṇamālyabhūṣāmbarāṃ japākusumabhāsurāṃ japavidhau smaredambikām //

32.9 BHAIRAVADHYĀNA

This text contains the śloka for the meditation of Bhairava which is found included among other śloka-s of Bhairavadhyāna in IFI T. 393. There is one more śloka here in praise of Vināyaka.

Fol. 23 (11)a, l.1. raktajvālajaṭādharaṃ śaśidharaṃ raktāṅgatejomayaṃ haste śūlakapālapāśaḍamaruṃ lokasya rakṣākaram / nirvāṇaṃ śvānavāhanaṃ triṇayanam ānandakolāhalaṃ vande bhūtapiśācanāthavaṭukaṃ kṣetrajñapālaṃ śivam // kuṅkumavarṇacaturbhujayuktaṃ nāgamukhasukaraṇḍa(kara)ṃ taṃ / aṅkuśalaḍḍukadantasupāśaṃ vahnidṛśaṃ gaṇanāthasurūpam //

32.10 CIDAMBARANAṬANA

This text giving the description of the Lord Śiva's dance at Chidambaram, contains the first three śloka-s out of ten found in the printed edn. (GOMS. Stotrārṇava p. 107).

Beginning

Fol. 23 (11)b, l.1. sadañcitamudañcitanikuñcitapadaṃ jhalajhalaṃjhalatimañjukaṭakaṃ patañjalidṛgañjanamanañjanamacañcalapadaṃ jananabhañjanakaraṃ / kadambarucimambaravasaṃ paramambu(da)kadambakaviḍambakagalaṃ(nakaraṃ) cidambudhimaṇiṃ budhahṛdambujaraviṃ varacidambaranaṭaṃ hṛdi bhaje //

End

Fol. 24 (12)b, l.1. anantanavaratnavilasatkanakakiṅkiṇījhalajhalaṃjhalaravaṃ mukundavidhihastagatimaddalalayadhvaniddhimiddhimidhanandhanapadam / śakuntarathabarhirathadantimukhanandimukhabhṛṅgiriṭisaṅghanikaṭaṃ sanandasanakapramukhavanditapadaṃ taruṇacandramakuṭaṃ bhasitamaṇḍitaharam tripurabhañjanam anantakṛtakaṅkaṇam akhaṇḍadayamandahasitam viriñcasurasamhṛdipuraṃdaravicintitapadaṃ taraṇicandramakuṭam bhasitamaṇḍitatanum cirantanamimaṃ praṇatasañcitanidhiṃ varacidambaranaṭaṃ hṛdi bhaje /

33

Nāmāvali-s from Cidambaram

RE 4152. PL.; 27 fols.; 378 × 25 mms.; 4-5 lines (writing on 2-5 columns); fairly good condition (some leaves damaged); Grantha; origin: Tirunelveli.
Fol. 26 is missing.

General contents

1. Fols. 1a-23b: Cidambareśvarasahasranāmāvali; 2. 24a-28b: Sammelanāṣṭottarasahasranāmāvali.

33.1 CIDAMBAREŚVARASAHASRANĀMĀVALI

Same as **31.4** which is called Naṭeśasahasranāmāvali. As fol. 26 is lost and fols. 18, 19, 21 and 22 are broken and motheaten, only 941 names are available. Pub.: 1. Suhṛtsabhā, Chidambaram; 2. K.M. Rājagaṇeśa Dīkṣita, Chidambaram (Grantha) and 3. T.K. Nārāyaṇasāmi Naidu, Cuddalore 1973, (Grantha).

Beginning

Fol. 1a, (col. 1), l.1. śrīśivāya namaḥ / śrīśivānāthāya namaḥ / śrīmate namaḥ / śrīpatipūjitāya namaḥ / śivaṃkarāya namaḥ /

End

Fol. 23b, (col. 1), l.1. śrīśivāya namaḥ / śrīmaheśvarāya namaḥ / śrīcidambareśvarāya namaḥ / śrīśivakāmasundarīsametaśrīmaccidambareśvarāya namaḥ / śrīnaṭeśvarasahasranāma sampūrṇam //

33.2 SAMMELANĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 23.1.

This text contains 173 names of both the god and goddess of Chidambaram. This is available in GOML. D. 9216.

Beginning

Fol. 24a, (col. 1), l.1. oṃ cidambareśvaryai namaḥ / cidambareśvarāya namaḥ / hemasabheśvaryai namaḥ / hemasabheśvarāya namaḥ / citsabheśvaryai namaḥ / citsabheśvarāya namaḥ /

End

Fol. 28b, (col. 4), l.5. śivakāmasundaryai namaḥ / śivakāmisundarāya namaḥ / śrīmacchivakāmasundarīsametacidambareśvarāya namaḥ / sammeḷanāṣṭottaraśataṃ saṃpūrṇam //

34

Mantra-s and Stotra-s

RE 4153. PL.; 14 fols.; 250 × 36 mms.; 6-8 lines; good condition; Grantha and Telugu; recent; origin: Tirunelveli.

Fols. numbered from 19 to 40; fols. 32 to 39 are missing and fol. 40b is blank.

General contents

1. Fols. 1a-7b: Skandapurāṇa – Śivakavaca; 2. 8: Navagrahastotra; 3. 9a-10b: Taittirīyabrāhmaṇa; 4. 10b-11a: Haṃsamantra; 5. 11b: Maheśvarastuti; 6. 12a-13b: Tarpaṇamantra-s.

Fol. 14a contains Āñjaneyadhyāna.

34.1 ŚIVAKAVACA

(Skandapurāṇa)

This stotra in praise of Śiva is given in the colophon as being the 94th chapter of the dialogue between Bhadrayus and Nandikeśvara (which corresponds to the Brahmottarakhaṇḍa) in the Skandapurāṇa; it is found in chap. 12 of the printed edition (Venkateswara Steam Press, Bombay 1916). Pub. also in BR I (1963) n° 121 and BK I pp. 198-207.

Beginning

Fol. 1 (19)a, l.1. śivakavacastotramahāmantrasya ṛṣabhayogarṣiḥ anuṣṭup chandaḥ / sāmbasadāśivo devatā / oṃ bījaṃ, naṃ śaktiḥ, maṃ kīlakaṃ, sāmbaśivaprasādasiddhyarthe jape viniyogaḥ / oṃ aṅguṣṭhābhyāṃ namaḥ / naṃ tarjanībhyāṃ namaḥ / maṃ madhyamābhyāṃ namaḥ / śim anāmikābhyāṃ namaḥ / vāṃ kaniṣṭhikābhyāṃ namaḥ / yaṃ karatalakarapṛṣṭhābhyāṃ namaḥ / evam hṛdayādinyāsaḥ /

End

Fol. 7 (25)b, l.6. iti bhadrāyuṣassaṃyaganuśiṣṭhaṃ samātṛkam / tābhyāṃ sampūjitaścātha yogī svairagatiryayau // iti skānde purāṇe bhadrāyurnandikeśvarasaṃvāde caturnavatitamo'dhyāyaḥ / śivakavacaṃ samāptam // nīlakaṇṭhākhileśāya mahāhālāhalāśana / muñcainamāśu mahato mṛtyupāśānmaheśvara //

34.2 NAVAGRAHASTAVA

Same as 30.5.

Beginning

Fol. 8 (26)a, l.3. divākaraṃ dīptasahasraraśmiṃ tejomayaṃ jagataḥ karmasākṣim / aṁśum(haṁsaṃ ?)bhānuṃ sūryamādiṃ grahāṇāṃ ráviṃ sadā śaraṇamahaṃ prapadye //

End

Fol. 8 (26)b, l.7. ye brahmaputrā grahabhāvena yuktā brahmodbhavā brahmavidaḥ kumārāḥ / brahmottamā varadā jāmadagnyāḥ //

34.3 TAITTIRĪYABRĀHMAṆA

This text contains Taittirīyabrāhmaṇa I.6.10.

Beginning

Fol. 9 (27)a, l.1. pratipurṣamekakapālānnirvapati / jātā eva prajā rudraṃ niravadayate /

End

Fol. 10 (28)b, l.1. iyaṃ vā aditiḥ / asyāmeva pratitiṣṭhanti / 5 /

34.4 HAṂSAMANTRA

This text contains the Haṃsamantra otherwise called Ajapāmantra (see Śivayogaratna. IFI. Pub. n° 53 pp. 10 and 16 and below n° 157.6).

Beginning

Fol. 10 (28)b, l.1. īḍyaścāsi vandyaśca vājin āśuścāsi medhyaśca satte / agniṣṭvā devairvasubhissajoṣāḥ prītaṃ vaco vahatu / jātavedāḥ / udarāya namaḥ / haṃsamantraḥ / haṃsahaṃsaḥ paramahaṃsasso'haṃ haṃso'haṃsasso'ham //

End

Fol. 11 (29)a, l.3. vaṃ hṛdayāya namaḥ / teṃ dakṣiṇahastāya namaḥ / ruṃ vāma + namaḥ / drāṃ nānamaḥ / yaṃ pādābhyāṃ namaḥ //

34.5 MAHEŚVARASTUTI

This text contains seven śl. in praise of Śiva.

Beginning

Fol. 11 (29)b, l.1. mṛtyuñjayaṃ samuddiśya juhāvāgnau sudhālatām / sa devaḥ pālayatvenaṃ mṛtyupāśānmaheśvaraḥ // 1 //

End

Fol. 11 (29)b, l.7. mṛkaṇḍutanayaṃ śāntaṃ kṛtavān yaścirāyuṣam / tasmai juhomi haviṣā kuryādenaṃ cirāyuṣam //

34.6 TARPAṆAMANTRA-S

This text contains the mantra-s to be used while propitiating the departed souls on occasions, like Amāvāsyā.

Beginning

Fol. 12 (30)a, l.1. āvāhanaṃ uśaṃtastvā havāmahe / uśaṃtassamidhīmahi /

End

Fol. 13 (31)b, l.5. ya etasmin loke stha yūyaṃ teṣāṃ vasiṣṭho(ā) bhūyāsthā ye asmin loke ahaṃ teṣāṃ vasiṣṭho bhūyāsam //

35

Miscellaneous texts

RE 4154. P.; 46 fols.; 204 × 38 mms.; good condition; Telugu and Grantha; old; origin: Tirunelveli.

Fols. 3b and 46b are blank. Fols. 4, 47 and 49 are missing.

General contents

1. Fols. 1a-3a: Rudrajapavidhi; 2. 4a-6b: Mārkaṇḍeyapurāṇa – Devīmāhātmya; 3. 7: Advaitapañcaratna; 4. 8a-10b: Puṇyāhavācana; 5. 11a-14b: Gaṇapatyāvāhana; 6. 14b-16a: Śivapūjā; 7. 16b: Śivarātrisaṃkalpādi; 8. 17a-18b: Śrīsūkta; 9. 19a-45b: Mahānyāsa.

The fly-leaf – b – mentions the names of certain deities like Indra, Varuṇa and others.

35.1 RUDRAJAPAVIDHI

This text deals briefly with the method of doing Rudrajapa.

Beginning

Fol. 1a, l.1. yāte rudrāiti śikhāyāṃ / asmin mahatyarṇava iti śirasi / sahasrāṇīti lalāṭe / haṃsaśśuciṣaditi bhruvormadhye / triyambakaṃ yajāma iti netrayoḥ /

End

Fol. 3a, l.5. yevaṃ pañcāṅgaṃ sakṛt japet / aṣṭāṅgaṃ praṇamya / hiraṇyagarbho yaḥ prāṇato, braṃhajajñānaṃ, mahīdyau, upaśvāśaya, agne naya, yāte agne, yimaṃ yamaṃ ityaṣṭāṅgaṃ praṇamya /

35.2 DEVĪMĀHĀTMYA
(Mārkaṇḍeyapurāṇa)

This contains the 9th chapter of the Devīmāhātmya from the Mārkaṇḍeyapurāṇa, which describes the slaying of Niśumbha by Devī (see colophon); it corresponds to the 89th chapter of the Mārkaṇḍeyapurāṇa. Some readings differ from those found in the two series of printed editions (see below); a half-verse not found in any of those editions is added between śl. 38a and 38b (as numbered in the edns.); it inserts Nārasiṃhī amongst the Mātṛkā fighting against Niśumbha and as this part of the Ms. is written in Telugu script, it may be possible that this inclusion of Nārasiṃhī be connected with this Āndhra origin.

Pub.: I. Devīmāhātmya alone (with Nyāsa, Dhyāna...etc. printed before the text from the Mārkaṇḍeyapurāṇa): 1. Vaidika Vardhini Press, Kumbhakonam 1963 (Grantha). 2. B.S. & F.Mart, Madras 1954. 3. Rāmāyaṇa Publishing House, Alathur 1957 (with Tamil translation).
II. Mārkaṇḍeyapurāṇa: 1. Venkateśvara Steam Press, Bombay 1967. 2. Gurumaṇḍal Series n° XXIII, Calcutta 1962.

Beginning

Fol. 4 (5)a, l.1. śrīdevyai namaḥ / vicitramidamākhyātaṃ bhagavan bhavatā mama / devyāścaritamāhātmyaṃ raktabījavadhāśritam //

End

Fol. 6 (7)b, l.6 khaṇḍaṃ khaḍgaṃ ca cakreṇa vaiṣṇavyā dānavā(ḥ)kṛtāḥ / nārasiṃhyā tathā daityān nakhair ugrair vyadārayat // 38 // vajreṇa caindrī hastāgravimuktena tathāpare / kecidvineśurasurāḥ kecinnaṣṭā mahāhave // 39 // bhakṣitāścāpare kāḷī śivadūtī mṛgādhipaiḥ / iti śrīmārkaṇḍeyapurāṇe sūryasāvarṇike manvantare śrīdevīmāhātmye niśumbhavadho nāma navamo'dhyāyaḥ //

35.3

ADVAITAPAÑCARATNA

by Śaṃkara

This text is in five śl. but the fifth does not agree with the printed editions: 1. V.V.S. n° 11 p. 403; 2. Minor works of Śrī Śaṅkarācārya, Oriental Book Agency, Poona 1952, p. 351.

Beginning

Fol. 7a, l.1. nāhaṃ deho nendriyāṇyantaraṅgo nāhaṅkāraḥ prāṇavargo na buddhiḥ / dārāpatyakṣetravittādidūrassākṣī nityaḥ pratyagātmā śivo'ham // 1 //

End

Fol. 7b, l.1. matto nānyatkiñcidatrāsti dṛśyaṃ satyaṃ bāhyaṃ vastu māyopakḷptam / ādarśāntarbhāsamāne sa tulyaṃ mayyadvaite bhāti tasmācchivo'ham // 5 // sadgurupādāravindābhyāṃ namaḥ / śrīdakṣiṇāmūrtaye namaḥ //

35.4

PUṆYĀHAVĀCANA

This text deals with Puṇyāhavācana and is incomplete. Since the subsequent folios are missing, it is not possible to find out the ritual of which this topic forms part. The last two lines are written in Grantha.

Beginning

Fol. 8 (34)a, l.1. hariḥ oṃ / bhavadbhiranujñātaḥ puṇyāhaṃ vācayiṣye / oṃ / vācyatāṃ / śarmaṇaḥ puṇyāhaṃ bhavanto bruvantu.

End

Fol. 10 (36)b, l.6. somassvastyā varuṇassamīcyā / yamo rājā pramṛṇābhiḥ punātu mā / jātavedā mūrjayantyā . . .

35.5

GAṆAPATIPŪJĀ

This text deals with the worship of Gaṇapati.

Contents

1. Fol. 11: Śaṅkhapūjā; 2. 12: Pīṭhapūjā; 3. 13a-14b: Gaṇapatyāvāhana.

Beginning

Fol. 11 (44)a, l.1. uttaptojjvalakāñcanena racitaṃ tuṅgāṅgaraṅgasthalam / śuddhasphāṭikabhittikāvilasitaisstambhaiśca haimaiśśubhaiḥ / dvāraiścāmarararatnajālakhacitaiḥ śobhāṃ hayairmaṇḍitaiḥ / māṇikyojjvaladīptadīpasadṛśaṃ lakṣmīvilāsāspadam /

End

Fol. 14 (48)b, l.2. āvāhitaṃ gaṃ gaṇapatiṃ yathāsthānaṃ pratiṣṭhāpayāmi / saṃhāramudrāṃ pradarśya / śobhanārthe kṣemāya punarāgamanāya ca //

35.6 ŚIVAPŪJĀ

This text contains a brief account of the worship of Śiva. It is incomplete.

Beginning

Fol. 14 (48)b, l.5. adya pūrvokta + tithau pārthivaśivaliṅgapūjāṃ kariṣye / pīṭhapūjāṃ kariṣye / anekaratnakhacitadivyapīṭharatnasiṃhāsanaṃ samarpayāmi / āvāhanam ātvā vahantu harayassacetasaśśvetairaśvaissaha ketumadbhih vātājitairbalavadbhirmanojavairāyāhi śīghraṃ mama havyāya . .

End

Fol. 16 (51)a, l.6. pañcākṣaraphalaśrutiḥ / pañcākṣarīstotramumādhipasya paṭhanti ye pannagabhūṣaṇasya / labhanti te putrakalatramitrasaubhāgyapūrṇāni sadā phalāni //

35.7 ŚIVARĀTRIVRATA

This text deals with the worship of Śiva on the occasion of Śivarātri. This contains Śivarātrisaṃkalpa and Śivarātryarghya. The end is missing.

Beginning

Fol. 16 (51)b, l.1. śubhatithau mama asmākaṃ sahakuṭumbānāṃ kṣemasthairyavīryavijayāyurārogyaiśvaryavṛddhyarthaṃ samastaduritopaśāntyarthaṃ samastābhyudayārthaṃ ca dharmādicaturvidhaphalapuruṣārthasiddhyarthaṃ putrapautravaṃśābhivṛddhyartham umāmaheśvaraprasādasiddhyarthaṃ viśeṣeṇa māghakṛṣṇacaturdaśīśivarātripuṇyakāle...

End

Fol. 16 (51)b, l.8. liṅgapūjāṃ kariṣye / turīyayāmaśivapūjā . . .

35.8 ŚRĪSŪKTAJAPAVIDHI

This text gives the procedure for reciting Śrīsūkta. Śrīsūkta is not found here; the text begins with śloka-s to be recited before reciting Śrīsūkta and deals with the fruits obtained by its recitation. The beginning is missing.

Beginning

Fol. 17 (56)a, l.1. tā āyuṣmantaṃ karotu mām / candrābhāṃ lakṣmīmīśānām / sūryābhāṃ śriyamaiśvarīm /

End

Fol. 18 (57)b, l.6. viṣṇupadyāḥ padavyaḥ yadante yacca dūrake bhayaṃ vindati māmiha pavamānavitajjahi //

35.9 MAHĀNYĀSA

This text deals with mahānyāsa.

Beginning

Fol. 19 (1)a, l.1. athātaḥ pañcāṅgarudrāṇāṃ nyāsapūrvaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ / yā te rudra iti śikhāyāṃ / yā te rudra śivā tanūraghorā pāpakāśinī / tayā nastanuvā śantamayā girīśantābhıcākaśīhi asmin mahatyarṇava iti śirasi / asmin mahatyarṇave'ntarikṣe bhavā adhi teṣāṃ sahasrayojane va dhanvāni tanmasi / sahasrāṇīti lalāṭe / sahasrāṇi sahasraśo ye rudrā adhi bhūmyāṃ / teṣāṃ sahasrayojane va dhanvāni tanmasi /

End

Fol. 45 (20)b, l.5. ā pātālanabhasthalāntabhuvanabrahmāṇḍamāvisphurajjyotisphāṭikaliṅgamaulivilasatpūrṇenduvāntāmṛtaiḥ / astokāplutamekamīśamaniśaṃ rudrānuvākañjapan dhyāyedīpsitasiddhaye drutapadaṃ vipro'bhiṣiñcecchivam // gaṇānāntvā gaṇapatiṃ havāmahe / kaviṃ kavīnāmupamaśravastamam / jyeṣṭharājaṃ brahmaṇāṃ brahmaṇaspata ā naśśṛṇvannūtibhissīda sādanaṃ / śañca me //

36

Stotra-s and Upaniṣad-s

RE 4157. PL.; 81 fols.; 181 × 32 mms.; 6-9 lines; fairly good condition (some leaves are motheaten); Grantha; 1876 AD (see below); origin: Tirunelveli.
Blank folio: 80b.

The date given on the broken fly-leaf is 1052 Dhātu year and 3rd day (month is missing); if 1052 is assumed as Kollam era, it will correspond to 1876 AD.

General contents

1. Fols. 1a-28b: Śivasahasranāma (Padmapurāṇa); 2. 29a-32b: Śivabhujaṅga by Śaṃkara; 3. 32b-34b: Atharvaśira upaniṣat; 4. 35a-38a: Kaivalyopaniṣat; 5. 38b-40a: Kālāgnirudropaniṣat; 6. 40b-44b: Gaṇapatyupaniṣat; 7. 45a-71b: Gaṇapatisahasranāmastotra (Gaṇeśopapurāṇa); 8. 72a-78b: Śanaiścarakavaca (Skandapurāṇa); 9. 79a-80a: Bhajagovinda by Śaṃkara; 10. 81: Devyaṣṭottaraśatanāmāvali.

There is a fol. without number between fols. 44 and 45; it mentions that Gaṇapatisahasranāmastotra is begun. On fol. 71 there is a reference to the head of Kāñcikāmakoṭipīṭha and to one Veṅkaṭeśayogi whose identity is not known. A fol. is missing between 79 and 80 (lacuna in Bhajagovinda).

36.1

ŚIVASAHASRANĀMA

(Padmapurāṇa)

According to the colophon, this is the 89th chapter of the Uttarakhaṇḍa of the Padmapurāṇa; however it is not found in the printed edition; see for details Rauravāgama Pub. IFI n° 18.1, pp. 133-134.

Beginning

Fol. 1a, l.1. śrīgaṇeśāya namaḥ / aiśvaraṃ paramaṃ tat tvamādimadhyāntavarjitam / ādhāraṃ sarvabhūtānāmanādhāramavikriyam // anantānandabodhāmbunidhimadbhutavigraham / ambikāpatimīśānamaniśaṃ praṇamāmyaham //

End

Fol. 28a, l.6. anena mantritaṃ bhasma khalu duṣṭavināśakaḥ(m) / piśācasya vināśāya japtavyamidamuttamam // nāmnāṃ sahasreṇānena samaṃ kiñcinna vidyate / iti śrīpadmapurāṇe uttarakhaṇḍe bilvakeśvaramāhātmye kṛṣṇamārkaṇḍeyavyāsatacchiṣyasaṃvāde ekonanavatitamo'dhyāyaḥ / śrīsāmbāya parabrahmaṇe namaḥ /śivasahasranāma samāptam //

36.2

ŚIVABHUJAṄGA

by Śaṃkara

This text contains 22 śloka-s of Śaṅkarācārya's Śivabhujaṅga of which the first is in praise of Gaṇeśa and others of Śiva. The word bhujaṅga in the title means that the śloka-s are composed in the Bhujaṅgaprayāta metre.

V.V.S. (printed edn.) Vol. II (pp. 15-25) contains 40 śloka-s. The text under notice does not have śloka-s 17-19, 23 and 34, 37, 39, 40 of this edn. The book Prakaraṇagrantha-s of Śaṃkara (Oriental Book Agency edn., Poona, 1952) has 15 śloka-s only (1-14) in this Ms.). The text under notice has partial agreement with GOML. Mss. R. 61 (O), D. 11197, 11200; Adyar Mss. (Stotras II) n° 1128, 1129, 1135 and Trivandrum Palace Library Mss. 1172 R and 1242 A5. It appears thus that the text under notice contains a selection of śloka-s from the work of Śaṃkara with a few additional verses.

Beginning

Fol. 29a, l.1. galaddānagaṇḍaṃ vipadbhaṅgacaṇḍaṃ calaccāruśuṇḍañjagattrāṇaśauṇḍam / kv( )aṇaddantakāṇḍaṃ miladbhṛṅgaṣaṇḍaṃ śivapremam( ) piṇḍaṃ bhaje'haṃ vakratuṇḍam // anādyantamāpyaṃ parantattvamarthaṃ cidākāramekanturīyatvameyam / haribrahmamṛgyaṃ parabrahmarūpammanovāgatītaṃmahaśśaivamīḍe //

End

Fol. 32a, l.3. kirīṭe niśī(śe)śo lalāṭe hutāśo bhuje bhogirājo gaḷe kālimā ca / tanau kāminī yasya tulyantu devaṃ na jāne na jāne na jāne na jāne // 21 // śivādanyathā daivatannābhijāne mahādeva śambho girīśa, triśūlin / tvayīda(ṃ) samastaṃ vibhātīti yasmāt śivo'haṃ śivo'haṃ śivo'haṃ śivo'haṃ 22 //

36.3 ATHARVAŚIRA UPANIṢAT

This text contains the Atharvaśira Upaniṣat, which belongs to the Atharvaveda. There are 34 passages each beginning with the words haro'm. Rudra is stated to be in all things. However, the words, yo vai rudraḥ, occur in the Upaniṣat, while this text has the words haro'm. The treatment in this text forms only a part of that available in print (108 Upaniṣads, N.S., N° 23). The end is missing.

Beginning

Fol. 3b, l.2. vāṅme manasi pratiṣṭhitā / mano me vāci pratiṣṭhitam / āvirāvīnma edhi / vedasya mā āṇīsthaḥ śrutamme mā prahāsīt /

End

Fol. 34b, l.1. brahmāviṣṇumaheśvaromāvināyakaskandendrognirbhūrbhuvassuvomaharjanastapassatyaṃ pṛthivyāpastejovāyurākāśassūryasomanakṣatrāṇyaṣṭagrahāśca prāṇaḥ kālo yamo mṛtyuramṛtaṃ bhūtaṃ bhavyaṃ bhaviṣyadviśvaṃ kṛtsnaṃ sarvaṃ satyamityupaniṣat //

36.4 KAIVALYOPANIṢAT

The Kaivalyopaniṣat belongs to the Kṛṣṇa Yajurveda. Pub: 108 Upaniṣad, N.S. N° 13.

Beginning

Fol. 35a, l.1. saha nāvavatviti śāntiḥ / atha āśvalāyano bhagavantaṃ parameṣṭhinaṃ parisametya uvāca / adhīhi bhagavan brahmavidyāṃ variṣṭhāṃ sadā sadbhissevyamānānnigūḍhām / yayācirāt sarvapāpaṃ vyapohya parāt paraṃ puruṣamupaiti vidvān //

End

Fol. 38a, l.5. anena jñānamavāpnoti saṃsārārṇavatārakam / tasmādevaṃ viditvainaṃ kaivalyaṃ padamaśnute / kaivalyaṃ padamaśnuta ityupaniṣat / saha nāvavatu + śāntiḥ //

36.5 KĀLĀGNIRUDROPANIṢAT

The Kālāgnirudropaniṣat belongs to the Kṛṣṇa Yajurveda. Pub: 108 Upaniṣad, N.S. N° 30.

Beginning

Fol. 38b, l.1. oṃ atha kālāgnirudropaniṣadaḥ saṃvartako'gnī ṛṣiḥ / anuṣṭupchandaḥ /

kālāgnirudro devatā / tripuṇḍradhāraṇe viniyogaḥ / atha kālāgnirudraṃ bhagavantaṃ sanatkumāraḥ papraccha / adhīhi bhagavan tripuṇḍravidhim /

End

Fol. 40a, l.4. sakalabhogān bhuṅkte dehaṃ tyaktvā śivasāyujyamāpnoti na ca punarāvartate + te / ityāha bhagavān kālāgnirudraḥ / yastvetadvādhīte so'pyevameva bhavatīty'oṃ satyamityupaniṣat / sahanāvavatu + śāntiḥ // hariḥ oṃ //

36.6 GAṆAPATYUPANIṢAT

The Gaṇapatyupaniṣat belongs to the Atharvaveda. Pub: 108 Upaniṣads, N.S. N° 92.

Beginning

Fol. 40b, l.1. bhadraṃ karṇebhiriti śāntiḥ / onnamaste gaṇapataye / tvameva pratyakṣantattvamasi / tvameva kevalaṃ kartāsi / tvameva kevalaṃ hartāsi / tvameva kevalaṃ dhartāsi / tvameva sarvaṃ sarvaṃ khalvidaṃ brahmāsi /

End

Fol. 44b, l.1. mahāpāpāt pramucyate / sarvavidbhavati / sa sarvavidbhavati / ya evaṃ veda / ityupaniṣat / bhadraṃ karṇebhiriti śāntiḥ //

36.7 GAṆAPATISAHASRANĀMASTOTRA
(Gaṇeśopapurāṇa)

This text contains 1000 names of Gaṇeśa. Pub: 1. Bṛhatstotraratnākara I pp. 4-21; 2. Vavilla Press, Madras 1927.

Beginning

Fol. 45a, l.1. śrīgaṇeśāya namaḥ / śrī gaṇeśo vaḥ pāyāt praṇamata gaṇeśañjagadidaṃ gaṇeśena trātaṃ nama iha gaṇeśāya mahate gaṇeśānnāstyanyattrijagati gaṇeśasya mahimā gaṇeśe maccittaṃ nivasatu gaṇeśa tvamava mām /

End

Fol. 71a, l.1. namo namassuravarapūjitāṅghraye namo namo nirupamamaṅgaḷātmane / namo namo vipulapadaikasiddhaye namo namaḥ karikalabhānanāya te / iti śrīgaṇeśopapurāṇe upāsanākhaṇḍe śrīmahāgaṇapatiproktaṃ sahasranāmastotrannāma ṣaṭcatvāriṃśo'dhyāḥ / śrīgaṇeśārpaṇamastu / akhaṇḍasaccidānandanityaśuddhabuddhaśrīmānānandaśrīgaurīsametaśrīcandramauleśvarasadgurucaraṇāravindābhyāṃ namaḥ / śrīveṅkaṭeśayogināṃ gurucaraṇāravindābhyānnamaḥ / śrīsāmbāya namaḥ //

36.8 ŚANAIŚCARAKAVACASTOTRA
(Skandapurāṇa)

This text which contains the Śanikavaca, is, according to the colophon, taken from ch. 37 of the Śaṃkarasaṃhitā of the Skandapurāṇa; it is not found in the printed edn.

Beginning

Fol. 72 (1)a, l.1. asya śrīśanaiścarakavacastotramahāmantrasya kāśyapa ṛṣiḥ / anuṣṭupchandaḥ / raviputro mandagatirdevatā / śaṃ bījam / klīṃ saktiḥ / maṃ kīlakam / śanaiścaraprasādasiddhyarthe jape viniyogaḥ / śanaiścarāya aṅ / mandagataye tarja / adhokṣajāya madhya /

End

Fol. 78 (7)b, l.2. iti yo divasaṃ bhaktyā yaścaitāni paṭhennaraḥ / tasya priyāṇi rājendra saṃrakṣāṇi dine dine / namo'rkaputrāya śanaiścarāya nīlābhravarṇāmbujamekhalāya / śrutvā rahasyaṃ mama kāmamāśu phalaprado me bhavạ sūryaputra // iti skānde purāṇe śaṃkarasaṃhitāyāṃ umāmaheśvarasaṃvāde śanaiścarastotraṃ nāma saptatriṃśo'dhyāyaḥ //

36.9 BHAJAGOVINDA

by Śaṃkara

Bhajagovinda, a text attributed to Saṃkarācārya, is also entitled Dvādaśamañjarikāstotra ("stotra in twelve verses"). There are different editions of this work under different titles such as Mohamudgara containing 31 verses (V.V.S. pp. 327-334) or Carpaṭapañjarikāstotram containing 17 verses (Poona Oriental Book Agency, 1952).

There is one more edition in Grantha (Śāstra Sañjivinī Press, 1939) which is entitled Bhajagovindam and contains two parts: the first one entitled Dvādaśamañjarikāstotram attributed to Śaṃkara contains 14 verses instead of twelve; the second part entitled Caturdaśa-mañjarikāstotra contains 15 verses attributed to different disciples of Śaṃkara.

The text in this Ms. contains 6 śl., the title Dvādaśamañjarīstotra occuring at the beginning. Fol. 2 is missing and śl. are numbered from 1 to 14 with 5-12 missing. The 14th śl. is attributed in this text to Sumati (fol. 80 l.2) as it is the case in the Grantha edition where it is found in the second part (p. 33) entitled Caturdaśamañjarikāstotra.

Beginning

Fol. 79 (1?)a, l.1. śrīmacchaṃkarapādapūjyaviracitadvādaśamañjarikāstotram // bhaja govindaṃ bhaja govindaṃ bhaja govindaṃ mūḍhamate / samprāpte sannihite kāle na hi na hi rakṣati ḍukṛñ karaṇe /

End

Fol. 80 (3)a, l.4. mūḍhaḥ kaścana vaiyākaraṇo ḍukṛñkaraṇādhyayanadhurīṇaḥ / śrīmacchaṃkarabhagavacchiṣyairbodhita āsīcchodhitakaraṇaḥ // bhaja govindaṃ . . . mūḍhamate //

36.10 DEVYAṢṬOTTARAŚATANĀMĀVALI

This text is incomplete and there are only 52 names of Devī (see Adyar Ms. D. IV 520-24). Writing is on 3 columns.

Beginning

Fol. 81 (1?)a, (col. 1), l.1. mahāmanonmaṇyai namaḥ / śaktyai namaḥ / śivaśaktyai namaḥ / śivaṃkaryai namaḥ / icchāśaktikriyāśaktijñānaśaktisvarūpiṇyai namaḥ / śāntyatītakalānandāyai namaḥ / śivamāyāyai namaḥ / śivapriyāyai namaḥ /

End

Fol. 81 (1?)b, (col. 3), l.1. cidghanāyai namaḥ / cinmayāyai namaḥ / citsvarūpiṇyai namaḥ / mahāsvarūpiṇyai namaḥ / durgāyai namaḥ / balāyai namaḥ / durgādidurghaṭāyai namaḥ / nakulyai namaḥ / śuddhavidyāyai namaḥ /

37

Stotra-s

RE 4158. PL.; 31 fols.; 270 × 28 mms.; good condition; Grantha; 1091 Kollam Arpasi 3 (19-10-1915) (Vide fly leaf); ownership: Gaṇapati Aiyar from Ūrkāṭ, Ambāsamudram taluk (vide fly leaf); origin: Tirunelveli.
Blank folio: 31b.

General contents

1. Fols. 1a-20b: Viṣṇusahasranāmastotra; 2. 21a-28b: Śivakavaca; 3. 29a-30b: Indrākṣīstotra (inc). Fol. 31a contains two lines written on Śiva's form as Vāyu, etc.

37.1 VIṢṆUSAHASRANĀMASTOTRA
(Mahābhārata – Anuśāsana Parvan)

At the end, it is wrongly written that Gaṇapatisahasranāma is over.

Beginning

Fol. 1a, l.1. oṃ śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // agajānanapadmārkaṃ gajānanamaharniśam / anekadantaṃ bhaktānām ekadantamupāsmahe // oṃ vyāsāṃ vasiṣṭhanaptāraṃ śakteḥ pautramakalmaṣam / parāśarātmajaṃ vande śukatātaṃ taponidhim //

End

Fol. 20b, l.2. acyutānanta govinda viṣṇo nārāyaṇāmṛta / rogān me nāśayāśeṣān āśu dhanvantare hare / śrīkṛṣṇa viṣṇo nṛhare murāre pradyumna saṅkarṣaṇa vāsudeva / ajāniruddhāmala viśvarūpa tvaṃ pāhi nassarvabhayādajasram – hariḥ oṃ / śubhamastu / gaṇapatiyinuṭaiya sahasranāmam muṭintatu / śrīrāmajayam //

37.2 ŚIVAKAVACA
(Skandapurāṇa)

Same as 34.1.

Beginning

Fol. 21a, l.1. asya śrīśivakavacastotramahāmantrasya ṛṣabhayogaṛṣiḥ / anuṣṭupchandaḥ / sāmbasadāśivo devatā / oṃ bījam / naṃ śaktiḥ / maṃ kīlakaṃ / sāmbasadāśivaprasādasiddhyarthe jape viniyogaḥ / oṃ aṅguṣṭhābhyānnamaḥ / naṃ tarjanībhyānnamaḥ /

End

Fol. 28a, l.5. yo dhatte kavacaṃ śaivaṃ sa devairapi pūjyate / mahāpātakasaṃghātair – mucyate copapātakaiḥ // dehānte muktimāpnoti śivavartmānubhāvataḥ / tvamapi śraddhayā vatsa śaivaṃ kavacamuttamam // dhārayasva mayā dattaṃ sadyaśreyo hyavāpsyasi //

37.3 INDRĀKṢĪSTOTRA

This text contains the Indrākṣīstotra (incomplete), in honour of Indrākṣī, one of the forms of Pārvatī. Pub: Bṛhatstotraratnahāra n° 181. Gujarāti Press, Bombay, 1925.

Beginning

Fol. 29a, l.1. asya śrīndrākṣīstotramahāmantrasya purandara ṛṣiḥ / anuṣṭupchandaḥ / indrākṣī devatā / indrākṣī bījam / lakṣmī(ḥ) śaktiḥ / bhuvaneśvarī kīlakaṃ / indrākṣīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 30b, l.4. vārāhī nārasiṃhī ca bhīmā bhairavanādinī / śrutissmṛtirdhṛtirmedhā vidyā lakṣmī sarasvatī / anantā vijayāpannā mānastokāparājitā / bhavānī pārvatī durgā haimavatyambikā śivā //

38

Nāmāvali-s

RE 4159. PL.; 44 fols.; 248 × 36 mms.; right edges of the fols. broken; Telugu and Grantha; leaves in Telugu old, others recent; origin: Tirunelveli.
Blank folios: 29b and 41b.

General Contents

1. Fols. 1a-29a: Vedasāraśivasahasranāmāvali; 2. 30a-32b: Śivāṣṭottaraśatanāmāvali; 3. 33a-41a: Rudratriśatīnāmāvali; 4. 42: Somavāravratārghya; 5. 42b-43a: Śivarātrivratārghya.

An unnumbered leaf prefixed to this bundle contains the Nyāsaprayoga. Fol. 43b contains a fragment of Mantra to get rid of evils. Fol. 44 contains Arcana-saṃkalpa.

38.1 VEDASĀRAŚIVASAHASRANĀMĀVALI

(Padmapurāṇa)

Based on 25.1. Writing is on 3 columns.

Beginning

margin: Śivasahasranāmam / Śubhamastu / Sadāśiva uvāca /
Fol. 1a, (col. 1), l.1. oṃ parāya namaḥ / devāya namaḥ / śaṃkarāya namaḥ / mahātmane namaḥ / kāmine namaḥ / nīlakaṇṭhāya namaḥ/ nirmalāya namaḥ / kapardine namaḥ / nirvikalpāya namaḥ / śāntāya namaḥ / nirahaṅkāriṇe namaḥ / anarghyāya namaḥ / viśālāya namaḥ /

End

Fol. 28b, (col. 2), l.6. trimūrtināmadyotitāya namaḥ / oṃ bhavāya devāya namaḥ / iti pādme purāṇe uttarakhaṇḍe bilvakeśvaramāhātmye śrīkṛṣṇamārkaṇḍeyavyāsatacchiṣyasaṃvāde ekonanavatitamādhyāyasthavedasārasahasranāma sampūrnaṃ // hariḥ om //

38.2 ŚIVĀṢṬOTTARAŚATANĀMĀVALI

Same as 5.7. Writing is on 3 columns.

Beginning

Fol. 30a, (col. 1), l.1. oṃ śivāya namaḥ / maheśvarāya namaḥ / śambhave namaḥ / pinākine namaḥ / śaśiśekharāya namaḥ / vāmadevāya namaḥ /

End

Fol. 32b, (col. 3), l.1. sahasrākṣāya namaḥ / sahasrapādāya namaḥ / apavargapradāya namaḥ / anantāya namaḥ / tārakāya namaḥ / parameśvarāya namaḥ / bhavāya devāya namaḥ /

38.3 RUDRATRIŚATĪNĀMĀVALI

Same as 5.9.

Beginning

Fol. 33a, (col. 1), l.1. oṃ namo rudrāya namaḥ / namo hiraṇyabāhave namaḥ / senānye namaḥ / diśāṃ ca pataye namaḥ / namo vṛkṣebhyo namaḥ / harikeśebhyo namaḥ /

End

Fol. 41a, (col. 3), l.1. devānāṃ hṛdayebhyo namaḥ / namo vikṣīṇakebhyo namaḥ / namo vicinvatkebhyo namaḥ / nama ān(ir)hatebhyo namaḥ / nama āmīvatkebhyo namaḥ / bhavāya devāya namaḥ / hariḥ om //

38.4 SOMAVĀRAVRATĀRGHYA

This text contains the passage to be recited while offering arghya during Somavāravrata.

Beginning

Fol. 42a, l.1. somavāre divā sthitvā nirāhāro maheśvara / naktaṃ bhokṣyāmi deveśa arpayāmi sadāśiva / śivāya namaḥ idamarghyam // 1 //

End

Fol. 42b, l.3. subrahmaṇya mahābhāga kārttikeya sureśvara idamarghyam pradāsyāmi sarvasampadvarado bhava / subrahmaṇyāya namaḥ / idamarghyam idamarghyam // 6 //

38.5 ŚIVARĀTRIVRATĀRGHYA

This text gives passages to be recited for offering arghya during Śivarātri. There is a marginal note (42b): Śivarātri arghyam.

Beginning

Fol. 42b, l.5. namaḥ śivāya somāya sarvapāpaharāya ca / śivarātrau mayā dattaṃ idam arghyaṃ gṛhāṇa bho // 1 / mayā kṛtānyaśeṣāṇi pāpāni nuda śaṃkara / gṛhāṇārghyam umākānta śivarātrau prasīda me // 2 //

End

Fol. 43a, l.2. śivarātrau mayā dattaṃ sarvapāpān vyapohatu / śiva pratīkṣa māṃ bhaktyā prasīdedumayā saha // 4 // ambikāyai namastubhyam namste devi pārvati / idam arghyaṃ pradāsyāmi suprītā varadā bhava // pārvatyai namaḥ // 5 // subrahmaṇya mahābhāga kārttikeya sureśvara / idam arghyaṃ pradāsyāmi sarvasampadvarado bhava // subrahmaṇyāya namaḥ idam arghyam idam arghyam // 6 //. Fol. 43b, l.1. juhumt(s) saptamadravyaiḥ ṣṭi(?)rvādair mṛtyukarṣaṇā(t) / kṣudrābhicārarogebhir mocayainam ariṃ jahi /

39

KĀRTAVĪRYĀRJUNAMANTRA

RE 4160. PL.; 2 fols.; 252 × 35 mms.; 7 lines; good condition; Telugu; recent; ownership: Nārāyaṇayya from Ūrkāḍu (vide fly-leaf); origin: Tirunelveli.

For an account on Kārtavīryārjuna, see above n° 20. Pub.: Prapañcasārasārasaṅgraha II pp. 604-605 (TSMS.).

Beginning

Fol. 1a, l.1. asya śrīkārtavīryārjunamahāmaṅtrasya dattātreyabhagavān ṛṣiḥ / anuṣṭupchandaḥ / kārtavīryārjunamahāviṣṇuścakravartī devatā / phroṃ bījam / chrīṃ śaktiḥ / chrauṃ kīlakam / śrīkārtavīryārjunaprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 2a, l.6. pañcopacārān sampūjya / mūlam / oṃ / āṃ / phroṃ / chrīṃ / klīṃ / chrūṃ ām hrīm klroṃ śrīṃ huṃ phaṭ kārtavīryārjunāya namaḥ / japānantaraṃ hṛdayādinyāsaḥ / gāyatrīmantraḥ / kārtavīryāya vidmahe bāhusahasrāya dhīmahi / tanno arjunaḥ pracodayāt //

40

GAKĀRAGAṆAPATISAHASRANĀMĀVALI

(Rudrayāmala?)

RE 4162. PL.; 12 fols.; 287 × 36 mms.; 7-8 lines; fairly good condition (some leaves damaged); Telugu; recent; origin; Tirunelveli.

Fols. are numbered from 49 to 63; fols. 51, 56 and 58 are missing; fol. 63b is blank. Writing is on 3 columns. In this nāmāvali, each name begins by the letter "ga"; according to GOML. R. 2078b, this text forms part of the Rudrayāmala. Names 1 to 198 are missing. Pub.: Pūjāsamuccaya, n° 5, 1912.

Beginning

Fol. 49a, (col. 1), l.1. gīrvāṇāya namaḥ / guṇagauravāya namaḥ / guṇavatpūjitapādāya namaḥ / guṇavatprītidāyakāya namaḥ / guṇavate namaḥ / gītakīrtaye namaḥ / guṇavadbaddhasauhṛdāya namaḥ / guṇavadvaradāya namaḥ /

End

Fol. 63a, (col. 1), l.1. garbhamayāya namaḥ / garbhāmayanivārakāya namaḥ / garbhādhārāya namaḥ / garbhadharāya namaḥ / garbhasantoṣasādhakāya namaḥ / oṃ tatsat / śrīgurubhyo namaḥ / iti gakāragaṇapatisahasranāmāni samāptāni / śrīsiddhigaṇapatisahāyam //

41

Collection of nāmāvali-s

RE 4163. PL.; 9 fols.; 364 × 27 mms.; 7-8 lines; much damaged; Grantha; origin: Tirunelveli.

Fol. 6b is blank.

General contents

1. Fols. 1a-4b: Śivasahasranāmāvali; 2. 5a-6a: Vighneśvaranāmāṣṭottaraśatanāmāvali; 3. 7a-9b: Vighneśvarasahasranāmāvali.

41.1 ŚIVASAHASRANĀMĀVALI
(Mahābhārata)

Same as n° **23.3**. The text begins with 443rd name and goes up to the last name. The colophon on fol. 4b mentions the chapter in the epic as 49. Writing is on 8-9 columns.

Beginning

Fol. 1a, (col. 1), l.1. bhāgine namaḥ / bhāgakarāya namaḥ / (alagha)ve namaḥ / (utsa)ṅgāya namaḥ / (mahā)ṅgāya namaḥ / (mahā)garbhāya namaḥ /

End

Fol. 4 (20)b, (col. 5), l.1. śrīmate namaḥ / śrīvardhanāya namaḥ / ajāya namaḥ / śrīparameśvarāya namaḥ / hariḥ om // iti śrīmahābhārate ānuśāsanaparvaṇi ekonapañcāśo'dhyāyaḥ // śubhamastu // śrīguru. . . . . . śivanāmāni bhāvitentaraṅge mahati jyotiṣi māninīma . . . . . duritānyapayānti dūradūre muhurāyānti . . . . lāni // hariḥ om //

41.2 VIGHNEŚVARANĀMĀṢṬOTTARAŚATANĀMĀVALI

Same as **28.2**.

Beginning

Fol. 5 (22)a, (col. 1), l.1. vināyakāya namaḥ / vighnarājāya namaḥ / gaṇanāthāya namaḥ / gajānanāya namaḥ / mahodarāya namaḥ / mahākāyāya namaḥ / siddhāñjanacayopamāya namaḥ /

End

Fol. 6 (23)a, (col. 2), l.1. sarveśvarāya namaḥ / śrīmahāgaṇapataye namaḥ / aṣṭottaraśatairebhirarcayet gaṇanāyakam / sarvasiddhimavāpnoti gaṇādhīśaprasādataḥ // hariḥ om // vighneśvaranāmāṣṭottaraśataṃ sampūrṇam // śrīgurubhyo namaḥ // śubhamastu //

41.3 VIGHNEŚVARASAHASRANĀMĀVALI

Same as **28.1**. This is incomplete. Writing is on 6 columns.

Beginning

Fol. 7a, (col. 1), l.1. śrīmate namaḥ / gaṇanāthāya namaḥ / vallabhāsahitāya namaḥ / umāsutāya namaḥ / bṛhatskandhāya namaḥ / vighnarājāya namaḥ / lokeśāya namaḥ / gaṇādhipataye namaḥ / gajavaktrāya namaḥ / mahāgaṇeśāya namaḥ / vandyāya namaḥ / varadāya namaḥ / vedavedyāya namaḥ / bhaktārtihāriṇe namaḥ /

End

Fol. 9 (25)b, (col. 6), l.1. drāviṣṭhāya / hrasiṣṭhāya . . . . . / bahiṣṭhāya . . . . / hiraṇyagarbhā . . . . / hiraṇyavapu . . . . / skandāgrajā . . . . . / mamarāya . . . . /

42

Texts on nyāsa and other topics

RE 4164. PL.; 28 fols.; 163 × 40 mms.; 9-11 lines; bad condition; Grantha; recent; origin: Tirunelveli.

Fol. 28b is blank.

General contents

1. Fols. 1a-4b: Śivakavacastotra; 2. 5a-21b: Mahānyāsa; 3. 22a-28a: Varmaratna.

42.1 ŚIVAKAVACASTOTRA

This text contains a stotra in praise of Śiva; it is incomplete. Similar to n° **34**.1 and **38**.2; it is different from IFI. T. 351 and the printed version BR. I (1963), n° 121.

Beginning

Fol. 1a, l.1. asya śrīśivakavacastotramahāmantrasya ṛṣabhayogaṛṣiḥ / anuṣṭup chandaḥ / śrīsāmbasadāśivo devatā / hrāṃ bījam / hrīṃ śaktiḥ / hrūṃ kīlakam / śrīsāmbasadāśivaprasādasiddhyarthe jape viniyogaḥ / auṃ bhavāya aṅguṣṭhā / naṃ mṛḍāya tarjanībhyāṃ namaḥ / maṃ rudrāya madhyamābhyāṃ namaḥ / śiṃ sadāśivāya anāmikābhyāṃ namaḥ / vaṃ aśeṣajanakāya karatala namaḥ / oṃ bhavāya hṛdayāya namaḥ / naṃ ya śirase svāhā / vaṃ rudrāya śikhāyai / śiṃ īśvarāya kavacāya huṃ / yaṃ sadāśivāya netratrayāya vauṣaṭ / yaṃ aśeṣajanakāya astrāya phaṭ / bhūrbhuvassuvaromiti digbandhaḥ /

End

Fol. 4b, l.5. vaktraṃ sadā rakṣatu pañcavaktro jihvāṃ sadā rakṣatu vedajihvaḥ / kaṇṭhaṃ girīśo'vatu nīlakaṇṭhaḥ pāṇidvayaṃ pātu pinākapāṇiḥ / dormūlamavyānmama dharmabāhurvakṣasthalaṃ dakṣama . . . .

42.2 MAHĀNYĀSA

Similar to **35**.9.

This contains Mahānyāsa, which forms part of the worship of Śiva. As the leaves are much damaged, most of the text is lost.

Beginning

Fol. 5, l.1. lyānām mukhāśivo . . . . ṇṭhāśśarvā adhaḥ kṣamācarāḥ . . . . . jane'vadhanvānitanmasi / nīlagrīvāśśiti . . . . . . divaṃ rudrā upaśritāḥ / teṣāgṃsahasrayojane'vadhanvānitanmasi

End

Fol. 21b, l.5. saptadaśā aṣṭādaśeṣu śrayadhvam / aṣṭādaśā ekānnaviṃśeṣu śrayadhvaṃ / ekānnaviṃśā viṃśeṣu śrayadhvam /

42.3 VARMARATNA

Varma which means armour is a special kind of treatment of the body by massage, either to make it strong, or to cure the diseases such as arthritis etc. This school of treatment is well-known in the Siddha system of Tamilnad.

Varma is also known to be a topic dealing with wrestling and most probably this is a text which deals with this topic. It describes Varmaratna, the best of the armour which Śiva gave with directions to Kumāra to defeat the demon Tāraka in battle. Fol. 22 to 23 are much damaged and have lost portions. Fols. 24 to 27 have only a little portion at the left end, the remaining being lost.

Beginning

Fol. 22 (1)a, l.1. senādhipatyandevānāṃ . . . . ṣaḍānanaḥ / sadāśivamupāgamya . . . . . kyamabravīt / maheśvara mahādeva sarvajña karuṇānidhe / tava putratayā śambho kṛtārtho'smi na saṃśayaḥ /

End

Fol. 27 (6)b, l.6. manujā . . . . . . paśyatyāmayapīḍitān . . . . gebhya eva ha / varmaratnami . . . . tnaraḥ / kuberatula . . . . . ssamaḥ / . . . . . . yoktam / . . . . . ṇa mayā vaktuṃ na śakya . . . . . śrīgurubhyo namaḥ /

43

ŚIVALIṄGAPŪJĀVIDHI

RE 4165. PL.; 4 fols.; 264 × 20 mms.; 4 lines; bad condition; Grantha; recent; origin: Tirunelveli.

Four leaves are lost at the beginning and the text starts in the middle of a word with fol. 5a. As it is, the Ms. deals more with the worship of Gaṇeśa than with that of the Liṅga. The text is incomplete.

Beginning

Fol. 5a, l.1. . . . . tmane namaḥ / paramātmane namaḥ / gandhapuṣpadhūpadīpai . . . . svarcitam / ādhāraśaktyai namaḥ / mūlaprakṛtyai namaḥ / pṛthivyai namaḥ / kūrmāya namaḥ / anantāya namaḥ / kṣīrasāgarāya namaḥ / śvetadvīpasvarṇamaṇṭapāya namaḥ /

End

Fol. 8b, l.1. balavadbhirmanojavairāyāhi śīghraṃ mama havyāya śarvom / bhūrbhuvassuvarom / asmin liṅge sāmbaparameśvaraṃ dhyāyāmi / avāhayāmi /

44

Stotra-s and nāmāvali-s

RE 4176. PL.; 131 fols.; 204 × 36 mms.; 7-9 lines; good condition; Tamil, Telugu and Grantha; Tamil portion old, Telugu and Grantha portions recent; origin: Tirunelveli. Blank folio: 272b. Missing folios: 1-49, 51-68, 73-76, 78-81, 83, 86, 93 and 94, 100-104, 108, 110 and 111, 114-116, 118, 120-123, 130-133, 136, 138, 143, 151-153, 166, 169-172, 174, 176, 193-197, 199, 207-211, 214-217, 223 and 232-264.

General contents

1. Fols. 50a-271b: Tamil Kīrtanas; 2. 272a: Divyaprabandha; 3. 273: Rāmastotra; 4. 274: Bālādidhyāna; 5. 275: Gītānāmāvali; 6. 276: Sūryastotra.

Fol. 276b contains one of the five Śāntisūktas also.

44.1 TAMIL KĪRTANAIKAḶ

This text contains a large number of songs in Tamil. Very fragmentary due to the loss of leaves (see above).

Beginning

Fol. 50a, l.1. lalomātavañceyyavēṇum / tūtā uṉakkēṉinta mātavam // 1 // uṟavupōlēyiruntū kuḷavi pōlē koṭṭi / uṉṉaiyumpōkacconṉāḷē paṭupāvi / maṟupaṭiyuṃ vantu cantocañcoṉṉāḷe / vaittirukkaveṇumo yeṉṉāvi // 2 //

End

Fol. 271b, l.8. motivarumpaṭaiyaiyētuṃ viṭāmaṟkolla / mātāḷutaḷuṭu vītiyeṅkeṅkuñcella pātaka / rāvaṇaṉ kātiṉiliṭavalla tūtā kuraṅkitu pollāteṉṟalaṟiccolla -

44.2 DIVYAPRABANDHA

This text contains five verses in Tamil from the Nālāyiradivyaprabandha. These verses are: 1. Mutal Tiruvantāti; 2. Tiruneṭuntāṇṭakam: 3. Periyāḻvār Tirumoḻi 5.2; 4. Tiruvāymoḻi 7-10-1; 5. Tiruviruttam.

Beginning

Fol. 272a, l.1. vaiyantakaḷiyāy vārkaṭaḷe neyyāka veyya katirōn viḷakkāka ceyya cuṭarāḻiyāṉaṭikkē cūṭṭiṉēṉ coṉmālai yiṭarāḻi nīṅkukavē yeṉ(ṟu). 1.

End

Fol. 272a, l.9. kalitturai-poyniṉṟañāṉamuṃ pollāva(o)ḻukkumaḻukkuṭampum / iṉṉiṉṟa nīrmaiyiṉiyāmuṟāmai yuyiraḷippāṉ, ṇiṇṇiṉṟayiṇoyumāyppiṟantāyimaiyōrtalaivā meyiniṉṟu keṭṭaruḷāyaṭiyēṉ ceyyuṃ viṇṇappamē. 5.

44.3 RĀMASTOTRA

This text contains nine śl. in praise of Rāma. Śl. 1-5 are taken from the Rāmakarṇāmṛta (see Vavilla ed. 1950, I: 36, 55, 79, 98 and II: 108); next come three maṅgalaśloka-s and the last one, also in praise of Rāma is from an unknown source.

Beginning

Fol. 273a, l.1. jānāti rāma tava nāmarucim maheśo jānāti gautamasatī(tava) caraṇaprabhāvam / jānāti dorbalaparākramamīśacāpaṃ(ḥ) jānātyamoghapaṭubāṇagatiṃ payodhiḥ // 1 //

End

Fol. 273b, l.3. śrīrāmacandraḥ śritapārijātassamastakalyāṇaguṇābhirāmaḥ / sītāmukhāmbhoruhacañcarīko nirantaraṃ maṅgalamātanotu // 9 //

44.4 BĀLĀDIDHYĀNA

This text contains 1. Bālādhyāna (fol. 274a), 2. Devī (Bhuvaneśvarī)-dhyāna (fol. 274b) and 3. Gaṇeśadhyāna (fol. 274b). This text is in Telugu.

Beginning

Fol. 274a, l.1. āyi ānandavalli amṛtakaratali ādiśaktiḥ parāyi / māyimāyāsvarūpi sphaṭikamaṇimayī māmataṅgī ṣaḍaṅgī / jñāni jñanārtharūpi nalinaparimali nādahuṅkāramantrī / bhogīyogāsanasthā bhuvanavaśīkarī sundarī ai namaste // 1 //

End

Fol. 274b, l.1. itarakaravarāḍhyā phullakalhārasaṃsthā nivasatu hṛdi bālā nityakalyāṇaśīlā iti bālādhyānam // bandhūkābhāṃ triṇetrāṃ śaśirucikalāśekharāṃ raktavastrāmatyantottuṅgapīnastanabharanamitāmevyanārambharūḍhāṃ / sarvālaṅkārakāntāṃ sarasijanilayāṃ mantrasaṅkrāntamūrtiṃ devīṃ pāśāṅkuśāḍhyāmabhayavarakarāṃ viśvayoninnamāmi // kuṅkumavarṇacaturbhujayuktaṃ nāgamukhaṃ sukharaṇḍa . . . aṅkuśalaḍḍukadantasupāśaṃ vahnidṛśaṃ gaṇanāthasurūpam //

44.5 GĪTĀNĀMĀVALI

This text contains the names of the Bhagavadgītā which according to numbers marked here and there in the text seem to correspond to the 608-668 names of a Gītāsahasranāmāvali. Writing is on 4 columns.

Beginning

Fol. 275 (56)a, (col. 1), l.1. granthāṅgāya namaḥ / granthabhramanivāraṇāya namaḥ / granthapravaṇasarvāṅgāya namaḥ / 610 / granthapraṇayatattvarūpāya namaḥ / gītaguṇāya namaḥ / gītakīrtaye namaḥ / gītaviśāradāya namaḥ / gītasthitaye namaḥ /

End

Fol. 275 (56)b, (col. 4), l.1. gītadharmāya namaḥ / gītāhitāya namaḥ / gītadhvāntāya namaḥ / gītavidyāya namaḥ / gītāgatanivārakāya namaḥ / gītavyathāya namaḥ / gītāpāyāya namaḥ /

44.6 SŪRYASTOTRA

This text contains five verses in praise of Sūrya. It is of unknown authorship. These are found in the Sūryastava (Des. cat. Trivandrum Palace Library, Vol. V Ms. N° 1213 A, 14), which contains about 15 śloka-s.

Fol. 276b contains one of the five Śāntisūkta-s also.

Beginning

Fol. 276a, l.1. udyannadyavivasvānārohannuttarāndivandevaḥ / hṛdrogaṃ mama sūryo harimāṇañcāśu nāśayatu // 1 // nimiṣārdhenaikena dve ca śate dve tathā sahasre / dve kramamāṇayojanānānnamo'stu te nalinanāthāya // 2 //

End

Fol. 276 (37)b, l.1. bhūrbhuvassuvaḥ tacchaṃyorāvṛṇīmahe / gātuṃ yajñāya gātuṃ yajñapataye / daivīssvastirastu naḥ / svastirmānuṣebhyaḥ / ūrdhvañjigātu bheṣajam // śanno'astu dvipade / śañcatuṣpade / oṃ śāntiśśāntiśśāntiḥ // hariḥ oṃ //

45

Stotra-s and mantra-s

RE 4177. PL.; 23 fols.; 264 × 42 mms.; 6-7 lines; good condition; Grantha, Tamil and Telugu; recent; origin: Tirunelveli.
Missing folios: 11 and 12

1. Fols. 1a-20b: Tamil Kīrtanaikaḷ; 2. 21: Devatāstotra-s; 3. 22: Vandanamahāmantra.

A leaf at the beginning marked as n° 13 is in Telugu containing Śivakāmasundarīmantra. The leaf next to it, which is not numbered, contains some names and a song in Tamil. Some mantra (Mṛtyulāṅgula) to ward off death is also found at the end of fol. 22b. Fol. 23a contains verse 3 of Maturaikāṇṭam of Tiruviḷaiyāṭalpurāṇam which describes the greatness of being a devotee of Śiva. Fol. 23b says that one Ciṉṉakkaṇṇuppiḷḷai will get success, etc.

45.1 TAMIL KĪRTANAIKAḶ

This text contains songs in Tamil in praise of certain persons.

Beginning

Fol. 1a, l.1. ampai nikarilvaḷar kācipēcāṇutiṉamuṅkumpumuyirkkirunāḷi nēṉṉiṭamē koṭukka empaci māttirantīrātateṉṉayi ṉiraṅkāy.

End

Fol. 20b, l.2. vaikkīl ciṉṉakkaṇṇuppiḷḷayeṉummatimantiriyāl cetaṉilenataḷavākkaiyiṉiturave

45.2 DEVATĀSTOTRA

This text contains śloka-s in praise of Vighneśvara, Subrahmaṇya, Devī, and Śiva. This is in Telugu script.

Beginning

Fol. 21a, l.1. vighnadhvāntanivāraṇaikataraṇirvighnāṭavīhavyavāḍvighnavyālakulopamardagaruḍo vighnebhapañcānanaḥ / vighnottuṅgagiriprabhedanapaṭurvighnābdhikumbhodbhavo vighnāghaughaghanapracaṇḍapavano vighneśvaraḥ pātu mām //

End

Fol. 21b, l.4. yad(d)vāre mattamātaṅgavāyuvegasturaṅgamāḥ / pūrṇenduvadanā nārī śivapūjāvidheḥ phalam // 5 //

45.3 VANDANAMAHĀMANTRA

This text contains the Vandanamahāmantra for worshipping Devī (Sandhyādevī) which is recited after performing the daily sandhyā and gāyatrījapa. Fol. 22a and fol. 22b l.1-3 are in Grantha, while fol. 22b, l.4-7 is in Telugu.

Beginning

Fol. 22a, l.1. śuklām + śāntaye / mama upātta + prītyarthaṃ vandanamahāmantrajapaṃ kariṣye / madhya + namaḥ / asya śrīvandanamahāmantrasya sāndvīpini (sāndīpini ?) bhagavān ṛṣiḥ / anuṣṭupchandaḥ / brahmā devatā / śobhanavaktraṃ bījam / nīlagrīveti śaktiḥ / bindunādaṃ kīlakam / mokṣārthe jape viniyogaḥ / aṃ aiṃ aṅguṣṭhābhyānnamaḥ /

End

Fol. 22a, l.6. kṛtvā saṃdhyām abhidhyāyennīlagrīvāṃ suśobhanām / varadābhayahastāṃ tāṃ triṇetrāṃ candraśekharām // sandhyādevi mahābhāge sarvadevanamaskṛte / tvadupāsanamantreṇa sarvapāpaiḥ pramucyate // yā sandhyā sā jagadrūpā māyātītā suniścitā / aiśvarī kevalā śaktistattvatrayasamudbhavā // aṃ aiṃ uṃ klīṃ maṃ sauḥ / kṛtvā sandhyāmabhidhyāyet + samudbhava // 2 //

46

Texts on worship

RE 4192. PL.; 26 fols.; 410 × 30 mms.; 7 lines; good condition; Grantha and Tamil; recent; origin: Tirunelveli.

Fols. 19b and 26b are blank.

General contents

1. Fols. 1a-15b: Navasandhimālā; 2. 16a-19a: Paṇimālā; 3. 20a-26a: Ūṭal.

46.1 NAVASANDHIMĀLĀ

This text treats the topic of Navasandhi. When the Mahotsava is to be celebrated in Śiva temples, the kettledrum (bherī) is to be sounded drawing the attention of the gods to the commencement of the festival. The guardian deities of the eight directions and Brahmā in the centre are requested to be present. All these together become nine in number.

Each deity has a śloka or two to be sung in their honour to specific musical melodies called paṇ in Tamil, accompanied by dance poses and playing upon musical instruments. For instance, Naṭṭabhāṣā (fol. 8b, l.3) is the paṇ for Nirṛti, Takkeśi (fol. 11b, l.3, fol. 13b, 1.3) for Vāyu and Kubera respectively. The names are wrongly mentioned as Tatkeśi and Takka respectively. Tāla-s are also mentioned. For instance, Bhṛṅgiṇī for Yama (fol. 7a, l.4) and Takkarī for Īśāna (fol. 15a, l.6). Similarly rāga, nṛtta and musical instruments (vādya) are also mentioned. For instance, they are Megha, Kamala, and Carcapuṭa for Brahmā and Daṇḍapada (nṛtta) and Deśabhītimaṭṭaya (vādya). The names of these as given here are found to be different in some cases from those found in the Aghoraśīvācāryapaddhati (Mahotsavavidhi). There are similar works in honour of Skanda (IFI. T. 712) and Devī (IFI. T. 534).

Contents

1. Fols. 1a-2b: Brahmasandhi; 2. 2b-4a: Indrasandhi; 3. 4a-5b: Agnisandhi; 4. 6a-7a: Yamasandhi; 5. 7b-8b: Nirṛtisandhi; 6. 8b-10a: Varuṇasandhi; 7. 10a-11b: Vāyusandhi; 8. 11b-13b: Kuberasandhi; 9. 13b-15b: Īśānasandhi.

These names are not however marked in the text.

Beginning

Fol. 1a, l.1. śrīmadvaktrāravindasrutanigamamadhusyandasandohanandavidyudbhṛṅgāya gaṅgāhimabharavilasatpakṣahaṃsadhvajāya / bhāṣāyoṣitpriyāya praṇatikṛtaśivaprīṇanāya praṇāmamajaḥ karmekadhāmne vayamakhilajagatkarmaṇe brahmaṇe te // brahmā vai hemavarṇo'mbujamara(madhu ?)nayano vedavaktro dvibāhu(r)bhūvāścaiva(?) kamaṇḍaleṣṭivaradaḥ sa(vye ?)kṣamālādharaḥ (/) haṃsārūḍhamahājaṭāmakuṭitairdevyai (devair ?) munīndrāpataiḥ saṃsevye ca harotsave'dya bhagavān śīghraṃ samāgacchatu //

End

Fol. 15b, l.1. śrīmatścchaṃkarasenādhipateścaṇḍeśvarasamādarśanāt / vīṇāveṇumṛdaṅgaphaṇāph(   )aṇavāṇīphaṇitābhogalājhallarījharjharībherikāmaddalaḍhakkāpaṭahādiśaṅkhakāhaladvayacchannādyanekavādyairahamiha saṃghoṣaṇaṃ karomi / īśānedaṃ balimḥ gṛhītvā santuṣṭo'tra sannihitaḥ prasanno bhava / bho īśāna tvayā savasya diśā vighnapraśāntaye sāvadhānena yāgāntaṃ yāvat stheyaṃ sivājñayā / śivāya paramagurave namaḥ / 9 / hariḥ oṃ / navasandhimālā samāptā / śubhamastu //

46.2 PAṆIMĀLĀ

This text contains series of prayers (paṇ in tamil) addressed to various deities who are requested to bestow their favour during the festival of Lord Harikeśa who resides at Harikeśapuri with Bṛhannāyakī lasting for nine days commencing from Dhvajārohaṇa and lasting till Tīrthadina. The deities, whose favour is requested, are Vighneśvara (16a), Śiva (16a-17a), Brahmā (17a), Viṣṇu (17a), Vighnarāja (17b), Subrahmaṇya (17b), Sūrya (17b), Candra (18a), Caṇḍeśvara (18a), deities of the five enclosures (18a) and the Gurudevata-s consisting of Sadāśiva, Ananta, Śrīkaṇṭha, Ambikā, Skanda, Brahmā and Viṣṇu (18a). Aṣṭamaṅgala (18b), Rudra-s (18b), Āditya-s (18b), Bhairava-s (18b), Kulaparvata-s (18b), Nāga-s (18b), Sarasvatī (18b), Durgā (19a), Saptamātṛ-s (19a), Agni-s (19a), Aiśvarya-s (19a), Bhūta-s (19a), Dvīpa-s (19a) also get included and prayed for bestowing their favour. Most of these prayers are in the form of prose with alliteration in some cases. The title reads wrongly as Phaṇimālai.

Beginning

Fol. 16a, l.1. vighneśo vatsapāya dvipaśrutiṣu jaladhīn puṣkarāgreṇa pītvā yasmin uddhṛtya hastaṃ vamati tadakhilaṃ dṛśyate vyomni devaiḥ / kvāpyambhaḥ kvāpi viṣṇuḥ kvacana kamalabhūḥ kvāpyanantaḥ kvaca śrīḥ kvāpyaurvāḥ kvāpi śailāḥ kvaca suragaṇāḥ kvāpi nakrādisatvā evaṃ bhūte vighneśvarabhagavān iha sannihito bhavatu // 1 // śrīmadamaravaranikaramaṇimakuṭakoṭīkarṣaṇajanitaruciraparāgapuñjitapadakamalayugalavikasitāmalamahārañjitāssatpadanakhāṃśujvālāmālāsañcitaśeṣamanojyotiścakraścakradharaḥ / ....

End

Fol. 19a, l.1. . . . mahiṣāsuraviṭagrāhiṇī girivāsinī mahābhayaṃkarī durgādevī prasādaṃ karotu / 23 / akhilalokābhiṣiktavijaye brāhmī māheśvarī kaumārī vaiṣṇavī vārāhī māhendrī cāmuṇḍī iti sapta matṛ-(kāḥ)prasādaṃ karotu (kurvantu) / 24 / śivāgnivṛddhāgnigārhapatyāgnyāhavanīyāgnidakṣiṇāgniyauvanāgnikevalāgnibālāgnisāmānyāgnisaptajihvā navāgninā prasādam karotu / 25 / aṇimā mahimā caiva garimā laghimā tathā / īśitvañca vaśitvañca prāptiprākāmyameva ca // ityaṣṭaiśvaryaṃ prasādaṃ karotu / 26 // saṃvartaśikhāvartakuṇḍodaramahodaraśca haravaktramahāvaktraikapādā adhomukhaḥ ityaṣṭabhūtāḥ prasādaṃ karotu (kurvantu) // 27 // jambūplakṣaśālmalīkuśakrauñcaśākapuṣkarākhyā iti saptadvīpāḥ prasādaṃ karotu (kurvantu) // 28 // hariḥ om / phaṇimālai samāptam // hariḥ om / śubhamastu //

46.3 ŪṬAL

This Tamil text contains a brief treatment of feigned estrangement between Śiva and Pārvatī. This is incomplete. This ūṭal, though not found in Āgama-s, is celebrated as a festival in South Indian temples; but the day is not fixed. It is performed during one of the days of the Mahotsava in Madurai. In Tiruvaṇṇāmalai, it is performed on the next day of Pongal. In many temples, it is peformed in the ārdrā festival (December-January). In other places, it is performed during Paṅguni uttiram (March-April).

Beginning

Fol. 20a, l.1. svasti śrī śālivāhanaśakābdam 818 mēl cellāniṉṟu Kollam 717 varu plavanāma saṃvatsaramāṉa daksiṇāyanamāṉa hemantaṟtuvil māṟkaḷimā. śuklapakṣapañcamiyuṃ bhānuvāramuṃ catayanakṣatramuṃ kūṭiṉa śubhayogaśubhakaraṇamuṃ peṟṟa catayanakṣattirattil vṛṣabhakoṭikaṭṭi tiruvāta(i)rai nakṣattirattil Nāḷaśvāmi nīṟāṭumpaṭi kalpittu śrīmatsakalaguṇādhārarāy sakalalokakarttāvāy akhaṇḍasaccidānandanityaśuddhaparipūrṇarāy cidākāśarāy cinmayarāy citsvarūparāy manovākkāyattukku eṭṭātavastuvāy haribrahmādiyaḷukku aḷavupaṭātavarāy āgamapramāṇaṃ anumānapramāṇaṃ aḷaviṭapramāṇaṃ pratyakṣapramāṇaṅkaḷukku aḷaviṭappaṭātavarāy eḻuntaruḻiyirukkiṟa kartā...

End

Fol. 26a, l.3. tāmuṃ nāmuṃ ekasiṃhāsanattilē sarvalokaṅgalaiyuṃ rekṣikkattakkatāka aḷaittuvaṟacolli ayyaṟ tiruvāymakiḷntu tiruviḷampattiyaruḷinaṟ // 7 // ammai tiruvāymoḷi vāruṅko bhaktaja(na)ṅkaḷē nammuṭaya nāyakaṟ poṉmalaiyiliruntāluṃ veḷḷimalaiyiliruntāluṃ poṉṉai ceṅkalākkavallavaṟākayiruṇtālum ceṅkalai poṉṉākkavallavaṟāyyiruntālum dārukāvanattilē ṛṣi patnikaḷai aḷittu ...

47

Texts on Goddess worship

RE 4199. PL.; 189 fols.; 183 × 30 mms.; 8-13 lines; bad condition; Telugu, Tamil and Grantha; AD 1782 (see below); scribe: Aṇṇāsundareśvaraśāstrulu, son of Maṅgaleśvaraśāstrulu (see below); origin: Tirunelveli.

Blank folios: 22b, 86b, 91b, 113b, 115b, 186b, 187b and 188a.

The name of the scribe with slight variations such as Aṇṇāsāmi (fol. 16a) and Aṇṇāsāmayya (fol. 32b) is given together with precise dates at the end of some of the texts contained in this bundle; however the order in which these dates appear does not tally with the order which the text follows in the bundle: see fols. 1b (text 47.1: 28-8-1782), 2b (47.2: 31-7-1782), 16a (47.3: 24-7-1782), 22a (47.4: 25-7-1782), 32b (47.5: 20-7-1782), 57b (47.8: 6-8-1782), 69b (47.12: 21-9-1782; scribe not named), 74a (47.13: 26-9-1782). However, there are doubts in the dates of 47.12 (21-9-1782 was a Saturday as per Sāmikaṇṇupiḷḷai and not a Wednesday) and of 47.13 (26-9-1782 was a Thursday and not a Tuesday).

Two folios (Telugu script) have the same number 32 (34-35) and two folios (Tamil script) have the same number 26 (141-142) on the margin.

General contents

1. Fols. 1: Tripurasundarīdaśaka; 2. 2: Bālāṣṭakadhyāna; 3. 3a-16b: Saundaryalaharī by Śaṃkara; 4. 17a-22a: Rājarājeśvarīdhyāna; 5. 23a-32b: Lalitātriśatīstotra; 6. 33a-35b: Lalitāsahasranāmastotra; 7. 36a-52b: Lalitāsahasranāmāvali; 8. 53a-57b: Lalitāsahasranāmaphalaśruti; 9. 58a-59b: Mīnākṣīdaṇḍaka; 10. 60: Siddhamūlikāmahāmantra; 11. 61a-64b: Saubhāgyakavaca; 12. 65a-69b: Gurugītāstotra; 13. 70a-74b: Svarṇākarṣaṇabhairavamantra; 14. 75a-86b: Śivānandalaharī by Śaṃkara; 15. 87a-89a: Devīmānasapūjā by Śaṃkara; 16. 89b-91a: Khaḍgamālāmantra; 17. 92a-113a: Devīpūjāvidhi; 18. 114a-115a: Mātṛkāstotra; 19. 116a-130a: Savuntariyalakari; 20. 130b-132b: Anantamālai; 21. 133a-175b: Tītcāviti; 22. 176a-186a: Akattiyar cūttiram.

Fols. 187a, 188b and 189a contain names of some materials used for worship. Folio 189b has the figure (may be a cakra) for worship.

47.1 TRIPURASUNDARĪDAŚAKA

This text contains ten verses on Tripurasundarī. The tenth śloka refers to Kāñcīpura as the place of Tripurasundarī. This stotra is called Tripurasundarīstotra in the Stotrārṇava printed in GOML. S. 70 (p. 654). The title Tripurasundarīdaśaka is given in the margin of fol. 1a.

Beginning

Fol. 1a, l.1. śvetapadmāsanārūḍhāṃ śuddhasphaṭikasannibhām / . . . . devatāṃ dhyātvā devī(ṃ) tripurasundarīm // śailādhirājatanayāṃ śaṃkarapriyavallabhām / taruṇendunibhāṃ vande devīṃ tripurasundarīṃ //

End

Fol. 1b, l.4. etattripurasundaryāḥ daśakaṃ yaḥ paṭhennaraḥ / tasya śrīrāyurārogyaṃ dadyā(t) tripurasundarī // śrīdevyai namaḥ / śubhakṛnnāma saṃvatsaraṃ śrāvaṇabahulaṣaṣṭhī budhavāramandu maṅgaleśvaraśāstrulu putruḍu aṇṇāsundareśvaraśāstrilikhitam / śrīdevyai namaḥ / pāhi guru /

47.2 BĀLĀṢṬAKADHYĀNA

Same as n° **30.3** called Devīstava and n° **44.4** called Bālādhyāna. This text contains six śloka-s while n° **44.**4 has 5 śloka-s. The latter has a different end and has slightly different readings.

Beginning

Fol. 2a, l.1. āyī ānandavallī amṛtākaratali ādiśaktiḥ parā yī māyī mayāsvarūpī sphaṭikamaṇimayī māmataṅgī ṣaḍaṅgī / jñānī jñānāsvarūpī nalinaparimalī nāda oṃkāramantrī bhogī yogāsanasthe bhuvanavaśikarī sundari aiṃ namaste // 1 //

End

Fol. 2b, l.4. vidyutpuñjavikāśamu(j)jvaladharaṃ saṃvitsphuraṃ vākbhavaṃ raktāṃ raktakasannikāśamamaraṃ śrīkāmarājodbhavaṃ / karpūrasphaṭikendukundadhavalaṃ tattreyagaṃ· śāmbhavaṃ svādhāre hṛdaye lalāṭaphalake bījatrayaṃ bhāvayet // 6 // śubhamastu / śubhakṛt nāma saṃvatsaraṃ āṣādha nela 22 tedi sundareśvaraḍu likhitam / gurubhyo namaḥ /

47.3 SAUNDARYALAHARĪ

by Śaṃkara

This text contains the entire Saundaryalaharī with an additional śloka conveying the fruit of reciting this stotra. Pub.: 1. V.V.S. N° 11 (pp. 125-150); 2. BK I (pp. 268-283); 3. BR. II (1963) N° 236. The additional śloka does not form part of this stotra and is not included in the printed editions.

Beginning

Fol. 3a, l.1. śrīgurubhyo namaḥ / śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavituṃ na cedevaṃ devo na khalu kuśalasspanditumapi / hara(atas) tvāmarādhyāṃ hariharaviriñcādibhirapi praṇantuṃ stotuṃ vā kathamapi ca puṇyaḥ (kathamakṛtapuṇyaḥ) prabhavati //

End

Fol. 16 (14)a, l.6. paṭhedyaśśudhātmā phalamidamānandalaharīstavaṃ devī pādāmbujayugamanāśśaṃkarakṛtam / śriyaṃ vidyāṃ buddhiṃ sthiratarasukīrtiṃ tribhuvane prayacchatyahnāya kṣitidharasutā tasya varadā // śubhakṛnnāma saṃvatsaraṃ āḍi nela 12 tedi budhavāraṃnāḍu uttirāḍanakṣatrayīśubhadinamandu aṇṇāsāmilikhitam / śrīdevyai namaḥ / śubhamastu //

47.4 RĀJARĀJEŚVARĪDHYĀNAM (JAGANMAṄGALĀDHYĀNAM)

(Rājarājeśvarītantra)

This text contains the dhyānaśloka-s of Jaganmaṅgalā, who is identical with Rājarājeśvarī. These śloka-s form part of Rājarājeśvarītantra and agree with the Ms. Rājarājeśvarīdivyadhyāna (Tanj. XX supp. N° 722). See Tāntrikāsāhitya p. 553 by Gopinath Kaviraja, Rajarsi Purusottama Das Tandon Hindi Bhavana – 1972.

Beginning

Fol. 17a (15a), l.1. rājarājeśvarīdivyamaṅgaḷa-dhyānam / deva deva mahādeva saccidānandavigraha / pañcakṛtyapareśāna paramānandadāyaka // śrīrājarājarājeśī śrīmattripurasundarī / tasyā dhyānaṃ mamācakṣva yadi te karuṇā mayi //

End

Fol. 21b, (19b), l.8. bhuñjāno bahuḷān bhogān mūrtimāniva manmathaḥ / sṛṣṭisthityupasaṃhāratirodhānugraha eva ca // śivāparaḥ rājarājeśvarīrūpo rājarājābhivanditā / kuḷ(l)akoṭisamuddhṛtya śivayoraikyamāpnuyāt // iti rājarājeśvarītantre jaga(n)maṅgaḷādhyānaṃ samāptam // śubhakṛnnāmasaṃvatsaraṃ āṣāḍhamāse tradhati(?) śravaṇam ī śubhadinamandu aṇṇāsāmayyalikhitaṃ /

47.5 LALITĀTRIŚATĪSTOTRA

(Brahmāṇḍapurāṇa)

This text contains the Lalitātriśatīstotra in full. This stotra forms part of the Brahmāṇḍapurāṇa. This agrees fully with the printed text (V.V.S.). As per colophon, this stotra forms a part of Brahmāṇḍapurāṇa, but is not found in the printed version. Śankara has just commented on the names of the goddess, and does not include in his comments the preliminary or the phalaśruti at the end, and he does not indicate anywhere that it belongs to Brahmāṇḍapurāṇa. Bhāskararāya, in his commentary on Lalitāsahasranāma, states that there is a stotrakhaṇḍa in Brahmāṇḍapurāṇa (sup. 5) which is not now available in the printed version of this Purāṇa. So, this stotra as well as the Sahasranāma could have formed part of this khaṇḍa (See also n° **27.1**)

Beginning

Fol. 23 (21)a, l.1. agastya uvāca – hayagrīva dayāsindho bhagavan śiṣyavatsala / tvattaḥ śrutamaśeṣeṇa śrotavyaṃ yadyadasti tat // rahasyaṃ nāmasahasramapi tvattaḥ śrutaṃ mayā / tathāpi mama cittasya paryāptirnaiva jāyate // itaḥ paraṃ me nāstyeva śrotavyamiti niścayaḥ //

End

Fol. 32 (30)b, l.6. evamuktvā hayagrīvaḥ kumbhajaṃ tāpasottamam / stotreṇānena lalitāṃ stutvā tripurasundarīm // ānandalaharīmagnamānasassamavartata // iti śrī brahmāṇḍottarakhaṇḍe hayagrīvāgastyasaṃvāde lalitopākhyāne sūtrakhaṇḍe lalitātriśatīstotrannāma catu(s)triṃśo'dhyāyaḥ // tripurāmbāyai namaḥ / śuph(bh)akṛt nāma saṃvatsaraṃ āṣāḍhanela 10. aṇṇāsāmayyalikhitam // śubhamastu / gaṇapate pāhi /

47.6 LALITĀSAHASRANĀMASTOTRA

This text contains the pūrvabhāga of the Lalitāsahasranāmastotra. This agrees with the printed text in BK. II (1963) pp. 47-51.

Beginning

Fol. 33 (31)a, l.1. aśvānana mahābuddhe sarvaśāstraviśārada / kathitaṃ lalitādevyāścaritaṃ bhavatādbhutam // pūrvaṃ prādurbhāvo mātu(s)tataḥ paṭṭābhiṣecanam / bhaṇḍāsuravadhaścaiva vistareṇa tvayoditaḥ // varṇita(ṃ) śrīpurañcāpi mahāvibhavavistaram / śrīmatpañcadaśākṣaryā mahimā varṇitas(s) vayaṃ //

End

Fol. 35 (32)b, l.5. iti śrīlaliteśānī śaktir devān samanvaśāt / tadājñayā tadārabhya brahmaviṣṇumaheśvarāḥ // śaktayo mantriṇīmukhyā idaṃ nāmasahasrakam // paṭhanti bhaktyā satataṃ lalitāparituṣṭaye / tasmādavaśyaṃ bhaktena kīrtanīyamidaṃ mune // āvaśyakatve hetuste mayā proktaṃ munīśvara / idānīṃ nāmasāhasraṃ vakṣyāmi śraddhayā śṛṇu // iti śrīlalitānāmnāṃ pūrvapīṭhikā samāptā / śrīgurubhyo namaḥ /

47.7 LALITĀSAHASRANĀMĀVALI

Same as n° 27.1. Written in 2-3 columns.

Beginning

Fol. 36 (33)a, (col. 1), l.1. śrī mātre namaḥ / śrī mahārājñyai namaḥ / śrīmatsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakāryasamudyatāyai namaḥ / udyadbhānusahasrābhāyai namaḥ / caturbāhusamanvitāyai namaḥ / rāgasvarūpapāśāḍhyāyai namaḥ / krodhākārāṅkuśoj(j)valāyai namaḥ / manorūpekṣukodaṇḍāyai namaḥ / pañcatanmātrasādh(y)akāyai namaḥ /

End

Fol. 52 (49)b, (col. 3), l.1. ajñānadhvāntadīpikāyai namaḥ / ābālagopaviditāyai namaḥ / sarvānullaṅgh(ya)śāsanāyai namaḥ / śrīcakrarājanilayāyai namaḥ / śrīmattripurasundaryai namaḥ / śrī śivāyai namaḥ / śrīśivaśaktyaikyarūpiṇyai namaḥ / śrī lalitāmbāyai namaḥ / śrīmahātripurasundaryai namaḥ /

47.8 LALITĀSAHASRANĀMAPHALAŚRUTI

(Brahmottarakhaṇḍa)

This text contains the final part of the Lalitāsahasranāma, which deals with the results that are got by reciting the Lalitāsahasranāma. This text contains 67 śloka-s out of 81 śloka-s found in the printed edn. (see n° 27.1.).

Beginning

Fol. 53 (50)a, l.1. hayagrīvaḥ – adyedaṃ nāmasahasraṃ kathitaṃ te ghaṭodbhava / rahasyānāṃ rahasyaṃ ca lalitāprītidāyakam // anena sadṛśaṃ stotraṃ na bhūtanna bhaviṣyati / sarvarogapraśamanaṃ sarvasampatpradāyakam //

End

Fol. 57 (54)a, l.10. ityuktvā śrīhayagrīvo dhyātvā śrīlalitāmbikām / ānandānandahṛdaya(s)sadyaḥ pulakito'bhavat / iti śrī brahmāṇḍottarakhaṇḍe la(litopākhyāne) stotrakhaṇḍe hayagrīvāgastyasaṃvāde lalitādevīrahaśyasahasrannāmadivya . . . . nāma ṣaḍviṃśo'dhyāyaḥ / śubhakṛtnāmasaṃvatsara āṣādha ne 28 bhāra(dvāja)gotra āpastambasūtra yajuśśākhādhyāpakarāna maṃ(ṅ)galeśvaraśāstriyal putran sundareśvara . . . yyalikhitam / śrīmahātripurasundaryai namaḥ / śrīgurubhyo namaḥ /

47.9 MĪNĀKṢĪDAṆḌAKA

This stotra is stated as belonging to the Daṇḍaka type. However, the definition of Daṇḍaka (Vide: – Vṛttaratnākara pp. 86-91 N.S. Press, 6th edn. 1948) does not apply to this text. The Trivandrum University Library has a Ms. with this name. Vide: – Alph. List II p. 306. Ms. N° 13669 A. This text is different from the Mīnākṣīdaṇḍaka Ms. of the Adyar Library Des. Cat. Stotras Part II N° 315, which also does not conform to the definition of Daṇḍaka.

Beginning

Fol. 58 (55)a, l.1. oṃ śrīrājarājeśvarīn(ryai)namaḥ / oṃ śrīrājamātaṅgakanye himaśailakanye śukaśyāmaḷe komaḷe / ambike caṇḍike devi mīnākṣi śrīrājarājeśvari yi(ī)śvari śaivakāmeśvari lokarakṣākari hemapadmākarātīravāsapriye indramāṇikyanīḷālakābhārakādambapuṣpapriye

End

Fol. 59 (56)b, l.1. marakatamaṇikānte manmathārājakānte ka(ra)dhṛtaśukavīṇāgānavidyāprasaṅge / gamanavijitahaṃse gauri candrāvataṃse janani bhavati bhikṣāṃ dehi mīnākṣi mahyam / mahātripurasundaryai //

47.10 SIDDHAMŪLIKĀMANTRA

The Siddhamūlikāmahāmantra is to be repeated while taking hemp (gañja) to help the practise of yoga. Perhaps, the word kalañja occurring on fol. 60b l.6 has given rise to the word gañja. This text is similar to GOML. D. 7504.

Beginning

Fol. 60 (57)a, l.1. asya śrīsiddhamūlikāmahāmantrasya siddhānandabhairavaṛṣiḥ amṛtavirāṭchandaḥ saṃvitsvarūpiṇyambā devatā / aiṃ bījam / klīṃ śaktiḥ / sauṃ kīlakam / śrī saṃvitsvarūpiṇyambādevatāprasādasiddhyarthe jape viniyogaḥ / siddhimūlīṃ aiṁ aṅgu / śriyaṃ devīṃ klīṃ tarjanī /

End

Fol. 60 (57)b, l.6. amṛte amṛtodbhave amṛteśvari amṛtavarṣiṇi amṛtaṃ śrāvaya kalañjanāmadheyaṃ hara hara śukraśāpaṃ vimocaya vimocaya śrīsaṃvitsvarūpiṇī māṃ bodhaya bodhaya huṃ phaṭ svāhā / iti trivāraṃ japitvā gṛhṇīyāt / gurubhyo namaḥ /

47.11 SAUBHĀGYAKAVACA

Vāmakeśvaratantra

(Nityāṣoḍaśikārṇava)

This text contains the Saubhāgyakavaca, which forms part of the Nityāṣoḍaśikārṇava, which, along with the Yoginīhṛdaya, is included in the Vāmakeśvaratantra, one of the 64 Śāktatantras (see Nityāṣoḍaśikārṇava, Yogatantramālā, Kasi Sanskrit University 1978.

Introduction pp. 24-30.). The Vāmakeśvaratantra is in the form of interlocution between Śiva and Pārvatī. The Nityāṣoḍaśikārṇava contains, in five paṭalas, 400 śloka-s and hence is known by another name Catuśśatī. The title Nityāṣoḍaśikārṇava means that this work explains the 16 manifestations of Śakti.

The text under notice is Saubhāgyakavaca which a woman shall wear to obtain the love of her husband. The colophon (fol. 64b, l.7) mentions havākeśvaratantre (a corrupt word for Vāmakeśvaratantre) pārvatīśvarasaṃvāde saubhāgyakavacaṃ nāma navamo'dhyāyaḥ but there is no reference to Nityāṣoḍaśikārṇava.

Rajendralala Mitra's Notices of Sanskrit Mss. Vol. X Part I mention, in the colophon (p. 310), iti nityāṣoḍaśikārṇave saubhāgyakavacaṃ samāptam / N° 4215. Therefore the text, under notice, must be taken to form part of the Nityāṣoḍaśikārṇava. From the colophon on fol. 64b, it is found that this text forms the 9th chapter, evidently of the Nityāṣoḍaśikārṇava. This text is almost the same as Ms. N° 4215 in the Rajendralala Mitra's Notices.

Beginning

Fol. 61 (58)a, l.1. pārvatyuvāca / kailāsaśikhare ramye sukhāsīnaṃ surārcitam / girīśaṃ girijā natvā stotrairvedārthagarbhitaiḥ / praṇamya parayā bhaktyā s(ś)arvāpṛcchat kṛtāñjaliḥ / rahasyaṃ nakakārañca (rakṣaṇakaraṃ) sarvasampatkaraṃ param // 2 // īśvara uvāca / etat saubhāgyakavacaṃ rahasyātirahasyakam / saubhāgyakavacaṃ devi śṛṇu saubhāgyadaṃ param //

End

Fol. 64 (61)b, l.6. tatpādakamalāsaktarajoleśābhimarśanāt / vaśyaṃ bhavati śīghreṇa trailokyaṃ (sacarācaram) / bhūpālāḥ sakalā lokāḥ kimu māyāvimohitāḥ / iti hāva(vāma)-keśvaratantre pārvatīśvarasaṃvāde saubhāgyakavacaṃ nāma navamo'dhyāyaḥ / śrīgaṅgānnapūrṇa(ā)viśveśvarakālabhairavabindumādhavadaṇḍapāṇiduṇḍirājamaṇikāśrīmahākāśīmahālakṣmīmahādevīmahādurgāmbāyai śrīsadgurusvarūpiṇyai namaḥ /

47.12 GURUGĪTĀSTOTRA

(Rudrayāmala)

This contains the Gurugītāstotra on the greatness of the spiritual preceptor. According to the colophon on fol. 69b, it forms part of ch. 29 of the Rudrayāmala. The printed text of the Rudrayāmala, (Sanskrit University, Varanasi, 1980) does not contain this stotra. However, it treats the subject of the preceptor's greatness (pp. 19-24 and 26-37).

There are two printed editions of the Gurugītā: 1. Srinivasa Press, Rajamundry, Telugu script with Telugu meaning, 1949. More than 40 śloka-s contained in this, which has 134 śloka-s, are found in the text under notice with variant readings. 2. Edited by Kuppuswami Raju, Tanjore (2nd edn. 1924) with Tamil translation. This edition contains 351 śloka-s in three chapters and 35 śloka-s found in the text under notice are also found in its first chapter; this edn. states in the colophon, that this Gurugītā is in the form of conversation between Śiva and Pārvatī and is taken from the second portion of the Sanatkumārasaṃhitā of the Uttarakhaṇḍa of the Skandapurāṇa. Though the text under notice does not contain all the śloka-s available in the second printed edition, it seems to be an abridged complete version by itself. So one has to presume that the Gurugītā available in Rudrayāmala is an abridged one and the one in Skandapurāṇa is a detailed one.

This Gurugītā, whose Mss. are available in the Trivandrum Curator's Library N° 359 D. Descrip. Cat. III pp. 817-819, and in the GOML. D. 2417, is, according to these catalogues, from the Skandapurāṇa. Adyar Ms. N° 1110. Des. Cat. Viśvabhārati collection II is similar to the Mss. cited from the above two libraries but does not mention the source.

The same text of the Gurugītā is stated to have been taken from the Pādmapurāṇa, Brahmapurāṇa, and Viśvasāratantra. (NCC. VI pp. 65-66). However, Rajendral Mitra's Notices I N° 445 mention the source as Rudrayāmala.

Beginning

Fol. 65 (62)a, l.1. namāmi sadguruṃ śāntaṃ pratyakṣaṃ śivarūpiṇam / śirasā yogapīṭhasthaṃ muktikāmārthasiddhaye // asya śrīgurugītāstotramahāmantrasya sadāśivaṛṣiḥ śrīguruparamātmā devatā śrīguruprasādasiddhyarthe jape viniyogaḥ / oṃ haṃsāya sūryātmane aṅgu / oṃ haṃ sīṃ somātmane tarjani / oṃ haṃ sūṃ sau . . . . nātmane madhya / oṃ hāṃ sa(ṃ)nirābhāsātmane anāmi / oṃ haṃ sauṃ ati sūkṣmātmane kaniṣthi / oṃ haṃ saḥ a(avya)ktātmane karatala / evamaṅganyāsaḥ / dhyānam / viśvavyāpinamādidevamamalaṃ nityaṃ paraṃ niṣkalaṃ nityodbhūtasahasrapatrakamalāra(?)vyākṣaren(?)rmantapam / nityānandamayaṃ sukhaikanilayaṃ nityaṃ śivaṃ suprabhaṃ dhyāye'haṃ paramaṃ parātparataraṃ svacchandataḥ sarvagaṃ //

End

Fol. 69 (66)b, l.1. tadātmani cidākāraṃ haṃso'haṃ prakāśataḥ / gurugītā(ṃ) smarennityaṃ janmakalmaṣanāśanam // kṛtārtho'haṃ kṛtārtho'haṃ kṛtārtho'haṃ na saṃśayaḥ / iti śrī rudrayāmale tantre pārvatīśvarasaṃvāde gurugītāstotrannāma ekonatriṃśo'dhyāyaḥ / śrīgurubhyo namaḥ śubhakṛtu nāma saṃvatsaraṃ poraṭṭāśi nela 9 budhavārannāḍu likhitam // śrīmanmahāgaṇeśārpaṇam astu / śrīrāma /

47.13 SVARṆĀKARṢAṆABHAIRAVAMANTRA

(Rudrayāmala)

This text gives the mantra of Svarṇākarṣaṇabhairava, who bestows gold upon his devotees. Repetition of this mantra has the power to remove poverty. There are two mantra-s for this same deity. Vide:– Fol. 74a l.7 and fol. 74a l.8-74b l.2. The mantra given on fol. 74a agrees with that in GOML. D. 7638. Svarṇākarṣaṇabhairava is one of the forms of Śiva. For details, see Chintaharan Chakravarty: Tantras, Studies in their Religion and Literature, (Punthi Pustak, Calcutta, 1963), p. 83 (fn.).

Beginning

Fol. 70 (67)a, l.1. asya śrīsvarṇākarṣaṇabhairavadevatāmahāmantrasya brahmāṛṣiḥ gāyatrīchandaḥ hariharabrahmātmakasvarṇākarṣaṇabhairavo devatā / hrīṃ bījaṃ / saḥ śaktiḥ /

mama manorathasiddhyarthe jape viniyogaḥ / brahmarṣaye namaḥ śirasi / paṅktichandase namaḥ mukhe / hariharabrahmātmakasya( ) svarṇākarṣaṇabhairavadevatāyai namaḥ hṛdaye / hrīṃ bījāya namaḥ guhye / sahaśaktaye namaḥ pādayoḥ / mama manorathasiddhyarthe jape viniyogaḥ /

Colophon

1. Fol. 74 (71)a, l.7: iti śrīrudrayāmale svarṇākarṣaṇavidhissamāptaḥ / 2. Fol. 74 (71)a, l.8: asya śrī svarṇākarṣaṇabhairavamahāmantrasya īśvararṣiḥ paṅkticchandaḥ svarṇākarṣaṇabhairavo devatā / hrāṃ bījaṃ / hrīṃ śaktiḥ / hrūṃ kīlakaṃ / mama svarṇākarṣaṇabhairavaprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 74b (71b), l.2. oṃ aiṃ hrīṃ śrīṃ hrīṃ aiṃ śrīṃ āpaduddhārāya hrāṃ hrīṃ hrūṃ ajāmilabandhāya lokeśvarāya svarṇākarṣabhairavāya mama (dā)ridryavidveṣaṇāya mahābhairavāya namaḥ / yantroddhāraḥ / bindutrikoṇaṣaṭkoṇavṛttamaṣṭadalaṃ tathā / aṣṭakoṇaṃ bhūpuraṃ ca svarṇākarṣaṇabhairavaḥ // śrī gurubhyo namaḥ / śubhakṛtnāma saṃvatsaraṃ bhādrapadanela 20 maṅgaḷavāraṃ nāḍu maṅgaḷeśvaraśāstrillu putruḍu aṇṇāsāmi likhitam /

47.14 ŚIVĀNANDALAHARĪ

by Śaṃkara

Same as N°32.2. The last śloka is numbered as 100 but it is the 97th śloka in the V.V.S. edn. p. 50.

Beginning

Fol. 75 (72)a, l.1. kāmākṣyai namaḥ / kalābhyāṃ cūḍālaṃkṛtaśaśikalābhyāṃ nijatapaḥphalābhyāṃ bhakteṣu prakaṭitaphalābhyāṃ bhavatu me / śivābhyāmastokatribhuvanaśivābhyāṃ hṛdi punarbhavābhyāmānandasphuradanubhavābhyāṃ natiriyam // 1 //

End

Fol. 86 (83)a, l.4. pracaratyabhitaḥ pragalbhavṛttyā madavāneṣa madaḥ kaṭaṅkarīyyaḥ (manaḥ karīgarīyan) / parigṛhya nayena bhaktirajjvā paramaṃ sthāṇupadaṃ dṛḍhaṃ namāmi / 100 iti śrīmatparamahaṃsaparivrājakācāryaśaṃkareṇa viracitaṃ śivānandalaharīstotraṃ saṃpūrṇam /

47.15 DEVĪMĀNASAPŪJĀ

by Śaṃkara

Same as n° 27.7. The title is given as Devīmānasapūjā on fol. 87a in the margin and the colophon on fol. 89a l.7 reads as devīmānasikā samāptaṃ. But all the printed editions give the title as Mantramātṛkāpuṣpamālāstava. Vide:– V.V.S. II. pp. 249-253

Beginning

Fol. 87 (84)a, l.1. kallolollasitāmṛtābdhilaharīmadhye virājanmaṇidvīpe kalpakavāṭikāparivṛte kādambavāṭyujjvale / ratnastambhasahasranirmitasabhāmadhye vimānottame cintāratnavinirmite janani te siṃhāsanaṃ bhāvaye // 1 // eṇāṅkānalabhānumaṇḍalalasacchrīcakramadhye sthitāṃ bālārkadyutibhāsurāṃ karatalaiḥ pāśāṅkuśau bibhratīṃ / cāpaṃ bāṇamapi prasannavadanāṃ kausumbhavarṇāṃśukāṃ (tāṃ) tvāṃ candrakalāvataṃsamakuṭāṃ cārusmitāṃ bhāvaye // 2 //

End

Fol. 89 (86)a, l.4. śrīmantrākṣaramālayā girisutāṃ yaḥ pūjayeccetasā saṃdhyāsu prativāsaraṃ suniyatastasyāmalasyācirāt (suniyatastasyāmalaṃ syānmanaḥ) / cittāmbhoruhamaṇṭape girisutā nṛttaṃ vidhatte rasādvāṇī vaktrasaroruhe jaladhijā gehe jaganmaṅgalā / devīmānasikā samāptā //

47.16 KHAḌGAMĀLĀMAHĀMANTRA

This mālāmantra is addressed to Śakti to obtain siddhi of sword. With slight changes in the readings, this bears similarity to GOML. D. 6123. This is different from the text with this name which forms part of the Lalitāpariśiṣṭa (in the Brahmottarakhaṇḍa). Vide:– Journal of the Bombay Branch of R.A. Society Vol. II Nos. 820, 821.Pub.: Vavilla Press, Madras 1951.

Beginning

Fol. 89b (86b), l.1. asya śrīkhaḍgamālāmahāmantrasya varuṇādityarṣiḥ gāyatrīchandaḥ mahātripurasundarīsāt(t)vikakkābhaṭṭārikāprasādena devatā / k ae bālāmūlena nyāsaḥ / dhyānam / svadehodbhūtābhirghṛṇibhiraṇimādyābhirabhito mahāsaṃvartāgnirviracitanīrāñjanavidhiḥ /

End

Fol. 91a (88a), l.8. mahāmahārājñi mahāmahāśakti mahāmahāgupte mahāmahātṛpte mahāmahāskandhe mahāmahānande mahāmahāmāyē mahāmahāśrīcakranagarasāṃrājñi namaste namaste svāhā sauḥ klīṃ aiṃ śrīṃ hrīṃ aiṃ /

47.17 DEVĪPŪJĀVIDHI

This is a Śākta text which deals with the worship of Devī. This title is only suggestive and is not mentioned in any part of the Ms. This Ms. may be taken to be similar to GOML. D. 8638. Some of the main topics are given below. There are various versions of this text in other libraries. Vide:– NCC IX p. 139.

Contents

1. Fol. 92a: Āsanapūjā; 2. 93b: Cakrapūjā; 3. 95a: Digbandhana; 4. 95b: Prāṇapratiṣṭhā; 5. 96b: Śaṃkhapūjā; 6. 97a: Tiraskariṇīmantra; 7. 97b: Śukamantra; 8. 100a: Kalākarṣaṇa; 9. 101a: Kalaśavidhi; 10. 102a: Bhūtaśuddhi; 11. 103a: Cakralakṣana; 12. 104a: Śrīcakrapūjā.

On fol. 93a (90a) Citsabhānandanātha is mentioned as guru. Jitendrayogīndra is stated to be an eminent penance-doer on fol. 110b (107b). This may show that the particular writer, who was a pupil of Citsabhānanda and was working under Jitendrayogīndra, compiled this work; but his name is not known.

Beginning

Fol. 92 (89)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // brahmādyaśeṣagurupāramparyakrameṇa svagurupādāmbujaṃ yāvattāvat praṇamāmi / oṃ hrīṃ guṃ gurubhyo namaḥ / gaṃ gaṇapataye (namaḥ) / duṃ durgāyai (namaḥ) / kṣaṃ kṣetrapālāyai(a) namaḥ / saṃ sarasvatyai namaḥ / aṃ anantāya namaḥ / paṃ paramātmane namaḥ / iti dakṣiṇāṃsavāmāṃsadakṣiṇoruvāmorumūlādhārahṛdayeṣu vinyasya /

End

Fol. 113 (110)a, l.4. tṛpyantu mātarassarvā sarudrāssarvagaṇādhipāḥ / yoginyo kṣetrapālāśca mama dehe vyavasthitāḥ / śivādyavaniparyantaṃ brahmādistambasambhavam / kālāgnyādiśivāntaṃ ca jagadyajñena tṛpyatu / śānti(ś)śānti(ḥ) / śrīr(ā)mā jayam //

47.18 MĀTṚKĀSTOTRA

This text contains a stotra of the syllables which is the source of the mantra-s. There is a Ms. (SVUORI) N° 6137b with the name Mātṛkāstava. Writing is on 3 columns.

Beginning

Fol. 114 (111)a, (col. 1), l.1. apārakaruṇānandalīlārṇavasudhākarāyai namaḥ / ādhārīkṛtabhṛtyāntaḥkaraṇādheyavigrahāyai namaḥ / indirākarapadmābjadhvajavajrāṅkuśāñcitāyai namaḥ /

End

Fol. 115 (112)a, (col. 2), l.7. kṣamānisargāṅkakṣāntibhūtisukhapradāyai namaḥ / asmatkuladaivataśrīmadaṇḍasaccidānandaśrīgurumūrticaraṇāravindāya jayamaṅgalam // nityaśubhamaṅgalam / mātṛkāstotraṃ sampūrnaṃ /

47.19 SAVUNTARIYALAKIRI

This text contains the whole of the versified rendering in Tamil of the Saundaryalaharī of Śaṃkara (see n° **47.3**). The author is mentioned in the last verse as Kavirācapaṇṭita. Mss. are available in GOML. Tamil D. 1736; Tanjore, Cat. II. No. 458. Printed with Ellappa Nāvala's com. Madras 1916.

Beginning

Fol. 116 (1)a, l.1. moḻintamaṟainūliyaṟṟumukapaṭāmaṇintu mutuñāṉatāṉ amipoḻintu taṉ – tiṇaimaṇiyeṉṟa rucuṭarumpuṉaikaḷiṟṟaippōṟṟal ceyvām /

End

Fol. 130 (15)a, l.3. vēdanuṇporuḷāyacuntari vīṟaṭaṅkalumōtave yītayarntuviṭācoluṅkavirācapaṇṭitaṉvīraiyāṉātāñcakitāḷpeṟuntirunāmamoṉpatuṉ nūṟume yōtiṉaṅpalapōkamuñcivalokamumpeṟuvārkaḷe / 104 / muṟṟum //

47.20 ĀNANTAMĀLAI

This is a stotra in praise of Devī written in Tamil by Kavirācapaṇḍita. GOML. Tamil R. 250 contains this work. Printed, Madras 1916.

Beginning

Fol. 130 (15)b, l.1. vēdapporuḷēviyantaparamānantappotattamiṉūlpurappa . . . . tarṟamukkaṭakoḻuṅkaṉiyaikkainekiḻā . . . . .

End

Fol. 132 (17)b, l.9. kāṉampayilārkkavirācapaṇṭitaṉ collāṉantamālaippaṭittāṉantavāḻavaṟ ivār vāṉam puvaṉamaṉalvārinilamakiḻum ñāṉaparama kurunātariṭatteytuvarē. 25. āṉ antamālai muṟṟum / śrīdevipādapadmacaraṇa(sahā)yam //

47.21 TĪTCĀVITI

This text contains the Dīkṣāvidhi (in Tamil) which was written by Agastya (Akattiyanār). The attainments of persons born in the various signs of zodiac, prāṇāyāma, Daśadīkṣā, drawing of designs and worship of Śiva are treated here. Ms. is available in Tanjore Library. Cat. Tamil. No. 27b & GOML. Tamil R.91.

Beginning

Fol. 133 (18)a, l.1. vāṉaittāviyamakāpotikaitaṉṉiṉamakattāṉa riṣiyuṭaiya vākkiṉērmai pāṉaittāviyapūcai vāmapūcai parivāṉa civayokappaṇperkeḷu . . . . .

End

Fol. 175 (59)b, l.8. paṇimāṟuṅkālattē paṇintu teṇṭam paṇṇuvāy . . . . tītcai muṟṟum. 204 / akastiyanayiṉār tītcāviti muṟṟuṃ //

47.22 AKASTIYAR CŪTTIRAM

This text contains the methods of preparing certain medicines like Tāmarabhasma, Nāgabhasma and others according to the prescriptions of Agastya. For a copy of this work, see Tanjore Cat. Tamil III. No. 17b.

Beginning

Fol. 176 (1)a, l.1. pārappā cempiṉuṭa veḷḷai keḻu(pa)rivāṉa tāmpirattaikkukaikkuḷ vaiyittuccērappā patiṉālupalamēpōṭu cēnturukumpōtiṉilē maruntu keḷu . . .

End

Fol. 186 (11)a, l.3. cūlai vāyu cōkai caṉṉi . . ceṇitta (kiṟā) ṇiyumpaṭanta kuṭṭarōkamum yaṉaittukuṇ rumam . . utā . . . ya . pā . . . . meṉre munivar kūṟiṇāṉ . . . ttuṇmaiye 2 / yīṉ āṭakū (?) //

48

Texts on worship of Śāstā and Nāga-s

RE 4209. PL.; 125 fols..; 303 × 36 mms.; 4-7 lines; good condition (some leaves worm eaten); Grantha and Tamil; 1-3-1827 (fol. 181a) and 15-3-1827 (fol. 150a); scribe: Citamparavāttiyāṉ grand son of Rāmaṉāthavāttiyāṉ (vide. fols. 150a and 258b); origin: Tirunelveli.

This Ms. of which several folios are missing (see below) is written by the same hand from the beginning to the end; however when folios have been numbered the text n° **48**.2 which bears the date of 15-3-1827 on fol. 1.3 has been placed before the text n° **48**.3 dated 1-3-1827 (fol. 181a, l.4).

Missing folios: 1-116, 123-130, 191-199; Blank folios: 122b, 150b, 240b, 243b and 245b.

General contents

1. Fols. 117a-122a: Saṃkocavidhi; 2. 131a-150a: Dīkṣāpaddhati; 3. 151a-181b: Pratiṣṭhānukramaṇī; 4. 182a-184b: Nāgapratiṣṭhādi; 5. 185a-189b: Nāgapratiṣṭhāvidhipaddhati; 6. 201a-206b: Sarpaśānti; 7. 207a-212b: Sarpanāgapratiṣṭhāvidhi; 8. 213: Valmīkapūjā; 9. 214a-215b: Kṛṣṇāṣṭottaraśatanāmāvali; 10. 216a-218b: Śrīsūkta; 11. 219a-220b: Bhūsūkta; 12. 221a-231b: Rudrajapa; 13. 232a-233b: Karanyāsa; 14. 234a-237b: Pañcagavyavidhi; 15. 238a-240a: Pañcāmṛtavidhi; 16. 241a-243a: Aṣṭatriṃśatkalānyāsa; 17. 247a-252b: Pañcaśānti; 18. 253a-258b: Puruṣasūkta.

48.1 KĀMIKĀGAMA

Saṃkocavidhi

According to its colophon, this text is a chapter of the Kāmika. However it is not found in the constituted text as known up to now. It deals with saṃkoca, an operation which is to be accomplished during the period of renovation of a Liṅga or an image; one has to take out all the kalā-s from the Liṅga or from the image and to infuse them in a temporary representation of the god: Liṅga or image, picture or pot; as the kalā-s are drawn in this temporary receptacle, the operation is called saṃkoca. The Liṅga or image which requires this act of saṃkoca can be of three kinds, namely sālamba, nirālamba or prālamba; these terms refer respectively to the Liṅga or image which is independent or dependant upon a pedestal or worn out. The text gives the entire process of conservation. Paṭalas dealing with this topic are found in the Aṃśumadbheda (IFI. T. 158, p. 378), the Svāyambhuvāgama (IFI. T. 40 ch. 35), and the Cintyāgama (IFI. RE. 20181).

Beginning

Fol. 117a, l.1. saṃkocasya vidhiṃ vakṣye śṛṇu praṇava suvrata / jīrṇamanyaṃ punargrāhyaṃ sajīvaṃ jīrṇameva ca // dehāntaragatañjīvamanye dehe suyojitam / samyakkocati saṅkoce gātre'nye cānyajīvakam // visargaḥ kocaśabdena jīvaṃ sthānāntareṇa ca / sālaṁbañca nirālambam prālambañca tridhā bhavet / svatantre caiva sālambannirālambantathāśraye / jīrṇaṃ prālambamityuktaṃ evam trividhamucyate / svayaṃ kartādi (vyaktādi?) liṅgānāṃ berāṇāṃ ca viśeṣataḥ /

End

Fol. 121b, l.5. sarvālaṃkārasaṃyuktannṛttavādyasamāyutam / vedaghoṣasamāyuktaṃ sarvabhaktajanairyutam / gatvācāryastu matimān sāgarasya jale taṭe / nadīnāṃ jalatīre vā aśoṣye vā taṭākake / tīre tenāgninā dahya bhasmāni ca jale kṣipet / atha tat kralake (kulake) samantreṇaiva kāteyet (khānayet) / tadūrdhve yājñikaṃ vṛkṣaṃ sthāpayet pālanaṃ kramāt / paripālanamātreṇa lokavṛddhyarthakāraṇam / snānaṃ kṛtvā tu matimānācāryaśśīghramālayam / āgamya mūlaberasya vijñāpanamathācaret / tataḥ prātassamutthāya prāyaścittaṃ yathāvidhi / evam yat(ḥ)kurute martyassa puṇyāṃ gatimāpnuyāt // iha lokeṣu sampannasso'nte muktimavāpnuyāt / iti kāmikāka(ga)me saṁkocavidhipaṭalaḥ samāptaḥ / śubhamastu / veṅkaṭācalapatisahāyam //

48.2 DĪKṢĀPADDHATI

(Kāmikāgama)

This text deals in prose with the ritual of initiation according to the Kāmikāgama (Uttara-. chap. 20-23). In this paddhati, the dīkṣā ritual is specially attached to Śāstā worship. Tamil is used in certain folios. The date is given on fol. 150a, l.3. as the fourth Thursday in the Tamil month of Paṅguni with Hasta constellation. Scribe: Cidambaravāttiyān, grand son of Rāmanāthavāttiyān.

Contents

1. Fols. 131: Dīkṣāsaṃkalpa; 2. 132a: Dīkṣāśabdārtha; 3. 132b-133b: Pālikāsthāpana; 4. 133b-134a: Rakṣābandhana and Dīkṣāmaṇḍapālaṃkaraṇa; 5. 134b-138a: Liṅgasthāpana, Dvārakalaśa, Pañcagavyasthāpana, etc; 6. 138b: Pañcāmṛta; 7. 139: Aṣṭanāgāṣṭagajapūjā; 8. 140a-141b: Agnikārya; 9. 142: Prātaḥkālakartavya; 10. 143a-148a: Śāstṛmantradhyānārcanādi; 11. 148b: Indrādidikpāladhyānādi; 12. 149a-150a: Dīkṣākaraṇa.

Fols. 133, 134, 145, 147a-148a contain writing in Tamil as well. Fol. 149 has the peculiarity that the writings are in the left half of the fol. up to the middle portion and continued then in the right half.

Writing is on 2 columns from fols. 144a-150a.

Beginning

Fol. 131a, l.1. evaṃguṇaviśeṣeṇa viśiṣṭāyāṃ śubhatithau catuṣṭayaphalasiddhyarthaṃ dīkṣābhiṣekamuhūrtapradānārthamārogyajīvasantānābhivṛddhyarthaṃ sālokasārūp(y)asāyujyapadavīsiddhyartham asmin gṛhe dvipadāñcatuṣpadāñca nīroganirupadravā ca /

End

Fol. 149b, (col. 2), l.4. apūpādighṛtakṣīrājyasanni(sambhinna?)bhojanaṃ kārayitvā bandhubhissahāśnīyāt dakṣiṇātāmbūlaṃ samarpayāmi / āśīrvādam / pradakṣiṇaṃ namaskāraṃ rakṣā / mahāśāstre namaḥ / iti kāmikāgame dīkṣābandhati (paddhati) vidhiḥ sampūrṇaḥ / śubhamastu / avighnamastu / veṅkaṭācalapatisahāyam / Fol. 150a, l.3. 1302 (?) varu. paṅkuṉi mā. 4dt. viyāḷakkiḻamai aṉṟu hastanakṣatrattil eḻuti mukintitu. itu ārukaippaṭṭa akṣarameṉṟāl Rāmaṉātavāttiyār pēraṉ Citamparavāttiyāṉeḻuttu.

48.3 ŚĀSTĀ PRATIṢṬHĀNUKRAMAṆĪ

This text is written in Maṇipravāla on 3 columns. The title is noted as Pratiṣṭhaikku aṭṭavaṇai (contents of installation ceremony). This is different from IFI. T. 336.

Contents

1. Fols. 151: Anujñā, Vināyakapūjā; 2. 152a: Vāstupūjā; 3. 152b: Aṅkurārpaṇa; 4. 153a: Pañcāmṛta; 5. 153b: Ratnavinyāsa; 6. 154a-155a: Nayanamokṣaṇa, Navamṛt; 7. 155b: Navakalaśasthāpana and Jalādhivāsana; 8. 156a: Śayanasthāpana; 9. 156b: Śāstṛrakṣābandhana; 10. 157a: Dvārakumbhādi; 11. 157b: Aṣṭamaṅgala, Aṣṭamūrtyāvāhana; 12. 158: Daśāyudhakumbha, Dvādaśādityakumbha, Daśadāna; 13. 159: Parivāradevatābali, Maṇḍapālaṅkāra; 14. 160a: Aṣṭabandhana; 15. 160b: Maṇḍapanirmāṇa, Sūryamaṇḍapa; 16. 161a: Bhūtabali; 17. 161b: Puṇyāha; 18. 162a: Vāstukumbhāvāhana, Pālikāvāhana; 19. 162b: Vāstuhoma; 20. 163a: Mṛtsaṃgrahaṇa, Pālikāsthāpana; 21. 163b: Bījāvāpana; 22. 164a: Navakuṇḍa; 23. 164b: Navavidhasambandha (Ādhāraśilāsthāpanādi); 24. 165b: Ratnavinyāsa; 25. 165b-167a: Nayanamokṣaṇa; 26. 167a: Aṣṭamṛttikā; 27. 167b: Abhiṣeka, Navakalaśasthāpana, Agnimukha; 28. 168a: Grāmapradakṣiṇa; 29. 168b: Jalādhivāsana; 30. 169a: Śayanasthāpana; 31. 169b: Rakṣābandhana, Mantranyāsa, Aṣṭatriṃśatkalānyāsa; 32. 170a-171b: Mantranyāsādi; 33. 172a: Kumbhāvāhana, Aṣṭamūrtyāvāhana; 34. 172b: Dvārakumbhasthāpana; 35. 173a: Kalaśādyāvāhana; 36. 173b: Aṣṭamaṅgalapūjā; 37. 174a-175a: Śāstrāvāhana; 38. 175: Daśāyudhadvādaśādityaparivāramūrtyāvāhana; 39. 175b-179b: Agnikāryavidhi, Śāstṛpratiṣṭhā; 40. 180a: Pañcakaṣāyābhiṣeka; 41 180b: Mantranyāsa; 42. 181: Sāyarakṣāvidhi.

Fol. 181b contains the date: Kollam 1032 Māci month 20th day. This accords with March 1, 1857.

Beginning

Fol. 151a, (col. 1), l.1. anujñai pūjaikku, dekṣiṇai / śālāpraveśattukku, vināyakapūjaikku tēṅkāy / paḻañcakkarai pākkuvettilai

End

Fol. 181a, (col. 3), l.5. gāyatrījapaṃ mahānaivedyaṅkaḷ / tāmbūlam / ṣoḍaśopacāram / sāyarakṣai / brāhmaṇadarśanaṃ deganiv(devanai)sevittu upasthānaṃ haraharaśabdaṃkaḷunāle sevittu viṭuvatu / śubhamastu / pratiṣṭhai muttum / veṅkaṭācalapati sahāyam / śivamayam / 1002 varu. māci m. 20 teti eḻitimukintitu.

48.4 NĀGAPRATIṢṬHĀDI

(Bodhāyana)

This text deals with the installation of Nāgarāja's image (see n° **48.8**) according to Bodhāyanakalpa. (see fol. 184a)

On the margin of fol. 183a, the title of Nāgalakṣaṇa is given in Tamil meaning lakṣaṇa for producing the image of serpent. On fol. 184b, some directions are given in Tamil asking the priests and people to be pure while this ritual is carried on. This is treated in the Rauravāgama Kriyāpāda, paṭala 38 (IFI. pub. n° 18-II).

Contents

1. Fol. 182: Nāgaprāṇapratiṣṭhā; 2. 183: Nāgalakṣana; 3. 184: Nāgapratiṣṭhāsaṃkalpa.

Beginning

Fol. 182a, l.1. prāṇapratiṣṭhāmahāmantrasya brahmāviṣṇumaheśvarā ṛṣayaḥ ṛgyajussāmātharvāṇi chandāṃsi prāṇaśaktiḥ parā devatā / hrāṃ bījaṃ hrīṃ śaktiḥ hrūṃ kīlakaṃ prāṇapratiṣṭhārthe jape viniyogaḥ // hrāṃ aṅguṣṭhābhyāṃ namaḥ / hrīṃ tarjanībhyā(ṃ) svāhā / hrūṃ madhyamābhyāṃ vauṣaṭ / hraiṃ anāmikābhyāṃ huṃ / hrauṃ kaniṣṭhikābhyāṃ vauṣaṭ / hraḥ karatalakarapṛṣṭhābhyāṃ phaṭ / evam hṛdayādinyāsaḥ /

End

Fol. 184a, l.4. yo doṣassamajani taddoṣaparihārārthaṃ mama jīvatsuputrāvāptyartham iṣṭakāmyārthasiddhyarthaṃ bodhāyanakalpoktaprakāreṇa nāgapratiṣṭhākarma kariṣye / vyayadharmāṣṭadhīssaṃsthā ācāryamannadātāraṃ śilpinaṃ pratimāmapī / 12 miṭam ācāryaṉukku śuddhamāyi irukkavēṇum / 10 miṭam kartāvukku śuddhamāyirukkavēṇum / 8 miṭam śilpaṉukku śuddhamāyirukkavēṇum / 5 miṭam pratimaikku śuddhamāyirukkavēṇum / ippaṭi rāśiśuddham pārkkavēṇṭiyatu / āyurārogyaputrārthaṃ rājyabandhu – samṛddhaye / ? bhavantu te sadā viṣṇuprasādādraṅgaśāyine /

48.5 NĀGAPRATIṢṬHĀVIDHIPADDHATI

This text, written in maṇipravāla, contains the following topics: 1. Fol. 185a-186a: Sarpaśānti; 2. 186a-187b: Nāgapratiṣṭhā; 3. 188a-189b: Nāgapratiṣṭhā.

Treatments of 2 and 3 are slightly different from each other. Writing is on 2 columns. There is an outline of Nāgadvandvapada on fol. 187a.

Beginning

Fol. 185a, (col. 1), l.1. puṇyāhaṃ pañcagavyaṃ karuppuppaṭṭu mācarkkarai kaṟpūraṃ candanaṃ pāl tayir

End

Fol. 189b, (col. 2), l.1. bimbaśuddhi āttumaṇ puttumaṇ naṇṭukuḷimaṇ kāḷaikkombiṇmaṇ aracaṭimaṇ añcumaṇṇuṃ bimbaśuddhi.

48.6

SARPAŚĀNTIVIDHI

by Śaṅkhanācārya

This text contains a list of materials required for doing Sarpaśānti and also the procedure for doing the śānti. The former is written in Maṇipravāla and the latter in Sanskrit. The treatement of the former should have been elaborate but fols. 191 to 199 are lost.

Contents

1. 201: Sarpaśāntinimitta / Ācāryakalpana / Aṣṭartvikkalpana; 2. 202a: Sarpādikaraṇa (piṣṭeṇa); 3. 202b: Kumbhasthāpana; 4. 203a: Mantrajapakrama agnikārya (svagṛhyoktaprakāreṇa); 5. 203b-205: piṣṭasarpādīnāṃ bhasmīkaraṇaṃ homa; 6. 205b: Mantrādilope doṣaḥ; 7. 206a: Rudrakumbha and Viṣṇukumbhāvāhana; 8. 206b: Valmīke piṣṭasarpasaṃyojana.

The treatment given is almost the same with that found in pp. 12 to 18 of Śāntikusumākara (Pūrvabhāga), Grantha – published at Kumbakonam in 1935. The matter from p. 13, l.7 to p. 15, l.9 of the printed text is not found in the Ms. The mantra-s for doing the homa that are contained in pp. 16 and 17 are given at the end in fol. 204-205 and that too in brief. According to the colophon on fol. 206b, this topic is dealt with in the 21st chapter of the Śaunakasaṃhitā. The name Saṃkhanācāryapaddhati indicates that one Śaṅkhanācārya made one digest on this subject following the Śaunakasaṃhitā. Śaunakīyam (TSS. IX) does not treat this topic.

Beginning

Fol. 201a, l.1. sarpaśāntiṃ pravakṣyāmi santānasyābhivṛddhaye / sarpasaṃhāradoṣeṇa kulakṣayakaraṃ bhavet // janmāntarasahasreṣu gūḍhapāṇḍhananaṃ yadi / punaḥ punaśca doṣeṇa sambhaveddṛṣṭibandhanam // ekamāsaśiśau naṣṭe ekābdaṃ śiśunāśanaṃ / trimāsaśiśusaṃhāre hyabdatrayaśiśorvipat // ekamāsasya caikābdamaṣṭābdañca yathākramam / dviśateraṣṭacatvāriṃśat sarpasyāṇḍaṃ yathākramam // ekāṇḍanāśanenaiva ekagarbhavināśanam / tathā ca gaṇyate vidvān śreyase buddhivistarān // taddoṣaparihārārthaṃ śāntisthāpanameva ca //

End

Fol. 206b, l.1. (bahir)gatvā bile vāpi valmīke vā viśeṣataḥ / praveśayecca tān sarpān rudrakumbhena secayet / tatassnātvā ca vidhivat patyā (patnyā) saha gṛhaṃ viśet / ācāryaṃ pūjayitvā ca brāhmaṇān pūjayet tataḥ / gobhūhiraṇyavāsāṃsi dattvā bhūri ca deyakam / viṣṇukumbhodakenaiva mārjayedvāruṇādibhiḥ / tatpaścādabhiṣekaṃ syāt ājyavīkṣaṇameva ca / brāhmaṇān bhojayet (pa)ścādabhyaṅgasnānapūrvakam / sarpaśāpavinirmukto jīvaputro bhaveddhruvam / iti śaunakasaṃhitāyāṃ śāntividhirnāma ekaviṃśati(ekaviṃsaḥ) paṭalaḥ / iti sarpaśāntissamāptā / iti śaṅkhanācāryapaddhatissamāptā // śivamayam //

48.7 VĀTULĀGAMA

Nāgapratiṣṭhāvidhi

This text, given as a chapter of the Vātulāgama, deals with the process of installing an image of serpent for worship. The word sarpa in the colophon (fol. 211a) seems to be redundant. Fols. 211b and 212a contain some more materials on the subject. In the former, the Sarpagāyatrī is given and in the latter, the worship of aṣṭamahānāga-s.

This chapter is not so far found in the available Mss. of the Vātuḷāgama.

Contents

1. Fol. 207: Sarpaśāntinimitta / Nāgasthāpana; 2. 207b-208a: Jalādhivāsanādi; 3. 208b: Nivedana / Aṣṭākhaṇḍadīpadīpana / Yajamānasya rātrau jāgaraṇa; 4. 209a: Vedikākaraṇa / Śrāddhādi / Ghaṭasthāpana; 5. 209b: Āvāhana; 6. 210a: Kuṇḍanirmāṇa / Agnikāryavidhi / Beraśuddhi / Sparśahoma / Dānādi; 7. 210: Bimbābhiṣeka / Prāṇapratiṣṭhā; 8. 211a: Punarnivedana / Nivedyaśeṣasvīkaraṇa; 9. 211b: Sarpagāyatrī / Āvāhane mantrādi; 10. 212: Aṣṭamahānāgārcanādi.

Beginning

Fol. 207a, l.1. atha nāgapratiṣṭhāyāṃ vidhiṃ vakṣye sṛṇu tathā / uttarāyaṇakāle tu śuklapakṣe śubhe dine / yajamānānukūle tu ṛkṣe saṃsthāpayet sudhīḥ / sarvapāpavimocāya putralābhāya puṣṭaye / iṣṭakāmyārthalābhāya ajñātahataśāntaye / sarpaśāpākule (?) pūrvaṃ pañcavaktro gatastathā / putralābholakanakaḥ(?) kṛṣṇaḥ puṣṭaye nāgaliṅgakam / iṣṭakāmyārthalābhāya nāgakanyāṃ pratiṣṭhayet /

End

Fol. 211a, l.1. tata ācaman(añ)caret / payasā priyaṅgupiṣṭaṃ piṣṭvā paṅkajasūtrakaiḥ / goghṛtena tu sandīpya dīptā saptakramā dadet / nivedya śeṣaṃ putrārtham atra dārāya dāpayet / brāhmaṇān bhojayedaṣṭau bhuñjīyādbandhubhissaha / anena vidhinā yaśca karoti sthāpanantvidam / nāgendrasya prasādena sarvān kāmānavāpnuyāt / evaṃ yaḥ kurute martyasseṣṭakāmyamavāpnuyāt / iti vātuḷe pratiṣṭhātantre sarpanāgapratiṣṭhāvidhipaṭalaḥ // śubhamastu / śrīrāmajayam //

48.8 VALMĪKAPŪJĀ

When people have no children or in whose family children born die, it is considered that this is due to killing of serpents in one's previous life. An expiation ceremony in this birth and also, serpent worship and installation of nāga stones are considered as a remedy for the past sin which will help one to have children with long life.

This text describes the worship of the anthill, a place where the snakes generally reside. It gives mantra-s for doing sarpaśānti in order that the performer could get sons who would be endowed with long life. Here and there, Tamil expressions are found used. Writing is on 2 columns in fol. 213b.

Beginning

Fol. 213a, l.1. uttarapūrve deśe valmīkaṃ pūjya buddhimān atha valmīkapuṇyāhaṃ pañcagavyena prokṣyābhyarcya pṛthivyāsanamūrtimūlamabhyarcya randhre oṃ hāṃ pātālalokāya namaḥ /

End

Fol. 213b, (col. 1), l.1. śivāṅgāstrāya namaḥ / aghorāstrāya namaḥ / pāśupatāstrāya namaḥ / churikāstrāya namaḥ / pañcākṣaraṃ japitvā tryakṣarī ekākṣarī / itu vakaikku 205 sarpaśānti / pādvinirmukte iti japena // viṣṇukumbhodakenaiva mārjayedvāruṇādibhiḥ / tat paścādabhiṣekaṃ syā(t) ājyaṃ vīkṣaṇameva ca / sarpaśāntimahatvācca jīvaputro labheddhruvam //

48.9 KṚṢṆĀṢṬOTTARAŚATANĀMĀVALI

This text contains 85 names, an incomplete version of Kṛṣṇāṣṭottaraśatanāma. Writing on 3 columns. Pub.: BK. II. pp. 123-125.

Beginning

Fol. 214a, (col. 1), l.1. śrīkṛṣṇāya namaḥ / kamalānāthāya namaḥ / vāsudevāya namaḥ / sanātanāya namaḥ / vasudevātmajāya namaḥ / puṇyāya namaḥ /

End

Fol. 215b, (col. 3), l.1. tīrthāya namaḥ / vedavedyāya namaḥ / dayānidhaye namaḥ / sarvatīrthakarāya namaḥ / sarvagrahabhūṣiṇe namaḥ / parātparāya namaḥ / śrīkṛṣṇāya namaḥ / kṛṣṇāya namaḥ /

48.10 ŚRĪSŪKTA

Same as n° **11.14** and **35.8**.

Beginning

Fol. 216a, l.1. hiraṇyavarṇāgṃ hariṇīṃ suvarṇarajatasrajām / candrāgṃ hiraṇyīñ(mayīṃ lakṣmīṃ)jātavedo mamāvaḥ(ha) /

End

Fol. 218b,l. 1. prajayā paśubhiḥ / ya evaṃ veda ityupaniṣat / hariḥ om / mahādevī(yai) ca vidmahe viṣṇupatnī(yai) ca dhīmahi / tanno lakṣmī(ḥ) pracodayāt //

48.11 BHŪSŪKTA

This text contains the whole of Bhūsūkta.

Beginning

Fol. 219a, l.1. bhūmirbhūmnā dyaurvariṇāntarikṣammahitvā / upasthe te devyadite agnimannādamannādyāyā dadhe /

End

Fol. 220a, l.5. tanno dharā pracodayāt / paryāptyānantarāyāya sarvastmo atirātramuttamaharbhavati / sarvasyāptyttai sarvasya jityai sarvameva tenāpnoti sarvaṃ jayati / hariḥ om //

48.12 RUDRAJAPA

This text contains the whole of Rudrapraśna. There is no treatment of the japa as the title indicates. Writing is on 3-5 columns in some fols.

Beginning

Fol. 221a, l.1. namaste rudra manyava utota iṣave namaḥ / namaste astu dhanvane bāhubhyāmuta te namaḥ /

End

Fol. 231b, l.4. namaste namo bhavāya ca / drāpe saptaviṃśatiḥ / namaste rudra taṃ vo jambhe dadhāmi // hariḥ om / śubhamastu / veṅkaṭācalapatisahāyam //

48.13 KARANYĀSA

This deals with nyāsa of the mantra-s on the hand and the fingers. By this process, which is to be carried out along with the recitation of the mantra-s assigned to each finger, the hand acquires śakti and becomes fit for doing further ritualistic acts.

Beginning

Fol. 232a, l.1. maṇibandhe tvayaṃ brahmā aṅguṣṭhena sadāśivam / tarjanyāmīśvaraṃ proktaṃ madhyame varuṇadevatām / anāmikāyāṃ gaṇeśantu kaṇiṣṭhāyāṃ skandameva ca /

End

Fol. 233b, l.4. svagurubhyo namaḥ / guṃ gurubhyo namaḥ / gaṃ gaṇapataye namaḥ / saṃ sarasvatyai namaḥ / duṃ durgāyai namaḥ / mahālakṣmyai namaḥ / kṣrīṃ kṣetrapālāya namaḥ / vaṃ vaṭukarādi(vaṭukādi ?)bhairavāya namaḥ / ākāśe astrāya namaḥ / lājapuṣpeṇa / ākāśe astrāya namaḥ / lājapuṣpeṇa ākāśamārgeṇa aṣṭaśāstṛbhyo namaḥ //

48.14 ŚĀSTṚŚĀSTRA

Pañcagavyavidhi

This text gives the procedure for preparing pañcagavya from five ingredients obtained from the cow:milk, ghee, curds, urine and cow-dung. The colophon on fol. 237b l.6 reads: – iti śāstṛśāstre uttamapañcagavyavidhidvātriṃśaḥ vātulapaṭalaḥ / Śāstṛśāstra is not available. The word, vātulapaṭala, may be taken to mean that this topic is treated in the 32nd chapter of the Vātulāgama. The pañcagavyavidhi is treated in the Vātulāgama. (see pp. 31-38 of IFI. T. 393 where the colophon on p. 88 l.3-runs as: – iti vātule pratiṣṭhātantre pañcagavyavidhipaṭalaḥ). IFI. T. 632 named Sakalāgamasaṃgraha contains in pp. 20-23 extracts from Āgamas on pañcagavya. Among the Āgamas cited, the Vātulāgama is frequently quoted. The word, uttama, in the title Uttamapañcagavyavidhi, adds strength to maintain that the text under notice forms part of the Vātulāgama which (cf. IFI. T. 393, pp. 31-38) contains the classification of pañcagavya as the highest, middle and low according to the quantity of the ingredients which are used. The topic of pañcagavya is dealt with in all Āgama texts: Sūkṣma ch. 35 IFI. T. 353; Kumāratantra IFI. T. 472, Makuṭāgama IFI. T. 159 and manuals like Kriyākramadyotikā. Writing is on 2 columns in fols. 234a-236b.

In this Ms. there are many rituals mainly dealing with the deity Śāstā. From the quotations and statements found in this Ms., it seems there is a section in Vātulāgama specially dealing with Śāstā. There are some Tamil expressions used here and there in this text.

Contents

1. Fol. 234a: Navakoṣṭhakaraṇa and pūjā; 2. 234b: Pātrapūjā; 3. 235a: Pañcagavyadravyāṇi; 4. 235-236a: Pañcagavyena pātrapūraṇa; 5. 236b: Pañcagavyavarṇa; 6. 237a: Pañcagavyasammelana; 7. 237b: Pañcagavyābhiṣecanamantra-s.

Beginning

Fol. 234a, (col. 1), l.1. tatra nava koṣṭham uttamaprakāreṇa kṛtvā madhye oṃ hāṃ śivatattvakoṣṭhāya namaḥ / pūrve oṃ hāṃ sadāśivatattvakoṣṭhāya namaḥ / dakṣiṇe oṃ hāṃ vidyātattvakoṣṭhāya namaḥ / uttare oṃ hāṃ puruṣatattvakoṣṭhāya namaḥ / paścime oṃ hāṃ kālatattvakoṣṭhāya namaḥ / agne (āgneyyām) oṃ hāṃ pṛthivītattvakoṣṭhāya namaḥ / nirṛtīya (nirṛtyām) oṃ hāṃ apsu( )tattvakoṣṭhāya namaḥ /

End

Fol. 237b, l.4. oṃ hāṃ vidyāṅgāstrāya namaḥ / oṃ hiṃ śriṃ śivāṅgāstrāya namaḥ / oṃ huṃ aghorāstrāya namaḥ / oṃ hauṃ paṃ pāśupatāstrāya namaḥ / oṃ haḥ ciṃ churikāstrāya namaḥ / iti śāstṛśāstre uttamapañcagavyavidhidvātriṃśaḥ vātulapaṭalaḥ //

48.15 VĀTULAŚĀSTRA

Pañcāmṛtavidhi

This text is, according to its colophon, the 30th chapter of the Vātulaśāstra. It deals with the well-known process of making pañcāmṛta.

Contents

1. Fol. 238: Pañcakoṇavilekhana, pātrapūjā; 2. Madhvādīnāṃ nyāsasammelanamantra-s; 3. 239b: Pañcāmṛtābhiṣeka.

Beginning

Fol. 238a, (col. 1) l.1. piṣṭacūrṇena pañcakoṇaṃ vilikhya / koṣṭhapūjā madhye oṃ hāṃ śivatattvakoṣṭhāya namaḥ / pūrve oṃ hāṃ sadāśivatattvakoṣṭhāya namaḥ / dakṣiṇe oṃ hāṃ vidyātattvakoṣṭhāya namaḥ / uttare oṃ hāṃ puruṣatattavakoṣṭhāya namaḥ /

End

Fol. 239a, l.5. tryambakaṃ yajāmahe sugandhiṃ puṣṭivardhanam / urvārukamiva bandhanānmṛtyormukṣīya māmṛtāt svāhā / śaṃ śāṃ śāstrādasanānayi (śāstrāsanāya) namaḥ / śaṃ śāstra ye (śāstre) namaḥ / mūrtaye namaḥ / śrīṃ śāstṛmūrtaye namaḥ / ityāsanamūrtiṃ śastṛgāyatrīṃ viṃśaṃ japya abhiṣicya (ṣecayet) / iti vātuḷe śāstṛśāstre pañcāmṛtavidhistriṃśaḥ paṭalaḥ //

Then follows the derivative explanation of the word pañcagavya on fols. 239b and 240a. Some Tamil words are found here and there in the text.

48.16

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Aṣṭatriṃśatkalānyāsa

Pub.: Kriyākramadyotikā (SIAA 1967) pp. 206-210.

Beginning

Fol. 241a, l.1. oṃ īśānassarvavidyānāṃ śaśinyai namaḥ / ūrdhvamūrdhni oṃ īśvarassarvabhūtānāṃ galāyai namaḥ / pūrvamūrdhani oṃ brahmādhipatir brahmaṇodhipatir brahmā iṣṭāyai namaḥ / dakṣiṇamūrdhni oṃ śivo me'stu marīcyai namaḥ / uttaramūrdhni /

End

Fol. 243a, (col. 1), l.1. oṃ bhajasva māṃ kāntyai namaḥ / śirasi (talai)oṃ bhaja svadhāyai namaḥ / dakṣiṇabāhutōḷukkukīḻellām (Tamil)bhaja svadhāyai oṃ namaḥ oṃ udbhavāya namo dhṛtyai namaḥ / oṃ . . . sadyojātakalāṣṭakam / 8 / . . . kalai 38 m cari – (Tamil) eṃ sva śra mudrābhi(r)vinyasya / haṃso haṃsasya vidmahe / haṃso haṃsāya dhīmahi / haṃso haṃsaḥ pracodayāt // śubhamastu / śivamayam //

48.17 PAÑCAŚĀNTI

This text deals with form of Pañcaśānti-: 1. Fol. 247a: śanno mitraśśaṃ varuṇaḥ; 2. saha nāvavatu; 3. 247a-248a: namo vāce yā coditāya ca; 4. 248a-252a: śanno vātaḥ pavatāṃ.

This is different from the well-known Śāntipañcaka. Vide:– Yājuṣamantraratnākara (pp. 175-177), Grantha, Vaidika Vardhini Press, Kumbakonam 1964.

Beginning

Fol. 247a, l.2. hariḥ oṃ / śanno mitraśśaṃ varuṇaḥ / śanno bhavatvaryamā / śanna indro bṛhaspatiḥ /

End

Fol. 252a, l.6. yadā stotṛbhyo mahi gotrā rujāsi bhūyiṣṭhabhāj(o)adha te syāma / varuṇa pravāśi tanno māhāsīt / śāntiśśāntiśśāntiḥ / śrigurave namaḥ / veṅkaṭācalapatisahāyam / gurubhyo namaḥ //

48.18 PURUṢASŪKTA

This contains the whole of Puruṣasūkta.

Beginning

Fol. 253a, l.1. hariḥ oṃ / sahasraśīrṣā puruṣaḥ / sahasrākṣassahasrapāt / sa bhūmiṃ viśvato vṛtvā /

End

Fol. 258a, l.5. tadviprāso vipanyavo jāgṛvāṃ satssamindhate viṣṇoryaḥ paramaṃ padam / 4 / anuvākam / puruṣasūktaṃ samāptam / cidambaram svahastalikhitam // śubhamastu / veṅkaṭācalapatisahāyam // gaṅgādevī tuṇai //

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Kriyākramadyotikā and other texts

RE 4210. PL.; 173 fols.; 353 × 32 – 364 × 35 mms.; 5-6 lines; good condition; Grantha; old; origin: Tirunelveli.
Fols. 56b, 167b and 173b are blank.

General contents

1. Fols. 1a-152b: Kriyākramadyotikā; 2. 153a-158b: Kriyākramadyotikā; 3. 160: Śivadhyānaśloka-s and Mantra-s; 4. 162a-165a: Rudrākṣabhasmadhāraṇavidhi; 5. 168a-173a: Subrahmaṇyādidevatādhyāna-s and Āgamavacana-s

The fly-leaf contains some diagram, fol. 159. Praṇavalakṣaṇavidhi, 161. Śivadharma, 166. Subhāṣita and 167a yantra-s of Subrahmaṇya, Kṣetrapālas and Pañcākṣara.

49.1 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Nityakramavidhi and Dīkṣāvidhi

The printed edn. SIAA (1967) names the Nityakramavidhi as Nityakarmavidhi. There is difference in the readings between this text and the printed edn. Some passages are left out in Aṅganyāsa. Three śloka-s, which occur at the end of the last section, Vratoddhāravidhi, are not found in this text. The title Kautukabandhanavidhi (SIAA. p. 186) is read in this text as Rakṣābandhanavidhi. Pañcamukhadhyāna (SIAA. pp. 510-11) is not found in this text. Otherwise, this text agrees with the SIAA printed edn. pp. 160-509 and also with IFI. T. 246-2 (pp. 6-189). Vratoddhāravidhi (fols. 151b-152b) agrees with the treatment of this topic in the Kriyākramadyotikā Chidambaram edn. with Prabhā (pp. 356-7).

Beginning

Fol. 1a, l.1. vande viśvādhikaṃ śāntamanādinidhanaṃ śivaṃ / niṣkalanniṣkalaṅkañca śaktiṃ jñānakriyātmikām // gurūn parāvarān natvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ(kriyate)sphuṭam // prātassamayā(t) pūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathāsambhavaśaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivaṃ dhyātvā yathāśakti japaṃ kṛtvā samādhisāmarthyarahitassadāśivādi yathārucitavigrahaṃ dhyātvā daṇḍādisahāyo gṛhānnissṛtya

End

Fol. 152 (96)b, l.1. kṛtvā tāḍanaviśleṣamakārṣaṃ svātmani sthitam / svāhāntena ca mūlena tadyogaṃ jātavedasi // iṣṭadevārcanāpuṇyaphaladhvaṃsāya homayet / śastrasyāṣṭau sahasrāṇi liṅginaṃ liṅginaṃ prati / pañca pañca ca mūlena pratitattvaṃ vimuktaye // buddhyādibhyo dharāntebhyassamuddhṛtya niyojayet // pūrvajātau tadācāre tadyogasthitaye punaḥ / pūrṇāntaṃ mūlamantreṇa yajedaṣṭottaraṃ śatam // tadvavanto ye vratāṅgāni kṣiptvā kuryādgṛhasthitān / teṣāṃ kurvīta vā dīkṣāṃ bhaktānāmanukampayā // nyāyenānena sarvāṃstān liṅgino mocayedguruḥ / iti vratoddhāravidhissamāptaḥ / iti śubhakarmavidhiḥ

49.2 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Dīkṣāvidhi

Same as **49.1** but incomplete; it contains Maṇḍapaśānti, Mṛtsaṃgrahaṇa and Aṅkurārpaṇa but breaks off in the last mentioned topic. It agrees with SIAA. 1967 edn. pp. 160-182.

Beginning

Fol. 153 (57)a, l.1. tataḥ kṣetramaṣṭadhā vibhajya catuṣṣaṣṭikoṣṭhān kṛtvā aiśānyādi nairṛtyāntamūrdhvāṃśam āgneyādi vāyavyāntaṃ tiryagaṃśaṃ kṛtvā dvipadam

End

Fol. 158 (62)b, l.5. tomarāsī ca khaḍgañca kheṭakaṃ pāśamaṅkuśam / śakti(ṃ) vetālamabhayaṃ varada(ṃ) dakṣavāmayoḥ // oṃ hāṃ aṃśumāline namaḥ ityabhyárcya sampūjya divākarasvarūpañca dvimukhaṃ ca caturbhujam /

49.3 ŚIVADHYĀNAŚLOKA-S

This text contains 6 śloka-s intended for meditation as written in the margin of fol. 160a. The last two śloka-s are in praise of Guru. The first two are śloka-s 1-2 of the Aruṇācalastotra (Pub.: GOMS. 70. p. 75).

Beginning

Fol. 160 (3)a, l.1. oṃ vande śambhumumāpati(ṃ) suragurum vande jagatkāraṇam / vande pannagabhūṣaṇaṃ mṛgayum(dharaṃ) vande paśūnāṃ patim / vande sūryaśaśāṅkavahninayanaṃ vande mukundapriyam / vande bhaktajanāśrayañca varadaṃ vande śivaṃ śāmbhavam // 1 // śaṃka(ra)sya caritaṃ kathārasaṃ candraśekharaguṇāni kīrtanam / nīlakaṇṭha tava pādasevitaṃ sambhavantu mama janmajanmani // mahāsenāya maheśvarāya hālāhalālaṃkṛtakandharāya / mīnekṣaṇāya(āḥ) pataye śivāya namo namassundaratāṇḍavāya //

End

Fol. 160 (3)b. ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ / akhaṇḍamaṇḍalākāraṃ vyāptaṃ yena carācaram / tatpadaṃ darśitaṃ yena tasmai śrīgurave namaḥ //

49.4 RUDRĀKṢABHASMADHĀRAṆAVIDHI

This contains an account of the origin of rudrākṣa and the procedure for wearing rosary (rudrākṣa) and ashes (bhasma). There are twenty śloka-s giving the mantra-s for wearing these. The source is not known.

Beginning

Fol. 162 (4)a, l.1. rudrākṣasya tadutpatti(ṃ) rudranetrajalodbhavaṃ / rudrarūpaṃ paraṃ vṛkṣaṃ evaṃ rudrākṣamucyate / 1 / śikhāyāndhāraṇāt koṭyaṇḍayordaśakoṭayaḥ / ṣaṭtriṃśatkoṭī yaṃ karṇe asaṃkhyaṃ bāhudhāraṇāt // 2 // prāṇakāle tu rudrākṣaṃ bhakṣayitvā mṛto yadi / so'pi śūdra(rudra)tvamāpnoti punarjanma na vidyate // 3 //

End

Fol. 165 (7)a, l.3. avyādhikaragātramanukūladharaṃ kalatraṃ veśubhrāt(?) praviṣṭasabhaṃ(?) nicitāśavidyākulaṃ(?) śilākhyaṃ śaraṃ kālagatisiddhaṃ mātuḥ kaṭākṣaṃ pramāṇavibhūtayaste // 26 // snehamitrān paramaścatrudustrīṣu bhāryā paramañca ṣaṇḍam(?) anarthamegye(?) paramañca maunam / duḥkhānucintyo kāṣāyitvapūjanakarmārthālābhe paramarājani dunmantrideśanāśan(s) tu niścayam parama-daridraḥ / 26(7) //

49.5 SUBRAHMAṆYĀDIDEVATĀDHYĀNA and ĀGAMAVACANA-S

This text contains dhyānaśloka-s on Subrahmaṇya, Śiva, and others and āgamavacana-s. Writing is on 4 cols.

Beginning

Fol. 168a, (col. 1), l.1. dhyāye sindhurasannibhaṃ śikhirathārūḍhāsanaṃ ṣaṇmukham.

End

Fol. 173a, (col. 1), l.1. aśvatthaṃ vaṭavṛkṣañca jyotiṣaṃ mocikaṃ tathā / kāṣāyīkṛtavaṇḍāri pañcaite śiva(gh)ātaka(ā)ḥ // mūlas(th)ūlam bhave(n) nārī agrasthūlaṃ napuṃsakam /

50

DEVĪMĀHĀTMYA
(Mārkaṇḍeyapurāṇa)

RE 4211. PL.; 64 fols.; 154 × 29 mms.; 6-7 lines; good condition (fly-leaf broken); Grantha; old; origin: Tirunelveli.

Fol. 12b is blank. Fols 2-8, 10, 13-15, 20-27, 31, 34, 39, 45, 71, 77, 78 and 87 are missing.

This Ms. contains the Devīmāhātmya up to the first half of śl. 23 of chapter VII. The Devīmāhātmya proper, of which some readings differ from those found in the printed editions, is preceded by Nyāsa, Dhyāna, Kavaca as it is generally the case when this text is presented separately (see editions listed above, n° 35.2).

Beginning

Fol. 1a, l.1. . . . . lañcaiva – dhyānaṃ kavacameva ca / . . . . ṭhoyaṃ dvīprakārataḥ . . . . sthitvārcānte sāyujya . . . rvārāhyai namaḥ / nitambe nā . . . . . . rvo rudrāṇyai namaḥ / nābhau . . . . . ṇṭe māhendryai namaḥ / piṭhare

End

Fol. 91b, l.4. tato jahāsātiruṣṭā bhīmā bhairavanandinī / kāḷī karālavadanā durdarśadaśanojjvalām( ) // 21 // udyamya ca mahāsiṃha(ṃ) kālī caṇḍamadhāvata / gṛhītvā cāsya keśeṣu śirastenāsinācchinat // 22 // chinne śirasi daityasya sāna . . .

51

Stotra-s, mantra-s and yantra-s

RE 4213. PL.; 61 fols.; 215 × 32 mms.; 7-14 lines; good condition; Grantha and Tamil; old; ownership: G.S. Sarma (see the leaf at the end); origin: Tirunelveli.
There are two handwritings, the first one being found in fols: 1-22 and the second from fol. 23.
Missing folios: four folios (between nos. 37 and 38).

General contents

1. Fols. 1a-16b: Lalitāsahasranāmastotra; 2. 17a-22a: Lalitātriśatīstotra; 3. 23: Sudarśanamantra; 4. 24: Aghoramantra; 5. 24b-25b: Mahābhairavastotramahāmantra; 6. 26a: Madanagopālamantra; 7. 26: Santānagopālamantra; 8. 27a: Gopālamantra; 9. 28a: Garuḍamantra; 10. 28b: Jvaraharagovindamantra; 11. 29: Rudrakāḷidigbandhanayantra;

12. 29b-32a: Śūlinīdigbandhanamālāmantra; 13. 32a-39b: Śūlinīmantrayantrāṇi; 14. 42: Cintāmaṇimantra; 15. 43: Viṣṇupañjara; 16. 43b: Kārtavīryārjunamantra; 17. 44: Mahābhairavastotramahāmantra; 18. 45a: Baḍabānalavīrabhadramantra; 19. 45b-47a: Vīrabhadrastotramantra; 20. 47b:Kumāramantra; 21. 48a-50a: Garuḍabrahmavidyā; 22. 51a-52a: Caṇḍīnavākṣarīmahāmantra; 23. 52: Pañcadaśākṣarīmahāmantra; 24. 53: Bālabhadrakālīmantra; 25. 53b: Bālāparameśvarīmantra; 26. 54: Bījākṣarāṇi; 27. 55: Śivamānasapūjā; 28. 56a:Aghorayantraviracana; 29. 56b: Prāṇayantravilekhana; 30. 57a-58b: Padmayantra; 31. 59a-60b: Prativaidyabalavarṣādi

Fol. 22b contains a diagram (cakra). Fol. 27a also contains the names of certain mantra-s which require no test. Fol. 27b contains certain letters for drawing some diagrams. Fols. 40a-41b contain Bālācakra, Bhairavayantra, Santānagopālayantra, Madanagopālayantra, Bhairavayantra and Śaravaṇayantra. Fol. 45b contains the Narasiṃhamahāmantra. Fol. 50b contains three diagrams. Fol. 54b and 61 contains diagrams of human body formed by circles, triangles, etc. having some letters (bījākṣara-s).

51.1 LALITĀSAHASRANĀMASTOTRA

Same as n° 47.6. This text contains a very brief account of nyāsa and the text of the Sahasranāma. The phalaśruti portion is completely left out. Pub.: Text and Translation by D.S. Sarma, M.L.J. Press, Madras, 1961.

Beginning

Fol. 1a, l.1. namāmi sadguruṃ śāntaṃ pratyakṣaṃ śivarūpiṇam / śirasā yogapīṭhasthaṃ muktikāmārthasiddhaye // asya śrīsahasranāmastotramahāmantrasya paramānandabhairavarṣaye namaḥ / devīgāyatrīchandase namaḥ / mahātripurasundarīdevatāyai namaḥ / aiṃ bījāya namaḥ / sauṃ śaktaye namaḥ / klīṃ kīlakāya namaḥ / śrīmahātripurasundarīprasādasiddhyarthe jape viniyogaḥ / hrāmityādikaraṣaḍaṅganyāsāḥ / dhyānam / (caturbhu)je candrakalāvataṃse kuconnate kuṅkumarāgaśoṇe / (puṇḍrekṣu)pāśāṅkuśapuṣpabāṇahaste namaste jagadekamātaḥ // . . . śrīmātā śrīmahārājñī śrīmatsiṃhāsaneśvarī //

End

Fol. 16b, l.3. avyājakaruṇāmūrtirajñānadhvāntadīpikā / ābālagopaviditā sarvānullaṅghyaśāsanā // śrīcakrarājanilayā śrīmattripurasundarī / śrīśivā śivaśaktyaikyarūpiṇī lalitāmbikā // om / ityevaṃ nāmasāhasraṃ kathitaṃ te ghaṭodbhava / rahasyānāṃ rahasyaṃ ca lalitāprītidāyakam // śrīlalitāmbikāyai namaḥ /

51.2 LALITĀTRIŚATĪSTOTRA

Same as n° 47.5. This contains a brief account of nyāsa and the full text of the stotra. The phalaśruti part is not available. Pub.: Text with Śaṃkarācārya's com. V.V.S., 1911.

Beginning

Fol. 17 (1)a, l.1. asya śrītriśatīstotramahāmantrasya ānandabhairavarṣiḥ / amṛtavirāṭchandaḥ / mahātripurasundarī devatā / aiṃ klīṃ sauḥ bījam śaktiḥ kīlakam / evaṃ karaṣaḍaṅgahṛdayādinyāsaḥ / dhyānaṃ / ikṣukodaṇḍapuṣpeṣupāśāṅkuśacaturbhujām / udyatsūryanibhāṃ vande mahātripurasundarīm // oṃ kakārarūpā kalyāṇī kalyāṇaguṇaśālinī / kalyāṇaśailanilayā kamanīyā kalāvatī //

End

Fol. 22 (6)a, l.6. hrīṃkārahimavadgaṅgā hrīṃkārārṇavakaustubhā / hrīṃkāramantrasarvasvā hrīṃkāraparasaukhyadā // 5 / iti triśatīstotraṃ sampūrṇaṃ // hariḥ om // oṃ āṃ uṃ auṃ sauṃ klīṃ, aim, oṃ kamalāyai namaḥ / gāyatryai namaḥ / vāgvāṇyai namaḥ / vāgīśvaryai namaḥ / ammā o(u)nvidyāmēyai eṉvākkulē niṉṟu vāḻka svāhā //

51.3 SUDARŚANAMANTRA

This text contains the Sudarśanamantra in full.

Beginning

Fol. 23 (1)a, l.1. asya śrīsudarśanamahāmantrasya ahirbudhnyo bhagavān ṛṣiḥ anuṣṭupchandaḥ śrīmatsudarśanamahāviṣṇurdevatā / raṃ bījam / oṃ huṃ śaktiḥ / oṃ phaṭ kīlakam / oṃ mahāsudarśanamahāviṣṇuprasādasiddhyarthajape viniyogaḥ /

End

Fol. 23 (1)b, l.12. mahācakrarājāya sarvamantrasvamantrasvayantrasvatantraprasiddhāya prasiddhāya prakaṭaya prakaṭaya parabalaṃ kṣobhaya uccāṭaya uccāṭaya kaṭa kaṭa mahāsudarśanāya huṃ phaṭ svāhā //

51.4. AGHORAMANTRAYANTRA

The mantra is followed by a brief description of the yantra. This is almost similar to GOML. D. 5825.

Beginning

Fol. 24 (2)a, l.1. asya śrīaghoramantrasya aghora ṛṣiḥ / tṛṣṭubchandaḥ / aghorarudro devatā / oṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / mama aghoraprasādasiddhyarthe jape viniyogaḥ / oṃ hrīṃ hrauṃ sphura sphura ugraghorāya hṛda + namaḥ //

End

Fol. 24 (2)b, l.3. yantraślokaḥ – ṣaṭkoṇe śaktimadhyekṣuyugaḷayatata(śaktiranta – ssphurayugalavṛtaḥ) prasphuradvandvakoṇe śiṣṭaistanmantravarṇai rasakaraṇacatuṣṣaṭcaturvedavedaiḥ / ṣaḍbhiḥ kḷptāṣṭapatrairdahanaparayugenāvṛtaṃ varmaphaḍbhyāṃ rājatkoṇena vītandharaṇipurayugaṃ yantramāghorametat //

51.5. MAHĀBHAIRAVASTOTRAMAHĀMANTRA

This contains the mantra of Bhairava. There are Tamil words on fol. 25.

Beginning

Fol. 24 (2)b, l.6. asya śrīmahābhairavastotramahāmantrasya kālāgnirudro bhagavān ṛṣiḥ / anuṣṭubchandaḥ / śrīmahābhairavo devatā / klīṃ bījam / klīṃ śaktiḥ / klīṃ kīlakam / mama samastabhūtapretapiśācoccāṭanārthe jape viniyogaḥ / klāmityādiṣaḍaṅganyāsaḥ / dhyānam – karakalitakapālī kuṇḍalī daṇḍapāṇistaruṇatimiranīrvāvyālayajñopavītī / kratusamayasaparyāvighnavicchedaheto(r)jayati vaṭukanāthassiddhidassādhakānām //

End

Fol. 25 (3)b, l.7. paramantraparatantraparayantraparakṣudraparaśūnyaparakaṭṭuñ chedana cchedana, bandha bandha ākāśaṃ bandha bandha vā mukhāgnimukhe daha daha yeri yeri oṃ klīṃ hrīṃ bhairavāya huṃ phaṭ svāhā //

51.6 MADANAGOPĀLAMANTRA

This contains a version of the Madanagopālamantra.

Fol. 26 (4)a, l.1. oṃ asya śrīmadanagopālamantrasya nāradabhagavān ṛṣiḥ / gāyatrī chandaḥ / śrīmadanagopālo devatā / klīṃ bījam / śrīṃ śaktiḥ / aṃ kīlakam / madanagopālaprasādasiddhyarthe jape viniyogaḥ / klīṃ hṛda + namaḥ / śrīkṛṣṇāya śira + śrīgovindāya – śikhā + śrigopījana kava + vallabhāya netra + svāhā / astrāya + / dhyānam / udayagiritaṭānte dhūnute satyabhāmāramaṇamakhilagopīvallabhaṃ devadevam / abhayavaradahastaṃ pāyasānnaprasannaṃ vibudhayuvatisevyaṃ vāsudevaṃ namāmi // mantraḥ / oṃ klīṃ śrīkṛṣṇāya namaḥ / śrigovindāya namaḥ / śrīgopījanavallabhāya svāhā / dhyānam / gopīnāṃ nayanotpale citadhanaṃ gogopasaṃdhyāvṛtam / govindaṃ kalaveṇuvandyarasitadivyāṅgabhūṣaṃ bhajāmi

51.7 SANTĀNAGOPĀLAMANTRAYANTRA

See n° **15.4**. This text has agreement in respect of the dhyānaśloka-s with the printed version of the mantra in Prapañcasārasārasaṅgraha, II (TSMS. 98) pp. 542-543.

Fol. 26 (4)a, l.8. santānagopālam / aśya śrīsantānagopālamahāmantrasya śrīnāradaṛṣiḥ anuṣṭupchandaḥ / śrīkṛṣṇo / śrīsantānagopālaprasādasiddhyarthe jape viniyogaḥ / klāṃ-klīṃ klūṃ-klaiṃ-klauṃ-klaḥ ityādi ṣaḍaṅganyāsaḥ / dhyānam / śaṅkhaṃ cakraṃ gadā(ṃ) padmaṃ dhārayantaṃ janārdanam / aṅke śayānaṃ devakyāssūtikāmandire śubhe // evaṃrūpaṃ sadā kṛṣṇaṃ sutārthī bhāvayet sudhīḥ / devakīsuta govinda vāsudeva jagatpate / dehi me tanayaṃ kṛṣṇa tvāmahaṃ śaraṇaṃ gataḥ //

51.8 GOPĀLAMANTRAYANTRA

This contains a version of the Gopālamantra. This is same as GOML. D. 6260.

Beginning

Fol. 27 (5)a, l.1. śrīgopalamantrasya atri ṛṣiḥ / gāyatrīchandaḥ / śrīgopālakṛṣṇo devatā /

śrīgopālakṛṣṇaprītyarthe sarvābhīṣṭasiddhyarthe jape viniyogaḥ / aṅganyāsakaranyāsamidameva (aṅganyāsakaranyāsāya ayameva) mantraḥ / dhyānam / kṣīro + mukundaḥ / mūlamantraḥ / oṃ klīṃ kṛṣṇāya govindāya gopījanavallabhāya svāhā //

End

Fol. 27 (5)a, l.9. ākarṣaṇaṃ surastrīṇāṃ nāgalokanivāsinām / piśācayakṣarākṣasya(ḥ)-krūrabhūtagaṇānvitāḥ // apasarpantu ye dūraṃ duṣṭasarpaśca dūrayam(?) / yantrarājadharaṃ dṛṣṭvā devānāmatidurlabham //

51.9 GARUḌAMANTRA

This version of the Garuḍamantra is a rare text not available elsewhere; six diagrams are drawn on fol. 28a corresponding to this mantra.

Beginning

Fol. 28 (6)a, l.1. asya śrīgaruḍapañcākṣarastotramahāmantrasya prajāpati ṛṣiḥ / paṅkti chandaḥ / lakṣmī(śa)sahitaśrīgaruḍo devatā / klīṃ bījam / svāhā śaktiḥ / pḥaṃ kīlakam / śrīgaruḍaprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 28 (6)a, l.5. vedaśāstrairvicintyaṃ vividharucirapakṣairdhūyamānāṇḍagolam / sakalaviṣavināśaṃ cintayet pakṣirājam / mūlam – kṣipa oṃ svāhā //

51.10 JVARAHARAGOVINDAMANTRA

This version of the Govindamantra which is recited to get rid off fever is a rare text not available elsewhere.

Beginning

Fol. 28 (6)b, l.1. marda marda mahādaṃṣṭra marda marda mahīdhara / narasiṃha karāleśa dantaprāptākhilojjvala //

51.11 RUDRAKĀLĪDIGBANDHANAYANTRA

A yantra is a geometrical diagram engraved or drawn on metal...etc. Yantra-s are different from one another, each intended for a particular deity alone. Even in case of a particular deity, there are different yantra-s for different purposes. It is held that a deity apprehended in the form of a mantra gets a representation in the yantra drawn to specific formulas pertaining to it. The word, digbandhana, in the title of the text under notice, means that the yantra, which is the body of the deity, is so circumscribed that the powers (śakti) of the deity are confined to the yantra, in order that the aspirant could have enough concentration on the yantra avoiding distractions. Rudrakālī is the deity whose yantra is dealt with briefly in this text.

Beginning

Fol. 29 (1)a, l.1. savātavṛttam ṛtukoṇalakṣmīmāyāñca bāhyāvṛtatārasādhyam / ārādhya yantraṃ prajapet sahasramākarṣaṇañcāpi carācarāṇām // racanā – vṛttamadhye yaṃ likhya bahiṣṣaṭkoṇaṃ likhyate'ṣṭalakṣmīṃ māyāṃ vilikhya bahistāramāvṛtatārodare sādhyaṃ likhet / yakṣagandharvasiddhādīn devān devastriyastathā /

End

Fol. 29 (1)b, l.5. madhyakoṣṭhe likhenmāyādurgābījokta duṃ likhet / tadāvṛttāṣṭakoṣṭhe ṣṭha(ṣu)rāṃ rīṃ rūṃ likhet tadā / rūṃ rāṃ rūṃ iti likhyañca raiṃ rauṃ raṃ likhyan tadāvṛttākalākoṣṭhaṃ māyāṃ śūlinī(ṃ) likhyan / tadā vṛttāścaturviṃśat //

51.12 ŚŪLINĪDIGBANDHANAMĀLĀMANTRA

This text gives the mālāmantra for digbandhana of Śūlinī, a form of Durgā who has the trident (śūla) in the hand. See note on **51.11** for digbandhana and Kāmikāgama (SIAA, Pūrva 2.164). IFI. T. 447 pp. 32-38 has identical beginning with that in the text under notice but is too elaborate having a different kind of treatment. The same matter treated in IFI. T. 684 pp. 161-163 is also of a different kind. A brief treatment of this is contained in the Prapañcasārasārasaṃgraha II (T.S.M.S.) Ch. XIV p. 351.

Beginning

Fol. 29 (1)b, l.8. asya śrīśūlinīdigbandhanamālāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / śrīśūlinīdurgā devatā / dum bījam / svāhā śaktiḥ / digbandhanārthe bhūtanigrahārthe jape viniyogaḥ / oṃ bhūṃ oṃ namo bhagavate(i) jvala jvala śūlini aṃ + gu nya (namaḥ) oṃ bhuvaḥ oṃ namo bhagavate(i) śarabhaśūlini ta + ny (namaḥ) oṃ suvaḥ / om namo bhagavate(i) śūlini

End

Fol. 32 (4)a, l.1. . . . diśi diśi klīṃ likhet bahistāram / tadantassādhyam / tatastvādāya tadbhasma tasmin yantraṃ vilikhatu / sampūjya vidhivaddevīm(?)sahasraṃ prajapet punaḥ / tadbhasmarocanāgarukuṅkumena lalāṭake / tilakaṃ mantravit kuryāt sarvalokavaṃśa(śī)karam //

51.13 ŚŪLINYĀDIMANTRAYANTRA-S

This text deals with the mantra and yantra of Śūlinī, a form of Durgā, and of other deities. The purposes served by this mantra are stated to be freedom from diseases (fol. 35a), begetting children (fol. 35b), and freedom from evil planets and sins (fol. 36). The yantra of Śūlinī is drawn on fol. 40a. GOML. R. 61g contains a diagram of Śūlinīdurgāyantra which differs from the present one.

Beginning

Fol. 32 (4)a, l.2. śrīśiva uvāca / rahasyaṃ śṛṇu deveśi laghu sarvārthasādhakam / śrīśūlinyā mahādevyāḥ prayogāṇā(ṃ) viśeṣataḥ / vakṣyamāṇāni sarvāṇi nānāsiddhipradāni ca / sādhayedviśvarakṣārthaṃ sādhakendro jitendriyaḥ / mūlāvasāne saṃyojya mantrāṇyekaikaśaḥ kramāt /

End

Fol. 39 (14)b, 1.6. adhyārūḍhā mṛgendraissajalajaladharāṃ śyāmalāṃ hastapadmaṃ śūlaṃ bāṇakṛpāṇakheṭamusalaṃ bibhrat kuṭhāraṃ gadām / kanyābhissevyamānāṃ pratibhaṭabhayadāṃ śūlinīṃ bhāvayāmi / raktavastrāṃ sukhāsīnāṃ śaṅkhacakragadādharām / raktapadmādharāndevīṃ sūryakoṭiprabhāṃ smaret //

51.14 CINTĀMAṆIMANTRA

The Cintāmaṇimantra grants the wishes of those who recite it. In this text, several desires are stated and sought after by the recitation of the mantra. They are, for instance, removal of evil spirits which visit the lying-in chamber, destruction of the effects of poison, removal of the fevers of several kinds, and positive effects, such as the good results of learning, and others. GOML. D. 6299 is different from this.

Beginning

Fol. 42 (17)a, l.1. oṃ namo bhagavate / cintāmaṇimantrasya agastyamaharṣiḥ / bṛhatīchandaḥ / prapaṭhitasiddhaśrīcintāmaṇirdevatā / aiṃ bījam / kṣāṃ śaktiḥ / krauṃ kīlakam / sarvarakṣārthe viniyogaḥ / aiṃ hrīṃ kruṃ kroṃ klīṃ dreṃ sāṃ tyāṃ dvauṃ oṃ namo bhagavate cintāmaṇirdevatā atiprahatā mahābalavīryaparākramadinakarasahasravapuṣe namaḥ /

End

Fol. 42 (17)b, l.11. hrīṃ hrāṃ hrāṃ hrī(ṃ) hrīṃ hrauṃ hrūṃ hraiṃ hraiṃ mahama māye mahama māye parama(para ?)mantrayantratantraprahāriṇī ātmamantrayantratantraprabodhinī ka kha la ka kha la ssākṣi ssākṣi māṃ māṃ rakṣa rakṣa sarvadevatārudradevebhyo huṃ phaṭ svāhā //

51.15 VIṢṆUPAÑJARA

(Brahmāṇḍapurāṇa)

This contains a version of the Viṣṇupañjarastotra, which is like a cage which encases him who recites this and protects every part of his body from evil. This is almost similar to GOML. MS. D. 7237 (Printed edn. BR. I., (1953), N° 22). The text under notice does not have the all the śloka-s found in the printed edn., (Bṛhatstotraratnahāra, Gujarati Press, N° 31, 1925).

Beginning

Fol. 43 (18)a, l.1. asya śrīviṣṇupañjarastotramahāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / śrīviṣṇuparamātmā devatā / oṃ bījam / lakṣmīḥ śaktiḥ / maṃ kīlakam / mama iṣṭakāmyārthasiddhyarthe viniyogaḥ / oṃ śrīviṣṇupañjaraṃ divyaṃ duṣṭavāraṇaṃ / ugratejaḥ mahāvīryaṃ sarvaśatruvināśanaṃ / tripuram(e) dahyamāne tu brahmaṇā vidhitaṃ (viditaṃ ?)purā / tadahaṃ sampravakṣyāmi ātmarakṣāhitāya ca //

End

Fol. 43 (18)b, l.4. mucyate sarvapāpebhyo śrīviṣṇulokaṃ sa gacchati / śrīviṣṇulokaṃ sa gacchatyonnamaḥ / śrīviṣṇupañjaraṃ samāptam //

51.16 KĀRTAVĪRYĀRJUNAMANTRA

Same as n° 39.

Fol. 43 (18)b, l.6. mūlamantram / hrīṃ kroṃ proṃ śrīṃ hrīṃ śrīkārtti (śrīkārtta)kavīrārjuna sarva śiṣṭeṣṭa sarvabhayān daha daha niśi bhayaṃ nāśaya nāśaya māṃ rakṣa rakṣa sarvato nidadhe nānāgānasya dva(dhva) ṃsaṃ(?)vilumpakān corasamūhān sammūlaya unmūla(ya) huṃ phaṭ svāhā //

51.17 MAHĀBHAIRAVASTOTRAMAHĀMANTRA

Identical with n° 51.5.

Beginning

Fol. 44 (19)a, l.1. asya śrīmahābhairavastotramahāmantrasya kālāgnirudro bhagavān ṛṣiḥ / anuṣṭupchandaḥ / śrīmahābhairavo devatā / klīṃ bījam / klīṃ śaktiḥ / klīṃ kīlakam / mama samastabhūtapretapiśācoccāṭanārthe jape viniyogaḥ / klāmityādi ṣaḍaṅganyāsaḥ / dhyānam – karakalitakapālī kuṇḍalī daṇḍapāṇistaruṇatimiranirvā vyāḷayajñopavītī / kratusamayasaparyāvighnavicchedahetorjayatu vaṭukanāthassiddhidassādhakānām // anilakomaḷamaraktakaraktapāṇiṃ mauñjīkṛtasmitamanojñamukhāravindam / kalyāṇadaṇḍakamanīyakapālapāṇiṃ vande mahāvaṭukanāthamabhīṣṭasiddhim //

End

Fol. 44 (19)b. l.11. chindi bandhi muhurmuhur(?) kroḍaya kroḍaya varāhaya ha(u?)ṃkāra duṣṭa mahāduṣṭa paramantraparatantraparayantrapa(ra)kṣudraparaśūnyaparakaṭṭu chedana chedana, bandha bandha ākāśaṃ bandha bandha v(p)aramukhāgnimukhe daha daha yeri yeri oṃ klīṃ hrīṃ bhairavāya huṃ phaṭ svāhā //

51.18 BAḌABĀNALAVĪRABHADRAMANTRA

Vīrabhadra is treated here as the submarine fire which takes the form of a female horse, hence this name and he drinks all the excess water in the ocean. This virulent and formidable aspect of Vīrabhadra is invoked for the destruction of enemies. Vide:– GOML. 7259-D. 7262, which are named as Vīrabhadrabaḍabānalamantra. There are mantra-s similar to this with the word, baḍabānala(or vaḍavānala), qualifying the names of deities such as Bhairava, Sudarśana, Hanumān and others.

Beginning

Fol. 45 (20)a, l.1. śrīvīrabhadrāya namaḥ / asya śrībaḍabānalavīrabhadramantrasya vasiṣṭhādisaptamaharṣayaḥ virāṭchandaḥ / baḍabānalavīrabhadro devatā / hrāṃ bījam / hrīṃ śaktiḥ / hrūṃ kīlakam / baḍabānalavīrabhadraprasādasiddhyarthe jape viniyogaḥ / oṃ hrāṃ / hrīṃ / hrūṃ / hraiṃ / hrauṃ / hraḥ / ityādi ṣaḍaṅganyāsāḥ / dhyānam – vidyutprabhālocanamūrdhakeśaṃ bālendumauḷiṃ kuraśobhibhāraṃ / sunīlagātrañca jaṭākṛtasrajaṃ pañcādasaṅge(?) vasata tripuṇḍrakam /

End

Fol. 45 (20)a, l.12. mukhoṣṭhadantakarṇabāhu anugrīvānstambha(ya)stambhaya sarvarakṣān stambha(ya?) stambhaya sarvamṛgān stambhaya sarvaśatrūn bhakṣaya bhakṣaya sarvavyādhīn nāśaya nāśaya he vīrabhadrāya huṃ phaṭ svāhā / śrīvīrabhadrāya namaḥ //

51.19 VĪRABHADRASTOTRAMAHĀMANTRA

This contains the Vīrabhadrastotra with the nyāsa for it. This is in prose.

Beginning

Fol. 45 (20)b, l.7. asya śrīvīrabhadrastotramahāmantrasya anuṣṭupchandaḥ / śrīvīrabhadro devatā / hrāṃ bījam / hrīṃ śaktiḥ / hrūṃ kīlakam / śrīvīrabhadraprasādasiddhyarthe jape viniyogaḥ / oṃ namo bhagavate rudrāvatārāya maṇimakuṭasthāpitaliṅgajvālāvṛtamastakāya bhagavate mahāpralayakālāya kālāgnirudrāya vīrabhadrāya nīlakaṇṭhāya aghorabaḍabānalāya śrīvīrabhadrāya vidala vidala

End

Fol. 47 (22)a, l.8. indrāgniyamanairṛtivaruṇavāyavyakuberaīśānyabaḍabānalayo'śvinīrūpoktaśaraṇāgatavajrapañjarakalyāṇalokapratipālaka oṃ oṃ oṃ śrīvīrabhadramūrte namaste namaste namaḥ / itu cakalacarācaraṅkaḷukkum digbandhaṉattukkuṃ mākuṃgrahaṇakālattilē orukālālē niṉṟu 108 taram cevikka sa(?) vīrabhadran sānnidhyam śubham //

51.20 KUMĀRAMANTRA

This contains the mantra of Kumāra. The title is given as Subrahmaṇyam on fol. 47b in the margin. However, the title Kumāramantra suits well, as this name occurs in the mantra.

A copy of this text seems to be rare.

Fol. 47 (22)b, l.1. oṃ āṃ liṃ krāṃ kroṃ krīṃ klīṃ śaravaṇabhava śaktiyuktāya tripurabhavadhruvatarākṣarāya paripurabhavasarvaśuddhāya bhavanoḷibhavasarvarakṣa raṃ yaṃ śayi loḷibhavaśukatārāya oṃ namo kumārāya namaśśivāya sarvaduṣṭagrahaṅkaluṃ pilliśūnyaṅkaluṃ sarvabhūtapretapiśācaṅkalaiyuṃ yakṣarākṣasagaṇaṅkaluṃ paramantrayantratantraṅkaluṃ stambhaya stambhaya ghātaya ghātaya mocaya mocaya māraya māraya uccāṭaya uccāṭaya tuṣṭa tuṣṭa ghātaya ghātaya modaya modaya māraya

māraya āveśu āveśu śīghra(ṃ) saṃhara saṃhara bhasmīkuru bhasmīkuru aiṃ klīṃ aṃ ṣa(m) subrahmaṇya svāhā //

51.21 GARUḌABRAHMAVIDYĀ

This text contains the Brahmavidyā – a lore of which Garuḍa is the presiding deity. This lore is to be used for overcoming the evil effects caused by poisonous insects. This contains a part of the Garuḍopaniṣat also. At the end, there is the nyāsa of this Upaniṣat. There is a Ms. with this name in the Adyar Library (Alph. cat. p. 34).

Beginning

Fol. 48 (23)a, 1.1. oṃ asya śrīmahāgaruḍabrahmavidyāyāḥ kāśyaparṣiḥ / anuṣṭubādīni chandāṃsi / śrīmahāgaruḍo devatā / oṃ bījam / kṣīṃ śaktiḥ / phaṃ kīlakam / mama garuḍaprasādasiddhyarthe jape viniyogaḥ / oṃ namo bhagavate oṃ + śrīmahāgaruḍāya tarja + pakṣīndrāya madhya + viṣṇuvallabhāya anā + trailokyaparipūjitāya kani + ugrabhayaṅkarakālānalarūpāya karatala + oṃ namo bhagavate ityādi hṛdayā(di) nyāsaḥ /

End

Fol. 50 (25)a, 1.7. evaṃ dhyāyet (tri)saṃdhyāyāṃ ātmānaṃ garuḍarūpiṇaṃ / viṣaṃ nāśayate śīghraṃ vāyuśśīghramivāmbudamiti / ya evaṃ veda / ityupaniṣat / so'pi vāyuśśīghramivāmbudamiti vāyu(ś)śīghramityāmbudamiti //

51.22 CAṆḌĪNAVĀKṢARĪMAHĀMANTRA

Caṇḍī is another name for Kālī and her well-known mantra couched in nine syllables is treated here. Reference to this work is found in RASB. VIII, A 6869.

Beginning

Fol. 51 (2b)a, 1.1. asya śrīcaṇḍīnavākṣarīmahāmantrasya mārkaṇḍeyabhagavān ṛṣiḥ / anuṣṭup chandaḥ / mahālakṣmīmahākālīmahāsarasvatyātmikā caṇḍikāparameśvarī devatā / aiṃ bījam / hrīṃ śaktiḥ / klīṃ kīlakam / caṇḍikāprasādasiddhyarthe jape viniyogaḥ // aiṃ cāṃ aṅgu + namaḥ / hrīṃ mūṃ tarja + namaḥ / klīṃ ḍāṃ madhya + namaḥ / aiṃ yaiṃ a + namaḥ / hrīṃ liṃ kani + namaḥ / klīṃ ceṃ karatala + namaḥ / evaṃ hṛdayādinyāsaḥ / bhūrbhuvass(u)varomiti digbandhaḥ / yā devī madhukaiṭabhapramathinī yā māhiṣonmūlinī yā dhūmrekṣaṇacaṇḍamuṇḍadamanī yā raktabījāśanī / yā śumbhādiniśumbhadaityadamanī yā siddhalakṣmīparā sā caṇḍīnavakoṭiśaktisahitā māṃ pātu sarveśvarī //

End

Fol. 52 (27)a, 1.1. etāni bījāni navātmakasya japan pradadyātsakalārthasiddhim / navabījanibandhaṃ ca mantraṃ trailokyapāvanam // evaṃ japati yo martyaḥ phalaṃ tava vadāmyaham //

51.23 PAÑCADAŚĀKṢARĪMAHĀMANTRA

This contains the mantra consisting of fifteen letters. Mahātripurasundarī is the deity of this mantra.

Beginning

Fol. 52 (27)a, l.4. asya śrīpañcadaśākṣarīmahāmantrasya ānandabhairavaṛṣiḥ / amṛtagāyatrīchandaḥ / śrī saubhāgyapañcadaśākṣarī devatā / oṃ aiṃ ka e ī ḷa hrīṃ bījāyai namaḥ / klīṃ ha sa ka ha ḷa hrīṃ śaktaye namaḥ / sauḥ sa ka la hrīṃ kīlakāyai namaḥ / śrīsaubhāgyapañcadaśākṣarīprasā + yogaḥ / oṃ aiṃ ka e ī ḷa hrīṃ a + / klīṃ ha sa ka ha ḷa hrīṃ ta + / sa ka la hrīṃ ma + / sauḥ sa ka la hrīṃ a + /

End

Fol. 52 (27)b, l.3. pañcapūjā oṃ aiṃ ka e i ḷa hrīṃ klīṃ ha sa ka ha la hrīṃ sauḥ sa ka la hrīṃ śrīṃ iti pañcadaśākṣarī //

51.24 BĀLABHADRAKĀLĪMANTRA

This text contains the Bālabhadrakālīmantra. The epithet Bhadra shows that the fierce deity Kālī becomes benevolent to favour the devotees. A mantra with this name is not available in any library. The dhyānaśloka, found in this text, occurs in a slightly different form in Tanj. XX Supp. 324, where the mantra is called Bālāmantra.

Beginning

Fol. 53 (28)a, l.1. bālabhadrakāḷīmantrasya brahma(ā) ṛṣiḥ / gāyatrī chandaḥ / bālabhadrakāḷī devatā / aiṃ bījam / hrīṃ śaktiḥ / bālabhadrakaḷīprasādena sarvabhūtapretapiśācākarṣabandhanārthe viniyogaḥ // aiṃ klīṃ saum, aiṃ klīṃ sauṃ, ityādiṣaḍaṅganyāsaḥ / dhyānam aruṇakiraṇajālairañcitā śāvakāśā vidhṛtajapapaṭīkā pustakābhītihastām / itarakaravarāḍhyā phullakalhārasaṃsthā nivasatu hṛdi bālā nityakalyaṇi(a)rūpām( ) //

End

Fol. 53 (28)b, l.2. sakalagaṇasakalagaṇanāthaśaktim ākarṣaya ākarṣaya sarvavidyāśaktim ākarṣaya ākarṣaya sakalapuruṣaśaktim ākarṣaya sarvaśūnyapādārthāṃśena (padārthāṃśena ?) ākarṣaya svāhā / pāśena bandhaya daṇḍena tāḍaya khaḍgena khaṭṭa khaṭṭa svāhā //

51.25 BĀLĀPARAMEŚVARĪMANTRA

This text contains the mantra of Devī under the name Bālāparameśvarī. This is similar to GOML. D. 6765 which, however, is very elaborate in treatment.

Fol. 53 (28)b, l.5. om asya śrībālāparameśvarīmahāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / śrībālāparameśvarī devatā / aiṃ bījam / klīṃ śaktiḥ / sauṃ kīlakam / mama bālāparameśvarī siddhyarthe jape viniyogaḥ / aiṃ a / klīṃ ta / sauṃ ma / aiṃ a / klīṃ sauṃ kara / evaṃ hṛdayā(di)nyāsaḥ / dhyānam / aruṇakiraṇajālārañcitā (aruṇakiraṇajālairañcitā ?) + rūpām / mūlamantraḥ – aiṃ klīṃ sauṃ bālāparameśvaryai namaḥ //

51.26

BĪJĀKṢARA-S

The essential syllable in a mantra is called bīja. Here is indicated the deity represented by each of the syllables. sa, ha and kṣa are left out. Writing is on 4 columns in fol. 54a. IFI. T. 693. pp. 122-124 contains the bījakṣara-s in Maṇipravāla.

Beginning

Fol. 54 (29)a, (col. 1), l.1. aṃ ātmabījam / āṃ pāśabījam / iṃ paramātmabījam / īṃ māyābījaṃ / uṃ viṣṇubījam / ūṃ pretabījam / ṛṃ vṛṣaḷabījaṃ / ṝṃ praḷayabījam / ḷṃ māṃsabījam / ḹṃ praḷayamṛtam /

End

Fol. 54 (29)b, l.1. laṃ bhūmi, vaṃ varuṇaṃ, śaṃ śrībījaṃ, sam subrahmaṇyam

51.27

ŚIVAMĀNASAPŪJĀ

of Śaṃkara

This contains seven śloka-s which are a prayer to Śiva. The first śloka is identical with the first śloka in the Nirguṇamānasapūjā of Śaṃkarācārya (Minor works of Śaṃkara p. 360. Poona Oriental Series N° 8. 1952) and with śloka 9 in the Nirguṇamānasapūjā (V.V.S. II. p. 399). The next four śloka-s are identical with śloka-s 1-4 in the Śivamānasapūjā (BR. I., 1963, n° 122). The last śloka in this printed edition is not found in the text under notice. The text contains two more śloka-s which are not found in any Ms. or printed text.

Beginning

Fol. 55 (30)a, l.1. ārādhayāmi maṇisannibhamātmaliṅgaṃ māyāpurīhṛdayapaṅkajasanniviṣṭam / śraddhānadīvimalacittajalābhiṣekaṃ nityaṃ samādhikusumairapunarbhavāya // 1 //

End

Fol. 55 (30)b, l.6. jāgratsvapnasuṣuptiyogasamaye svātmāniśaṃ vartate / svapne sthūlaśarīramabhavat suptau ca sūkṣmā tanuḥ / luptā kāraṇagātrahānirabhavadyoge tadaṃśatrayaṃ dṛśyā nityajaḍātmakantu na tathā hyātmā sa evāsmyaham // 6 // namaśśivāya śāntāya kāraṇatrayahetave / nivedayāmi cātmānaṃ tvaṃ gatiḥ parameśvara //

51.28

AGHORAYANTRAVIRACANA

This gives the details for Aghorayantra. The figure of this yantra is drawn on fol. 56a.

Fol. 56 (31)a. l.1. ṣaṭkoṇamadhye śaktibījaṃ sauṃ ṣaṭkoṇeṣu prasphura prasphura mūlaśiṣṭārṇānu(?)rasa rasakaraṇādivacanena pūrvādyaṣṭadikṣu daḷeṣu krameṇa likhedityaghorayantraviracanaṃ / varmaphaṭbhyāmityanena(?) varma huṃ phaṭ astraṃ kavacāstrebhyo nivedayediti dalāt bahirveṣṭayedityarthaḥ / kavacaṃ ṣaṭkoṇāt bahih astraṃ daḷāt bahiḥ /

51.29 PRĀṆAYANTRAVILEKHANA

This gives the procedure for drawing Prāṇayantra.

Fol. 56 (31)b, l.1. tadyathā vṛttaṃ viracya madhye nairṛtyādi āgneyāntaṃ haṃsasso'hamiti caturvarṇam antarmukhaṃ likhitvā madhye hrīṃ taddakṣiṇe krūṃ tadvāme kroṃ iti likhitvā vṛttāt bahiraṣṭadalaṃ taddaleṣu vāyavye yaṃ āgneye raṃ pūrve aṃ paścime vaṃ īśānyāṃ śaṃ nirṛtyāṃ ṣaṃ uttare saṃ dakṣiṇe haṃ iti likhitvā āṃ hrīṃ kroṃ ya ra la va śa ṣa sa hoṃ haṃsasso'haṃ ityantena pañcadaśasaṅkhyākena mantreṇa lekhyayediti prā . . . . aṣṭadaleṣu prāgādi hrīṃ hrīmiti vilikhya tadbahiraṣṭakoṇaṃ tattatkoṇeṣu pūrvoktavāyavyādikramarītyā lekhayediti /

51.30 PADMAYANTRA

(Prapañcasāra)

This contains the directions for drawing the Padmayantra according to the Cidambarakalpa (fol. 58a, l.9). It is stated that this is an extract from the work Prapañcasāra (Prapañcasāragranthe in the margin on fol. 57a) and it is concluded on fol. 58b. iti prapañcasāragrantham(ḥ). The portion from fol. 58a, l.9 upto fol. 58b, l.10 contains a treatment of the constellations and signs of the zodiac in respect of the letters. The study of this is to be made in the context of the preceptor's offering initiation to the pupil. This portion is almost a reproduction of the corresponding treatment in the Prapañcasārasārasaṃgraha of Gīrvāṇendrasarasvatīpāda (TSMS. edn. 1962. I. pp. 28-29). However, the portion of the text from fol. 57a, l.1. upto fol. 58a, l.9. is not to be traced to this work. Whether this could have formed part of Prapañcasāra is yet to be made out. Besides, the statement, tatrādau cidambarakalpoktaprakāreṇa guruḥ, occurring in fol. 58a, l.9. after Nakṣatraparīkṣā, does not help in determining whether Nakṣatraparīkṣā or Rāśiparīkṣā follows the Cidambarakalpa, since a reference of this kind is not found on p. 29 in the printed edition. The subject matter, dealt includes with in this text, the method to find out which mantra-s would bear fruit to one who practises them. For this purpose, the following yantra-s are prescribed: (1) Mātṛkāyantra (or Padmayantra), (2) Nakṣatracakra, (3) Rāśicakra, (4) Ṛṇadhaniśodhanayantra, (5) Siddhāriśodhanayantra, and (6) Akaḍamacakra; out of these, the first three are detailed in this text.

Beginning

Fol. 57 (8)a, l.1. ṣaṇṇavatyaṅgulāyāmaṃ vistārañcāpi tatsamam / caturaśrasamaṃ kṛtvā koṣṭhāni navakaṃ likhet / pūrvakoṣṭhāditasteṣu svarayugmāṣṭakavargakān / grāmasyādyākṣaraṃ yatra tatra kūrmamukhaṃ bhavet / hastau kukṣipādapucchaṃ koṣṭhasyāṅgāni kalpayet / mukhe mukhyaphalaṃ vidyāt karayoralpakaṃ phalam / udāsīnya(sīnaṃ) kukṣideśe padayościttavibhramaḥ //

End

Fol. 58 (9)b, l.7. kavargo tulā cavargo vṛścikaḥ ṭavargo dhanuṣ tavargo makaraḥ pavargo kumbhaḥ yaralavā mīnah / etatcchlokārtho bhavati / ekapañcanavabandhurakṣakāḥ dve ca ṣaṣṭha daśamastu sevakāḥ / trī(trīṇi)rudragaṇapastu poṣakāḥ jñāt sāta dhābakāḥ(dvādaśāṣṭacatvārastu ghātakāḥ) / evaṃ akṣareṣu rāśiphalāni jñātavyāni / iti prapañcasārasa?granthaṃ //

51.31 PRATIVAIDYABALAVARṢĀDI

This text contains: 1. Prativaidyabalavarṣa which states the tāntrika and medicinal methods to acquire strength to counteract evil and to accomplish one's desires (Fol. 59a). 2. Balāpaha – to effect the removal of power from those in power (Fol. 59b). 3. Bhartṛsnehatanayasapatnījayāvahayantra – yantra to win to one's side the husband, sons and co-wives (Fol. 60a). 4. Bhartṛvirodhadoṣaśamanasantānadayantra – yantra to control the evils affecting the husband and to get children (Fol. 60a-60b).

Beginning

Fol. 59 (10)a, l.1. akārādikṣakārāntaṃ mātṛkāvidhivatkramāt / mantreṇānena keśādyāpādasūkṣmavidāṃ varaḥ(m)sandehacintanasyānte dehasthaṃ śoṣayedvayam / tathā pare'hani dvandamāplāvaya pare'hani / jīvaya dvirahantyanye puṣṭaye dviḥ pare'hani / mantraśeṣaṃ yathāpūrvaṃ japannekaikaśaḥ kramāt / mantrasiddhyai sahasraṃ syānnityaṃ ṣoḍaśasaṃkhyayā / a(ā)vṛddhabālaḥ suśubhantrilocanam

End

Fol. 60 (11)b, l.10. ārādhya gandhapuṣpeṇa pakṣannityaṃ sahasrakaṃ / abhimantrya tato'bhyarcya snātāṃ yoṣāmupoṣitām / dhārayet bhartṛvaśyāya sapatnīvijayāya vai / satsantānasamṛddhyai ca sarvakāmārthasiddhaye //

52

Texts dealing with deities of Cidambaram

RE 4214. PL.; 184 fols.; 234 × 31 mms.; 6-9 lines; bad and injured; Grantha and Tamil; old; scribe: Aiyan Kurukkal (see fols. 160a and 184b); origin: Tirunelveli.

Two folios (30 and 321) have the same number 10. These have no connection with fols. 29 and 32. The following numbers (old) are written twice on the leaves noted together with new numbers: fol. 152 (old) – 156, 165 (new), fol. 153 (old) – 157, 158 (new), fol. 154 (old) – 159, 164 (new), fol. 155 (old) – 160, 166 (new).

Blank folios: 8b, 16b, 18b, 20b, 139b, 160b and 172b. Missing folios: 7, 64-80 (old)

General contents

1. Fols. 1a-17b: Śāstṛmantra; 2. 21a-37b: Cidambareśvarādimantra-s; 3. 38a-39a: Dīkṣāvidhi; 4. 39a-43b: Prāsādamantrāvatāra; 5. 43b-47b: Siddhāntasārasaṃgraha; 6. 47b-60b:

Arcanācakra; 7. 60b-69a: Cakramantrasvarūpayoga; 8. 69a-96b: Cidambaracakrādimantra-s; 9. 97a-103a: Arcanācakraprayoga; 10. 103b-160a: Cidambaramahācakraprayogavidhāna; 11. 161a-172a: Cidambareśvaracakra; 12. 173a-184b: Naṭeśvaranāmasāhasra.

The following matters are found in the following leaves: Fly-leaf, śloka-s like Śuklāmbaradharam, fol. 5b: a śāstṛyantra, fol. 6: śloka-s on Vighneśvara and Sarasvatī, fol. 8a- a portion of a śloka on some goddess, fol. 8a- śloka-s on Śiva (Naṭarāja), fol. 11a: Śāstṛmantra in Tamil, fol. 18a: place of Dakṣiṇāmūrti, etc. in Tamil, fol. 19a: Sudarśanamantra, fol. 19b: a yantra, fol. 20a: some Śivamantra and fol. 164b: two Saṃhārayantra-s.

52.1 ŚĀSTṚMANTRA-S

This incomplete text contains a treatment of the Śāstṛmantra. The following topics are dealt with here: 1. Fols. 1a-5a: Mohanākarṣaṇoccāṭanamāraṇakarmāṇi; 2. 3 and 4b-5a treat Malayāla Sāstā and Kuṭṭiśāstā also; 3. 9a-15b: Śāstṛyantra and Mantra; 4. 17a and 18b: Prāsādamantra.

Beginning

Fol. 1a, l.1. (asya) śrīśāstṛmahāmantrasya rudrarṣiḥ anuṣṭupchandaḥ śāstā devatā / śaṃ bījam / hrīṃ śaktiḥ / naṃ kīlakaṃ / iṣṭakāmyārthasiddhyarthe jape viniyogaḥ / śāṃ aṅguṣṭhābhyāṃ namaḥ, śīṃ tarjanībhyāṃ namaḥ, śūṃ madhyamābhyāṃ namaḥ , śeṃ anāmikābhyāṃ namaḥ, śauṃ kaniṣṭhikābhyāṃ namaḥ, śaḥ karatalakarapṛṣṭhābhyāṃ namaḥ iti karanyāsaḥ /

End

Fol. 17 (12)b, l.6. sarvamantrapatiḥ sarveṣāṃ mantrāṇāṃ patiḥ / saptakoṭisaṃkhyānāmamitaujasāṃ prāsā(da ?)sambhava ityuktam / prāsādaṃ prāsādamiti yāvat / prāsādakārakamevetya(rthaḥ) /

52.2 CIDAMBAREŚVARĀDIMANTRA-S

This text deals with the kavaca, āsana, sammelana and other mantra-s of the Lord of Cidambaram, together with Khaḍgarāvaṇamūrtimantra and Ṣaḍadhvaprāsādamantra.

Beginning

Fol. 21 (1)a, l.1. brahmajñānāni sarvāṇi kavacāni bhavanmukhāt / adhunā śrotumicchāmi citsabheśasya kañcukam // śṛṇu vyāsa mahāprājña kavacaṃ citsabhāpateḥ / āyuṣkaraṃ śubhakaraṃ sarvābhīṣṭapradāyakam // ṛṣir nandīśvaraḥ proktaḥ chando'nuṣṭubhihocyate / devatā citsabhānāthassarvārthe viniyujyate // ratnakāñcanabhūṣāḍhyaṃ niyutārkādhikaprabham / śivakāmyā ca sundaryā yuktaṃ dhyāyet sabhāpatim //

End

Fol. 37 (16)b, l.7. namaḥ padañca khalu jīvavācī śivaṃ padantatparamātmavācī / āyeti dātārthaḥ padācaturthaḥ so'haṃ parabrahma bhavādyakhaṇḍam //

52.3 KĀLOTTARA (DVIŚATĪ°)

Dīkṣāvidhi

This is the ch. 5 of the Dviśatīkālottara and deals with the procedure for initiation. The same chapter is given with different readings in IFI. T. 317. For information on Dviśatīkālottara, see Sārdhatriśatikālottarāgama IFI. Pub. N° 61. (Introduction)

Beginning

Fol. 38 (17)a, 1.1. atha dīkṣāṃ pravakṣyāmi . . (pa)ñcatattveṣvavasthitām / . . . . (pṛthivyāpas) tathā . . . . (tējo) vāyurākāśa eva ca // etāni pañca tattvāni yairvyāptamakhilaṃ jagat / sarvatattvāni teṣveva jñātavyāni tu deśikaiḥ //

End

Fol. 39 (18)a, 1.2. yogamārgeṇa divyena preryate tu śaktitaḥ / taṃ viditvā mahāsena jīvaśśivamayo budhaḥ / viṣuvena tu yogena yojayecchāśvate pade / yogaṃ tu viṣuvaṃ prāpya ko na mucyeta bandhanāt // iti śrīmaddviśatīkālottare pañcamaḥ paṭalaḥ //

52.4 VIMALĀGAMA

Prāsādamantrāvatāra

This text deals with the Prāsādamantra-s. It is learnt from the colophon on fol. 43a that this forms a chapter of the Vimalāgama: this name is that of the 18th mūlagama but is also given to two upāgama-s, one of which belongs to the mūlāgama called Vimalāgama and the other to the Vijayāgama, which is the 11th mūlāgama. Incomplete Mss. of the Vimalāgama are available but it is hardly possible to decide to which of the three Vimalāgama-s they are related. Ref.: IFI. T. 71 and 73. The text called Cidambarayāmalacakrādimantra n° 52.8 is stated in its colophon as ch. 100096 of the Vimalāgama (fol. 96b). (śatasahasraṣaṇṇavatitamapaṭalaḥ); but it seems to be an error and most probably it is to be read as Śatasahasrasaṃhitāyām ṣaṇṇavatitamaḥ paṭalaḥ, so it may be the 96th paṭala of the Vimalāgama.

The chapter describes varieties of pañcākṣara-s, such as Haṃsapañcākṣara, Ātmapañcākṣara, Mārapañcākṣara, etc. IFI. T. 71 and 73 contain more than twenty-five Pañcākṣara mantra-s, some of which alone are treated in the text under notice. These mantra-s are called Prāsādamantra-s, as these bestow favour (prasāda) on those who propitiate them.

Beginning

Fol. 39 (18)a, 1.5. puruṣacakrasya deveśi nānāvidhaphalaṃ śṛṇu / aghorapañcākṣaraṃ paścāt putralābho bhaviṣyati / rudrapañcākṣaraṃ pūrvamuccāṭanakaraṃ bhavet / saumyapañcākṣaraṃ paścāt putralābho bhaviṣyati / rudrapañcākṣaraṃ paścāt sarvavyādhiharaṃ bhavet / haṃsapañcākṣaraṃ bhūyo yogasiddhirbhaviṣyati /

End

Fol. 43 (22)a, 1.8. pañcacakrasya māhātmyaṃ kathitaṃ girikanni(nya)ke / tava snehānna sandeha anyeṣāntu na cocyate / cidambarākhyamantrasya pañcacakrasya lakṣaṇam / vede śivāgame tantre sarvatraiva tu durlabham / iti matvā maheśāni gopanīyaṃ yathā tathā / iti vimalāgame tantre prāsādamantrāva(tāra ?) paṭalaḥ //

52.5 (PAÑCĀKṢARA) SIDDHĀNTASAṂGRAHA

or

SIDDHĀNTASĀRASAṂGRAHA

This text deals with the fruits that are obtained by reciting the various Pañcākṣara-mantra-s. At the end, the name of the work is stated as Siddhāntasārasaṃgraha. The uccāṭana, māraṇa, vidveṣana and other aspects are mentioned for the mantra-s of the Tatpuruṣa, Vāmadeva and other forms of Śiva. Several Pañcākṣara-s are enumerated, like Rudra, Ātman, Ājñā and others. As in n° 52.4, here too, the treatment of Pañcākṣara relating to the form of Īśāna, is stated as the Prāsāda. The fruits of reciting these mantra-s, are also varied, such as lakṣmīdhānyasiddhi, vāṇijyalābha, vṛkṣanamana, saricchoṣaṇa, sādākhya, chinnasandhāna and others. MSS. with this title are not available in other libraries.

Beginning

Fol. 43 (22)b, l.3. tatpuruṣacakram yanavāśima / etadaghoram uccāṭanam / aṃ śivāya namaḥ etat saumyaṃ putrapradaṃ / haṃ śivāya namaḥ rudrapañcākṣaraṃ-vyādhināśanaṃ 2. / haṃ śivāya namaḥ hāṃ saṃ yogasiddhiḥ 3. / haṃ śivāya namaḥ ātmapañcākṣarīṃ dīrghāyuḥ / hriṃ hiṃ śivāya namaḥ ājñāpañcākṣaraṃ bhūtanirharaṇam /

End

Fol. 47 (26)b, l.3. prāsādabhūṣaṇam ṛṃ śivāya namaḥ / prāsādakuṇḍalī oṃ ghaṃ ghāṃ oṃ śivāya mantrasutrāmaṇi oṃ hrāṃ śivāya namaḥ / prāsādahṛ(d)yaṃ sarvajñānadarśanaṃ mahāprāsādam / śivadarśanaṃ īśānamantraiḥ / siddhāntasārasaṅgrahaḥ /

52.6 PUṆḌARĪKAPURĀṆA

Arcanācakra

This text is said to be the 16th chapter of the Puṇḍarīkapurāṇa (col. fol. 60b). It deals with the mantra-s and cakra-s of the Lord at Cidambaram (See also n° 52.10).

Contents

1. Fol. 47b-48a: Pādukāpūjā (Cintāmaṇimantra ?); 2. 48a-49b: Ānanda Cidambareśvara-mahāmantra; 3. 50a-51a: Aṣṭacakra; 4. 51a-54a: Siddhāntacakra; 5. 54a-57b: Pañcacakra; 6. 57b-60b: Pāñcabhautikacakra.

Beginning

Fol. 47 (26)b, l.6. hariḥ oṃ / śrīgurubhyo namaḥ / oṃ hrīṃ śrīṃ paraṃjyotirhaṃsa haṃsa vyoma vyoma vyomnaśakti(r) haṃsa haṃsa śivaḥ jyotiṃgaṃsa haṃsa ānandanṛtta paraprakāśānandanāthāya raktaśrīpādukāṃ pūjayāmi oṃ hrīṃ śrīṃ śivāyai namaḥ / śrīṃ oṃ hrīṃ hrīṃ hara hara hara hara hara so'ham / śivāya (namaḥ) / (ma)śivāya namaḥ / namaśśivāya namaśśivā – vāyanamaśi-mavāyanaśi-śyāmanīlamayamantraviśeṣaḥ-oṃ namaśśivāya-nāthane-oṃ hrīṃ klīṃ haṃ saharaharaso'ham oṃ āṃ namaśśivāya /

End

Fol. 60 (39)a, l.9. śmaśānabhairavaṃ nāma īśānasthānamucyate / devasya vāmabhāge tu śivakāmeśvarīṃ saha / haṃsa haṃseti haṃseti caturdikṣu yathākramam / etaccakrasya nirmāṇaṃ pūjāvidhimanuttamam / dvārapūjāṃ tataḥ paścāt cakraṃ prāṇapratiṣṭhitam / āvahanādyupacārairnamaskāraṃ yathāvidhi / cidambareśvaramabhyarcya śivakāmeśvarī saha / abhīṣṭaṃ labhate devi bhuktiṃ muktiñca vindati / iti (pu)ṇḍarīkapurāṇe arcanācakrannāma ṣoḍaśo'dhyāyaḥ //

52.7

MAKUṬOTTARA

(Cakramantrasvarūpayoga)

The matter treated here relates to the Lord of Cidambaram. The colophon tells that the Cakramantra is treated here and this treatment forms part of the Cidambararahasya, which again is a part of the 2nd chapter (spanda) of the Makuṭottara (upāgama of the 17th mūlāgama, Makuṭa). This text is stated to deal with the nature of this mantra.

Contents

1. Fol. 60b-62b: Śivabrahmacakra; 2. 62b-69b: Mahāyantra called Śrīsabhā.

Beginning

Fol. 60 (39)b, l.7. pañcakṛtyaṃ / rekhāṣaṭkannyasedūrdhvantathā tiryak pramāṇakam / ṛjvagrasaṃhitākāraṃ ṛjvagraṃ samarekhakaṃ / vasupatrasvarābjañca māntrakarṇasamanvitam / caturaśrandvidhā kṛtya yantraṃ pañcākṣarākhyakam / pañcākṣarannyasya madhye dvādaśārṇam ataḥ param /

End

Fol. 68 (47)b, l.9. kṛte tvātmahitandevi kuśalena vipaścitā / tasmāt sarvaprayatnena kartavyandeśikottamaiḥ / iti makuṭottare cidambararahasye cakramantre svarūpayogo dvitīyaḥ spandaḥ // iti sammelanaṃ samāptam //

52.8

VIMALĀGAMA

Cidambaracakrādimantra

This text deals with mystic diagram (cakra) of the deity at Cidambaram. Many elements, which pertain to the worship of the principal deities, such as Rudra, Bhairava and others, are incorporated here.

Contents

1. Fols. 69a-71a: Saṃhāracakra; 2. 71a-72a: Aghorabīja; 3. 72a-74a: Cakrapañcākṣara (bhikṣāṭana); 4. 74a-81b: Nṛttaprāsādacakrādi; 5. 81b-89a: Cidambareśvaramahāyantrā-

di; 6. 89: Vyomavyāpimantra; 7. 90: Prāsādasundaramantra; 8. 91a-92b: Mantravidyādharamantra; 9. 92b-96b: Ākāśapañcaka or Vyomapañcaka.

The colophon on fol. 96b, l.8. runs as: iti vimalāgame cidambarayāmalacakrannāma śatasahasraṣaṇṇavatitamaḥ paṭalaḥ samāptaḥ / From this colophon, it is evident that the treatment of these topics forms part of the Vimalāgama (see above 52.4). NCC. VII, p. 48 mentions Cidambaracakramantra as taken from the Vimalāgama.

Beginning

Fol. 69a (48a), l.3. prācīmudīcīñca li(khed)rekhā dvādaśa buddhimān (?) / śataikaviṃśatiścaiva padānāñjāyate tataḥ // madhyavīthyā madhyakoṣṭhe karṇikāṃ kārayet budhaḥ / karṇikāyāñcaturdikṣu pādānāṃ pañca pañca ca / vīthīcatuṣkaśeṣantu vyūhamityabhidhīyate / padānāṃ pañcaviṃśacca vidikṣu samprakalpayet /teṣu śa(?)vyūhamārabhya vilikhet sampradāyataḥ / dvitīyañca pañcamādyañcaturthakam / pañcamaṃ prathamañcaiva bhujaṃgaṃ locanaṃ viṣam /

End

Fol. 96b (92b), l.6. tasmātsarvaṃ parityajya mantrasāraṃ sadā japet / gopanīyaṃ prayatnena (na)deyaṃ yasya kasyacit / putrāya putratulyāya dhārmikāya dṛḍhāya ca / sudakṣāya viśuddhāya dātavyaṃ hi madātmakam / iti vimalāgame cidambarayāmalacakrannāma śatasahasraṣaṇṇavatitamaḥ paṭalaḥ samāptaḥ // śrīgurubhyo namaḥ //

52.9 PUṆḌARĪKAPURĀṆA

(Arcanācakraprayoga)

This text is said to be the fourth chapter of the Puṇḍarīkapurāṇa which is mentioned qualified by the word, rahasya, meaning secret (see fol. 103a). However, at the beginning, the treatment is stated to be based upon the Cidambararahasyakalpa and Puṇḍarīkapurāṇa. The compound, sūkṣmāgamarahasyapuṇḍarīkapurāṇoktaprakāreṇa, suggests that the version contained in the Puṇḍarīkapurāṇa follows the Sūkṣmāgama. However, the Sūkṣmāgama does not contain the treatment of this topic, but the treatment in this text may be based on the principles suggested in the Sūkṣmāgama. It is interesting to note that another Cidambarayantra is attributed to Makuṭottarāgama – iti makuṭottararahasye mantrayogoddhāre tṛtīyaḥ spandaḥ (cf. GOML. R. n° 620 B, IFI. T. 164 and colophon of n° 52.7).

Contents

1. Fol. 97a-99b: Trividhacidambaramantra-s; 2. 99b-103a: Cidambaracakra.

Beginning

Fol. 97 (93)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // atha cidambararahasyakalpoktaprakāreṇa sūkṣmāgamarahasyapuṇḍarīkapurāṇoktaprakāreṇa vidyāmilitacidambaramantrastrividho likhyate / sa ca santānārtho'pi / tathāhi-vidyāraṇyakalpoktaprakāreṇa guruvandanādi ṛṣichandodevatādhyānāntaṃ kṛtvā-cidambarasyāpi apūrvan(?)mātṛkānyāsarṣyādidhyānañca kuryāt / asya cidambararahasyapañcākṣaramahāmantrasya śrīsadāśivarṣiḥ / mahāvirāṭchandaḥ / śrīānandatāṇḍavo devatā / haṃ bījam / sāṃ śaktiḥ / so'haṃ kīlakam / maṃ kīlakam / santānabhogamokṣārthe viniyogaḥ /

End

Fol. 103 (99)a, l.4. umāmanuṃ vilikhyeyaṃ daivataṃ śāpamāpnuyāt / itthaṃ cakrasya nirmāṇatāṇḍaveśvarabhāvānām / arcanāṃ guruvaktreṇa yo vetti sarveśatvamavāpnuyāt / iti rahasyapuṇḍarīkapurāṇe arcanācakraprayogo nāma caturtho'dhyāyaḥ // śrīgurubhyo namaḥ //

52.10 PUṆḌARĪKAPURĀṆA

Cidambaramahācakraprayogavidhāna

This text contains chapters 16 and 17 of the Puṇḍarīkapurāṇa which deal with Cidambaracakra. Writing in fol. 103b is on 3 cols.

Contents

1. Fol. 103b-104a: Sadyojātacakra, Sṛṣṭicakra; 2. 104a-106a: Saṃhāracakra; 3. 106a-109b: Cidambararahasyamantra-s; 4. 109b-111b: Cidambarapañcākṣaramantra; 5. 111b-112a: Subrahmaṇyapañcadaśākṣarīmantra; 6. 112: Gopālamantra; 7. 112b-113b: Cidambarapañcākṣarajapabheda and Tatpuruṣacakra; 8. 113b-115a: Aghoracakra; 9. 115a-130b: Vāmadevacakrādi and Atirahasyamahāgaṇapatimantra; 10. 130b: Ākarṣaṇamantra; 11. 130b-131a: Vanadurgāmantra; 12. 131a: Devīmantra; 13. 131a: Vīracāmuṇḍīmantra; 14. 131b-132a: Gandharvarājamantra; 15. 132a: Mahāmṛtyuñjayamantra; 16. 132b: Vanadurgāmahāmantra; 17. 132b-133a: Nityaklinnāmantra; 18. 133: Aghoreśvaramahāmantra; 19. 133b-134a: Pakṣidurgāmantra; 20. 134a-136a: Sadyojātādipūjā; 21. 136a: Kṣiprakālīmantra; 22. 136a-137a: Cidambaraprayogāṇāṃ samudāyamālāmantra; 23. 137a-138a: Gaṇapatimantra; 24. 138a: Saurāṣṭramahāmantra; 25. 138b: Vajrapastāraṇīmahāmantra; 26. 139a: Guptamantra-s; 27. 140a-142a: Varṇadevatādiṣoḍaśakrama; 28. 142a-143b: Pañcākṣaramahimā taccakrañca; 29. 144: Stambhanayantralekhana; 30. 145a-148b: Pañcākṣarasya dīpādinā tādātmyakaraṇa; 31. 148b-149b: Prāṇapratiṣṭhāmantra; 32. 149a-152b: Cidambaranaṭeśamahāmantra; 33. 152b-154a: Dīkṣā; 34. 154b-157a: Cidambaramahācakrādi; 35. 157a-159a: Cidambareśvarapañcākṣaramantra and Pūjā; 36. 159a-160a: Ākarṣaṇadīpanamantra-s.

There are two colophons:–

1. fol. 159a iti rahasyapuṇḍarīkapurāṇe arcanākramannāma ṣoḍaśo'dhyāyaḥ / 2. fol. 160a: puṇḍarīkapurāṇe śrīrāmacandraviracite cidambaravidyāviracite cidambaramahācakrasya prayogavidhānannāma saptadaśo'dhyāyaḥ /

The second colophon mentions Rāmacandra as the author or compiler of this Purāṇa. It contains another word cidambaravidyāviracite, which may be taken to mean that it is arranged to be included within Cidambaravidyā. Most probably this is an error. For Cidambaravidyāmāhātmya, see Puṇḍarīkapuramāhātmya by Vedavyāsa, Chidambaram, 1974, p. 68. On fol. 106a l.6, the writing is iti pūjāvidhi(s)samāptaḥ. The writing is in Maṇipravāla in fol. 106b-109b, 121a-128a, 130b, 134a-135b, 137a-138a. There are several other mantra-s which are also included here. Some of them are Dhvanimantra, Ākarṣaṇamantra, Stambhanamantra and Mohanamantra. The results of doing japa of Cidambarapañcākṣara are stated in fols. 113-120b.

Beginning

Fol. 103 (99)b, (col. 1), l.1. sadyojātacakram / sṛṣṭicakram, namaśśivāya / yanavāśima / śiyamanavā / vāśimanavā / vāmadevacakram / idam sthiticakraṃ mavāyanaśi śiyamanavā vāśimayana namaśśivāya yanavāśima / evam / kumbhasthāpanamārabhya prabhā(stā)rakrama (?) ucyate / śivadvayena dhānyasya taṇḍulena tadardhakaṃ / pañcaprasthatilairyuktaṃ pañcapatraistu pūritaṃ / yantraprastārakartavyaṃ kumbhasthāpanamārabhet / kumbhamadhye tāṇḍavasya śrīsaundaryayukte mama(duttamam) / aṣṭadiggaṇanāthasya devendraṃ bhairavottamam / āvāhanāsanaṃ pādyamarghyamācamanantathā / navaratnaṃ vinikṣipya divyavastreṇa veṣṭayet /

End

Fol. 160 (155)a, l.1. kāḷavarma ca nelatānalavipimarmamotkulatāṇḍavaroha(i)tān – tillakānanacidambaraiśvarabilvavanadhananavaśyatāṇḍavam / dulla(rla)lāṭalipikarma dūṣayan vallavāruṇatalena pāṇinā iti puṇḍarīkapurāṇe śrīrāmacandraviracite cidambaravidyāviracite cidambaramahācakrasya prayogavidhānannāma saptadaśo'dhyāyaḥ / hariḥ oṃ / ayyan kurukkaḷ svahastalikhitaḥ(m) // śrīgurubhyo namaḥ //

52.11 CIDAMBAREŚVARAMANTRACAKRAYANTRA

This text deals with the mantra, cakra and yantra of Cidambareśvara.

Contents

1. Fol. 161: Mohanāstrayantra; 2. 162a-164b: Pañcākṣarabheda; 3. 164b-165b: Cidambareśvaracakra; 4. 166: Śāstṛyantra; 5. 167: Arcanācakra; 6. 168a-169b: Cidambarasammelanakavaca; 7. 169b-172a: Cidambareśvaradigbandhana.

There is a title, Śrīrāmacakra, on fol. 162a having Pañcākṣara(śaiva) letters.

Beginning

Fol. 161 (156)a, l.1. vā śauṇḍasya asasta (adhastat ?) candramaṇḍale adhastādveṣṭanaṃ rekhāpratilomakṛt rekhāyāṃ veṣṭanaṃ kṛtvā yantraṃ kṛtvātha buddhimān / jvarāsadṛ śarūpā(e)ṇa uṭṭānamidaṃ (uccāṭanamidaṃ) mahat / vṛttapūrvaśca vāde pravigana (?)-pañcamaṃ likhet (/) tadadhastād(d)vayaṃ likhya praṇavena ca veṣṭayet / etadyantraṃ vilikhitvā śughaivañcintya(?) buddhimān / śīghrañca labhate kāryaparān (kāryaṃ pārān ?) vijayate sadā / vahnerdvayormadhyabhāge vidha(viya ?)nmiśreṇa vahninā / etatsarvantārakeṇa veṣṭayet /

End

Fol. 172 ('ca')a, l.2. oṃ namo bhagavate dakṣadhvaṃsatāṇḍaveśvarāya agnihastāya amṛtahastāya varadahastāya cidānandasvarūpāya nyaṃ nyaṃ yauṃ pātāḷadvāraṃ ban(b)dhāṃ bandhīṃ māṃ rakṣa rakṣa mama śatrūn bhakṣaya bhakṣaya śatrūn duṣṭagrahān bandhaya bandhaya huṃ phaṭ svāhā / iti cidambareśvaradigbandhanam // hariḥ om / śubhamastu / śrīgurubhyo namaḥ //

52.12 NAṬEŚVARANĀMASAHASRA
(Ākāśabhairavakalpa)

This text contains the Sahasranāmastotra of Naṭeśvara or Cidambareśvara. This stotra is taken from the Ākāśabhairavakalpa, Vide:– Śrī Nateśasahasranāmastottiram, colophon. P. 26. Grantha – printed by T.K. Narayanasami Nayadu, Cuddalore. Two folios with the numbering "dha" and "na" are missing and so 27 śloka-s are lost in the uttarapīṭhikā. This is however not found in Ākāśabhairavakalpa Mss. (IFI. T. 863, 884 and 928). Printed, under the name Śrī Naṭarājasahasranāmāvali (Swami Satchidananda Sarasvati, Sri Sankara Santhi Peetham, Madras).

Beginning

Fol. 173 ('ja')a, l.1. kailāsaśikhare ramye ratnasiṃhāsane sthitam / . . . . . ruṇāmūrtiṃ praṇamya parayā mudā // vinayānvitā bhūtvā papraccha parameśvarī / bhagavan bhava sarvajña bhavatāpaharāvyaya // tvattaḥ śrutaṃ mayā deva sarvannāmasahasrakam / naṭeśasya tu nāmāni na śrutāni mayā prabho // asakṛtprārthito'pi tvaṃ na tat kathitavānasi / idānīṃ kṛpayā śambho vada vānchābhitṛptaye // śrī śivaḥ – sādhu sādhu mahādevi pṛṣṭaṃ sarvaṃ jagaddhitam / purā nārāyaṇaśśrīmān lokarakṣāparāyaṇaḥ // kṣīrābdhau suciraṃ kālaṃ sāmbamūrtidharaṃ śivam /

End

Fol. 184 (2?)b, l.2. iti śrīākāśabhairavakalpe pratyakṣasiddhiprade umāmaheśvarasaṃvāde śrīśaṃkareṇa viracite pañcaviṃśatimūrtisvarūpaprakaraṇe nateśvara (nā)masahasraṃ sampūrṇam // śrīnaṭeśvarāya namaḥ / bṛhadambāsametaśrīharatīrtheśvarāya namaḥ / aiyan kurukkaḷ svahastalikhitam // śrīgurubhyo namaḥ //

53

Nāmāvali-s and texts on rituals

RE 4228. PL.; 65 fols.; 394 × 25 mms.; 4 lines; bad condition (many leaves have broken ends); Grantha; old; origin: Tirunelveli.

Fols. 34b, 43b, 51b, 70b and 71b are blank; fols. 1-15, 35-37, 44 are missing.

General contents

1. Fols. 16a-43a: Śāstṛpratiṣṭhāvidhi; 2. 45a-59b: Kalākarṣaṇa (Sakalāgamasaṃgraha); 3. 60a-63b: Vināyakāṣṭottaraśatanāmāvali; 4. 64a-67b: Naṭarājāṣṭottaraśatanāmāvali; 5. 68a-70a: Pañcagavyavidhi; 6. 75a-82b: Tattvārcana.

Fols. 71a-74b contains a list of things required for Aṣṭabandhana and Nṛttaśaktidhyāna and fol. 83 treats Sūryapūjā, etc.

53.1 ŚĀSTṚPRATIṢṬHĀVIDHI

This text lays down the procedure for installing Śāstṛdevatā. For further details relating to this deity, see M.E. Adiceam, Contribution á l'étude d'Aiyaṉar-Śāstā, Pondichéry 1967 (IFI. Pub. n° 32).

At the end, dhyāna of Śāstṛ, Pūrṇā and Puṣkalā is given. Writing is on 3-4 columns in fols. 40a-43a.

Contents

1. fols 16a-28b: Dvārapūjādi (Pratiṣṭhāvidhikṛtya); 2. 28b-31b: Śāstṛśāntikramaḥ (utsava); 3. 32a-39b: Pratiṣṭhānyāsamantra; 4. 40a-43a: Śāstraṣṭottaraśatanāmāvali.

Beginning

Fol. 16a, l.1. vedāśraṃ paścime bhāge dakṣiṇe cārdhacandrake / trikoṇamuttare deśe . . . aiśānyāṃ vṛttakuṇḍantu vinyaset lakṣaṇairyutam /

End

Fol. 43a, (col. 4), l.1. madhurasaṃhārāya namaḥ / pūrṇākārāya namaḥ / lāñcanabhedāya namaḥ / ṣaṭkarmaśāstāya namaḥ / pūrṇāpuṣkalāsametamah(āśāstre namaḥ) /

53.2 KALĀKARṢAṆA

(Sakalāgamasaṃgraha)

This contains the procedure for performing kalākarṣaṇa which means drawing all the kalā-s from an image or a liṅga into the pots (kumbha) before renovation ceremony. The colophons on fol. 51a, and 59b mention that this Kalākarṣaṇavidhi is a paṭala (chapter) in the Sakalāgamasaṃgraha.

Contents

1. Fols. 45a-51a: Īśānādikalānyāsa; 2. 52a-53b: Mūrtihoma; 3. 54a-57a: Devīmūrtyākarṣaṇa; 4. 58a-59b: Devīmūrtihoma.

Beginning

Fol. 45a, l.1. niśākaramūrtaye namaḥ / niśākaramūrtyadhipataye – oṃ mahādevāya namaḥ ityākarṣaya ākarṣaya / oṃ hāṃ vāyumūrtaye namaḥ vāyumūrtyadhipataye / oṃ īśānāya namaḥ ityākarṣaya ākarṣaya / . . .

End

Fol. 59b, l.1. mūrtyadhipataye / oṃ hrīṃ dhārikāyai namaḥ / oṃ hāṃ śivatattvāya namaḥ / śivatattvādhipataye / oṃ hrīṃ icchāśaktyai namaḥ / oṃ hāṃ vidyātattvāya namaḥ vidyātattvādhipataye / oṃ hrīṃ jñānyai namaḥ / oṃ hāṃ ātmatattvāya namaḥ / ātmatattvādhipataye / oṃ hrīṃ kriyāyai namaḥ / iti mūrtisaṅkhyām .... japet / jayādi prāyaścittāntam asya yajamānasya saṃkalpya yātrādānaṃ kuryāt / iti sakalāgamasaṅgrahe devī(mūrtihomaḥ) //

53.3 VINĀYAKĀṢṬOTTARAŚATANĀMĀVALI

Similar to n° **5.1, 28.2**. The writing is on 5 columns. Most of the words in the first and fifth columns are lost as the edges are broken. The source for this is not known.

Beginning

Fol. 60a, (col. 1), l.1. (h)erambāya namaḥ / . . . sratamālyānulepanāya namaḥ / . . . rāya namaḥ / . . . pāya namaḥ / sumukhāya namaḥ / sumukhapra(i?)yāya namaḥ / pūrṇāya namaḥ / pūrṇodarāya namaḥ /

End

Fol. 63a, (col. 4), l.1. vakratuṇḍāya namaḥ / śūrpakarṇāya namaḥ / herambāya namaḥ / skandapūrvajāya namaḥ / . . . . samarpayāmi //

53.4 NAṬARĀJĀṢṬOTTARAŚATANĀMĀVALI

This contains 108 names of Naṭarāja. Writing is on 2 columns.

Beginning

Fol. 64a, (col. 1), l.1. cidambareśvarāya namaḥ / hemasabheśāya namaḥ / citsabheśvarāya namaḥ / cidambarasabhānāthāya namaḥ /

End

Fol. 67b, (col. 2), l.1. yogapīṭhasaṃsthitāya namaḥ / nityayogine namaḥ / dhyānahārāya namaḥ / . . . namaśśivāya namaḥ / śivakāmasundarīsametacidambareśvarasvāmine namaḥ / aṣṭottaranāmārcanāṃ samarpayāmi //

53.5 PAÑCAGAVYAVIDHI

Similar to n° **48.14**. Writing is on 3 columns. This text is incomplete.

Beginning

Fol. 68a, (col. 1), l.1. atha ācāryaḥ ācamya sakaḷīkṛtya sāmānyārghyaṃ saṃsādya taṇḍule darbheṇa navakoṣṭhaṃ vilikhya madhye śivatattvakoṣṭhāya namaḥ . . . .

End

Fol. 70a, (col. 3), l.1. . . . . dhūpadīpaṃ dattvā . . . naivedyaṃ saṃhāramā (rgeṇa dattvā) . . . na aṣṭottaraśataṃ japtvā padamantramuccārya . . . .

53.6 TATTVĀRCANA

Similar to n° **27.4**.

This text deals with the method of offering worship to the Liṅga placing on it the thirty six tattva-s. The text under notice, has an abrupt beginning and breaks off in the middle.

This is dealt with in Aghoraśivācārya's Śivaliṅgapratiṣṭhāvidhi, Madras pp. 244-254. IFI. T. 94 contains names of 96 tattva-s.

Beginning

Fol. 75a, l.1. . . . netrāya namaḥ / oṃ hāṃ astrāya namaḥ iti brahmabhāge viṣṇubhāge / oṃ hāṃ īśānāya namaḥ / oṃ hāṃ astrāya namaḥ iti . . . oṃ hāṃ hauṃ śivāya namaḥ iti rudrabhāge / brahmabhāge oṃ hāṃ indrāya namaḥ oṃ hāṃ agnaye namaḥ oṃ hāṃ yamāya namaḥ oṃ hāṃ . . . . oṃ hāṃ varuṇāya namaḥ /

End

Fol. 82b, l.3. iti mūrtīśāṣṭapañcakaṃ pratibhāgaṃ vinyaset / ādhāraśilāyāmapi tattvata . . . . . mūrtimūrtīśvarān vinyaset / taddalāgreṣu oṃ hāṃ ādhāraśaktaye namaḥ oṃ hāṃ anantāya namaḥ iti brahmaśilāyām /

54

UTSAVAPADDHATI

RE 4231. PL.; 45 fols.; 419 × 34 mms; 5-8 lines; fairly good condition; Grantha; scribe: Subrahmaṇya (see fol. 46a); ownership: Śaṅkararāma Vādhyār (paper pasted on the fly-leaf); origin: Tirunelveli.

Fols. 28a, 30a-32b, 35a-36b and 40a-45b are written in different hands. Fol. 46b is blank; there is no fol. 25 but this does not affect the continuity of the text.

This Ms. describes all the rites connected with mahotsava (yearly festival) from Anujñā and Kṣetrabali to Caṇḍayāga. The treatment is based on the Makuṭāgama (fol. 1a) for the preliminary note, on the Kāmikāgama for Dhvajārohaṇavidhi and on the Kāraṇāgama for the rest. Vide:– iti kāmike dhvajārohaṇavidhissamāptaḥ. (fol. 10a, l.2). The colophon at the end reads thus:– iti kāraṇe utsavapaddhatiḥ samāptā. This Ms. is identical with IFI. T. 428, called Mahotsavavidhi with very slight variations in readings. Writing on fols. 13a and 29b, seems to have a break but there is no actual break in the text.

The introductory part (fol. 1a-1b) speaks about the greatness of the Śivaśāstra and offers an interpretation for ṣaṭkarma (fol. 1a, l.3 and 4). Fol. 46a deals with dvārapūjā and homamantra-s.

Contents

1. fol. 1: Anujñā; 2. 2: Kṣetrabali; 3. 2b-3a: Mṛtsaṃgrahaṇavidhi; 4. 3: Dhvajāṅkurārpaṇavidhi; 5. 3b-4a: Kautukabandhanavidhi; 6. 4b-6a: Vṛṣādhivāsavidhi; 7. 6b-7b: Vāstubali; 8. 8a-10a: Dhvajārohaṇavidhi including Daśadānavidhi; 9. 10a: Bhaktotsavavidhi; 10. 10a-11a: Bherītāḍana-Bherītāḍanāhvānavidhi; 11. 11a: Annaliṅgapūjāvidhi; 12. 11b-12b: Āhvānabali; 13. 12b-13a: Utsavāṅkura-Ācāryarakṣābandhana; 14. 13a-22b: Maṇḍapapūjāvidhi and Kumbhasthāpana; 15. 23: Pañcāvaraṇārcana, Īśānādimūrtyāvāhana, Veda-

pārāyaṇa, Kumbhasthāpana and japa; 16. 23b-34b: Agnikārya; 17. 34b-35b: Prathamadinotsava; 18. 36a: Dvitīyadivasotsava; 19. 36b: Tṛtīyadivasotsava; 20. 36b-37a: Caturthadivasotsava; 21. 37: Pañcamadivasotsava; 22. 37b-38a: Ṣaṣṭhadivasotsava; 23. 38b-40a: Saptamadivasotsava, Naṭeśotsava; 24. 40: Aṣṭamadivasotsava, Bhikṣāṭanotsava; 25. 40b-41b: Mṛgayātrā, Rathārcanā, Rathotsava; 26. 41b-42a: Navamadivasotsava-Tīrthakautukabandhana, Tīrthādhivāsana; 27. 42b-43a: Cūrṇotsava; 28. 43a-44a: Avabhṛthasnāna, Maṇḍapakumbha, Mūlaliṅge saṃyojana; 29. 44b: Ācāryapūjana; 30. 44b-45a: Dhvajāvarohaṇa; 31. 45: Maunabali; 32. 45b: Caṇḍayāga, Utsavaprāyaścitta.

Beginning

Fol. 1. l.1. atha vakṣye viśeṣeṇa utsavasya vidhiṃ śṛṇu / pratiṣṭhotsavatantrāṇām ādiśaivena pūjanam // sādhu sādhu mahāprājña yattvayā paricoditam / śuddhaśaivamidantantraṃ na deyaṃ na prakāśyakam // dīkṣitasyaiva dhīrasya śivabhaktiparasya ca / śrāvaṇīyanna cānyasya kathanaṃ cāpi neṣyate // caturṇāṃ śuddhaśaivānāṃ dīkṣaiva prāpayecchivam / laukikācāramārgeṇa sarveṣāṃ vartanaṃ śṛṇu // adhyāyādhyāpanaṃ caiva yajanaṃ yājanaṃ tathā / dānaṃ pratigrahaścaiva teṣāṃ karma nigadyate // sākṣācchivamayaṃ proktaṃ kāmikādyāgame tviha / tānevādhīṣva bhūyo'pi nitya – madhyāpayāmurān (?) // śivārādhanamevātra yajanaṃ yājanaṃ tathā / śivamuddiśya yaddravyaṃ taddattaṃ dānamucyate // pratigrahaśśivārthantu ṣaṭkarma parikīrtitam /

End

Fol. 45b, l.1. īśānabalipīṭhe vādyakena ajabaliṃ kṛtvā kṣamāpayet / ālayaṃ praviśya annaliṅgaṃ jale prakṣipet / śivasya pādyādyupacāraṃ kuryāt / iti maunabalividhissamāptaḥ // aparadine caṇḍayāgaṃ kuryāt / tadarthaṃ sthaṇḍilaṃ prakalpya, sakalīkaraṇam, vināyakapūjā, caṇḍayāgaṃ kariṣya iti saṃkalpaḥ, puṇyāhaṃ, navakalaśasthāpanaṃ, kumbhaiḥ caṇḍeśvarāsanamūrtimūlamabhyarcya, caṇḍahṛdayādi astrāntamabhyarcya, kalaśeṣu indrādīn arcayet / caṇḍeśvarasya abhyaṅgādisnapanakumbhamabhiṣicya kalaśairabhiṣicya naivedyadhūpadīpaṃ dattvā kṣamasveti vijñāpayet / iti caṇḍayāgaḥ samāptaḥ // ardhayāmapūjāṃ kuryāt / tataḥ prabhātasamaye uṣāsandhyāvasāne utsavaprāyaścittārthaṃ pracurasnapanaṃ kuryāt / atha aṣṭottarasnapanaṃ kuryāt / tataḥ ācāryadakṣiṇā / evaṃ yaḥ kurute martyaḥ so'ante sāyujyamāpnuyāt / Fol. 46a l.1. iti kāraṇe utsavapaddhatiḥ samāptā // hariḥ om / śubhamastu / aṣṭamadivasotsavādi maunabaliparyantaṃ subrahmaṇyan svahastalikhitam / śrībālasubrahmaṇyo rakṣatu / śrīdevīsahāyam //

55

LALITĀSAHASRANĀMASTOTRA, °TRIŚATĪSTOTRA, PĪṬHĀRCANA.

RE 4235. PL.; 21 fols.; 220 × 36 mms.; 9-10 lines; good condition; Grantha; recent; ownership; Śaṅkararāmavādhyār (paper pasted on fol. 81b); origin: Tirunelveli. Missing folios: 1-63. Blank folios: 81b & 82b.

General Contents

Fols. 64a-77b: Lalitāsahasranāmastotra; 2. 78a-81a: Lalitātriśatīstotra; 3. 83a-84b: Pīṭhārcana.

Fol. 82a contains Lalitāsahasranāmastotranyāsa.

55.1 LALITĀSAHASRANĀMASTOTRA

(Brahmāṇḍapurāṇa)

Same as no. **47.6** & no. **51.1**. It contains 263 śloka-s and lacks a few śloka-s at the end which are found in the printed edition (M.L.J. Press, Madras: 320 ślokas). The kavaca, nyāsa and other preliminary portions are contained in fol. 64: 1. Aṅganyāsa, etc. 2. Stotra and 3. Phalaśruti.

Beginning

Fol. 64a, l.1. asya śrīlalitāsahasranāmastotramahāmantrasya ānandabhairavāya ṛṣaye namaḥ, mahāvirāṭchandase namaḥ / lalitāparameśvarīmahātripurasundarī devatā / mūlādhāre aiṃ ka e ī, ḷa, hrīṃ bījāyai namaḥ / pādayoḥ klīṃ, ha sa ka ha la hrīṃ, śaktaye namaḥ / nābhau sauṃ sa ka la hrīṃ kīlakāyai namaḥ / lalitāparameśvarīmahātripurasundarīsahasranāmajape viniyogaḥ / aiṃ hrīṃ śrīm aiṃ klīṃ sauḥ śrīmahātripurasundarī hrīṃ, ka, e, ī, ḷa, hrīṃ sarvajñāya amaravaśyamohinyai hrāṃ hṛdayāya namaḥ

End

Fol. 77b, l.6. bhaktiścellalitādevyāḥ( ) āvaśyaṃ kīrtayedidam / nānyathā prīyate devī kalpakoṭiśatairapi / tasmādrahasyanāmāni śrīmātuḥ prayataḥ paṭhet / iti te kathitaṃ stotraṃ rahasyaṃ kumbhasambhava / iti śrībrahmāṇḍapurāṇe uttarakhaṇḍe hayagrīvāgastyasaṃvāde lalitāsahasranāma sampūrṇam / śrīgomatyambāyai namaḥ / hariḥ oṃ //

55.2 LALITĀTRIŚATĪSTOTRA

Same as n°. **47.5**, **51.2**, & **55.2**. The introductory portion with 27 śloka-s is not included here. Among the 58 śloka-s which form the phalaśruti, only the first one is found here. There are two more śl. not found in V.V.S.

Beginning

Fol. 78a, l.1. kakārarūpā kalyāṇī kalyāṇaguṇaśālinī / kalyāṇaśailanilayā kamanīyā kalāvatī // kamalākṣī kalmaṣaghnī karuṇāmṛtasāgarā / kadambakānanāvāsā kadambakusumapriyā // kandarpavidyā kandarpajanakāpāṅgavīkṣaṇā / karpūravīṭīsaurabhyakallolitakakuptaṭā // kalidoṣaharā kañjalocanā karma (kamra)vigrahā / karmādisākṣiṇī kārayitrī karmaphalapradā //

End

Fol. 81a, l.5. hrīṃkārahimavadgaṅgā hrīṃkārārṇavakaustubhā / hrīṃkāramantrasarvasvā hrīṃkāraparasaukhyadā // 15 // ityetattu mayākhyātaṃ divyanāmaśatatrayam / rahasyātirahasyantat gopanīyaṃ tvayā mune / katrayaṃ gadvayañcaiva śaivo bhāgo prakīrtitaḥ //

śeṣāṇi śaktyakṣarāṇi hrīṃkāra ubhayātmakaḥ / trikoṇarūpiṇī śaktirbindurūpassadāśivaḥ // avinābhāvasambandhaṃ tasmātbindutrikoṇayoḥ // triśatai sampūrṇam //

55.3 PĪṬHĀRCANĀ

This text deals with the names of the deity with which the pedestal, on which the goddess rests, is to be worshipped. This topic is treated in the Sūkṣmāgama IFI. T. 191, ch. 38, pp. 176-184. Writing is on 3 columns.

Beginning

Fol. 83a, (col. 1), l.1. śrīgomatyambāyai namaḥ / rājarājeśvaryai namaḥ / guṃ gurubhyo namaḥ / gaṃ gaṇapataye namaḥ / saṃ sarasvatyai namaḥ / mūlaprakṛtyai namaḥ / ādhāraśaktyai namaḥ / ādikūrmāyai namaḥ /

End

Fol. 84b, (col. 2), l.6. svāhādevyai namaḥ / śubhaṃkaryai namaḥ / lokayātrāyai namaḥ / oṃ namo bhagavate sakalaguṇātmaśaktiyuktāya mahāpretapadmāsanāya namaḥ / iti pīṭhārcanā samāptā //

56

HĀLĀSYAMĀHĀTMYA
(Skandapurāṇa)

RE 5574. PL.; 274 folios; 221 × 43 mms; 11-12 lines; good condition; Grantha; 1050 (Kollam?) Aippaci 27 (11-11-1874) (vide fol. 275b); scribe: Gopālakṛṣṇan (fol. 275b)) ownership: Candraśekharabattar; origin: Tirunelveli.
Fol. 267 is missing.

This Ms. contains the narration of the 64 līlās of Śiva at Madurai in Tamil Nadu. This forms part of the Agastyasaṃhitā, a section of the Skandapurāṇa. It contains 71 chapters, of which the first four are of introductory nature. An additional chapter, bearing no number, is at the end giving the results that would accrue by reading this Māhātmya. This has almost full agreement with the printed edn. There are slight differences in the readings here and there. The following chapters have headings different from those in the printed text as found in the colophon; 14 (fol. 63b); 15 (fol. 65b); 32 (fol. 125b); 35 (fol. 137a); 51 (ch. 167a); & 58 (fol. 185b) but do not differ in contents.
Pub: Śāstra Sañjīvinī Press, Grantha, Madras 1910.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / ajñānatimirāndhasya jñānā(ñ)janaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ // aiśvaryaṃ paramantattvamādimadhyāntavarjitam / ādhāraṃ sarvabhūtānāmanādhāramavikriyam // anantānandabodhāmbunidhimadbhutavikramam / ambikāpatimīśānamaniśa(ṃ) praṇamāmyaham // vande hālāsyanagarīṃ vande hemābjinīmapi / vande sumīnanayanāṃ vande sundaranāyakam // śivāya paripūrṇāya śītalāya cidātmane / cittanāthāya nāthāya tejase brahmaṇe namaḥ // ānandasāgararasākula(śai)lakanyāvakṣojakumbhayugaḷīparirambhaṇena / romāñcakañcukapariṣkṛtagātrayaṣṭiṃ devaṃ bhajāmi madhurāpuranāthamīśam // ikṣukodaṇḍapuṣpeṣupāśāṅkuśakarojjvalām / udyatsūryanibhāṃ devīṃ vande tripurasundarīm // namassundaranāthāya tasmai hālāsyavāsine / catuṣṣaṣṭividhā līlā yena pratyakṣitā kṣitau //

Colophons

1. Fol. 10b, l.3: iti śrīskānde mahāpurāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye praśnavidhirnāma prathamo'dhyāyaḥ // etc. 2. Fol. 274a l.5: iti śrīmatskānde mahāpurāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye vasiṣṭhādimunīśvarāṇāṃ kāśyāṃ muktimaṇṭape agastyena proktaśrīhālāsyeśvaracatuṣṣaṣṭilīlānukathanaṃ nāma ekasaptatitamo'dhyāyaḥ //

End

Fol. 275a, l.4. maṅgaḷaṃ pārvatī gaurī maṅgalaṃ parameśvarī, maṅgaḷaṃ lalitādevī maṅgaḷaṃ mīnalocanā // 8 // śrīmīnākṣīsundareśvarārpaṇamastu / śivo rakṣatu / śubhamastu / 1050 varu aṟppici mā. 27dt. saumyavāraṃ śukladvitīyai jeṣṭhānekṣatramuṃ kaulavakaraṇamuṃ atikeṇṭaṉāmayokamuṃ kaulavakaraṇamuṃ kūṭiṉa śubhadinattil hālāsyamāhātmyaṃ samāptam / gopālakṛṣṇan svahastalikhitaṃ / śubhamastu /

57

HĀLĀSYAMĀHĀTMYA and VIŚVEŚASTUTI

RE 5576, Pl.; 190 folios; 410 × 43 mms; 8-11 lines; damaged condition; (edges are worm-eaten); Grantha; old; origin: Tirunelveli. Fol. 6 is missing and fol. 15 is written twice.

General Contents

Fols. 1a-190b. Hālāsyamāhātmya 2. 191b: Viśveśastuti.

57.1 HĀLĀSYAMĀHĀTMYA

Same as n° 56.

Beginning

Fol. 1a, l.1. śu(klām)baradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sa(rva)vighnopaśāntaye // mātāmahamahāśailaṃ mahas(tada)pitāmaham / kāraṇaṃ jagatāṃ vande kaṇṭhāduparivāraṇam // aiśvaraṃ paramantattvamādimadhyāntavarjitam / ādhāraṃ sarvalokānāmanādhāramavikriyam // anantānandabodhāmbunidhimadbhutavikramam / ambikāpatimīśānamaniśaṃ praṇamāmyaham / vande hālāsyanagarīṃ vande hemābjinīmapi / vande sumīnanayanāṃ vande sundaranāyakam //

Colophons

Fol. 8b, l.4. iti skānde purāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye praśnavidhirnāma prathamo'dhyāyaḥ // etc.

End

Fol. 190b, l.9. iti skānde mahāpurāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye agastyavasiṣṭhādyanantamunīśvarairānandakānanāt kadambavanapraveśo nāma ekasaptatitamo'dhyāyaḥ // śrīsāmbāya parasmai brahmaṇe namaḥ // śrotṝṇāṃ paṭhatāṃ puṃsāṃ māhātmyaṃ madhurāpateḥ / śriyaṃ bhūyācchivaṃ bhūyācchivaṃ bhūyācchivājñayā // idaṃ hālāsyamāhātmyaṃ ye śṛṇvanti paṭhanti vā / likhanti śambhubhaktyā te śivaloke mahīya(n) te // oṃ tatsat //

57.2 VIŚVEŚASTUTI

This text contains the praise of Viśveśa (Śiva) by the sages like Vasiṣṭha and others. This is incomplete.

Beginning

Fol. 191b. divyagandhena cālipya puṣpairnīlotpalādibhiḥ / dhūpairdīpaiśca naipathyair naivedyaiśca mahattaraiḥ // nīrājanaiśca citraiśca sampūjya ca maheśvaram / śrīmatpañcākṣaraṃ mantraṃ satāraṃ sarvasiddhidam // sarvamantravarannityaṃ śatarudrīyamadhyagam / acirāt sarvapāpaghnaṃ bhogadaṃ bhogakāminām //

End.

Fol. 191b.-l.7. itthaṃ labdhavarāssantaḥ prāhuritthaṃ munīśvarāḥ / bhagavan pārvatīnātha sarvābhīṣṭapradāyaka / idamekaṃ prārthitanno varantvatpādapaṅkaje / niścalā paramā bhaktissatataṃ bhavatu prabho / ityukto munisaṅghaistu vasiṣṭhapramukhairharaḥ / tathā bhavatu cetyuktvā liṅgamadhye tirodadhe / atha sarve vasiṣṭhādyā merupārśvāt samāgataiḥ / munivṛndaistu santuṣṭaṃ viśveśaṃ liṅgarūpiṇaṃ / praṇipatya viśe ...

58
PUṬĀRJUNAKṢETRAMĀHĀTMYA
(Śivapurāṇa)

RE 5586. PL.; 57 fols.; 416 × 35 mms.; 8-9 lines; good condition; Grantha; Jaya Kṛṣṇapakṣa Kārtikamāsa Somavāsara (vide colophon); origin: Tirunelveli.

Māhātmya in 20 chapters of Puṭārjuṇakṣetra, a śaiva place of pilgrimage in Tirunelveli Dt. of which the presiding deities are Lepanasundara and Gomatyambā. The text which is in the form of a dialogue between Vyāsa and Śuka is told in the colophon to form part of the Śivapurāṇa; however it is not found in the printed edn. of that purāṇa.

Contents

1. Fols. 1a-2a: Kṣetramahimavarṇana; 2. 2a-5b: Vṛtrāsuravadha; 3. 5b-8a: Indrasya Arjunavṛkṣatva and Indrāṇītapoyatna; 4. 8a-12b: Indrasya svalokapunaḥprāpti; 5. 12b-19b: Svāyambhuvamanubhakti and Puṭārjunadevamandiranirmāṇa; 6. 20a-24b: Somabhadracarita; 7. 24b-27a: Brahmadaṇḍatīrthakathā; 8. 27a-30b: Puṣyayogamāhātmya; 9. 30b-34a: Piśācatīrthavaibhava; 10. 34a-36b: Śiva, Vibhūti and Rudrākṣamahimā; 11. 36b-39b: Śivapūjāvidhi, Bhasma and Rudrākṣalakṣaṇa and Tāmraparṇīvaibhava; 12. 39b-43a: Gautamacarita; 13. 43b-52a: Citracāpacarita; 14. 52a-55b: Kṛṣṇacarita; 15. 55b-57b: Tīrthavaibhava.

Beginning

Fol. 1a, l.1. om /śrīgurubhyo namaḥ / śriyai bhūyānnityaṃ kakubhatarumūlaikanilayaṃ durantapratyūhaprakaraśikharimaḥībhṛtbheḋabhiduram / jagadrakṣādakṣaṃ kṣitidharasutāsyābjamihiraṃ mahastaṃ nirvyājaprasṛmarakṛpaṃ dantivadanam // yasyāpāṅganirīkṣaṇāmṛtamahāvarṣapraśāntāntarāvidyādāvamarutsakhaśrutiśirovedyasya viśvātmanaḥ / śambhoḥ pādapayoruhārpitamanovṛttiḥ parānnirvṛtiṃ prāpto'haṃ nitarāntameva satataṃ vande gurunnistulam // ya(ś)śrūyate śrutiśirassu maheśiteti yaṃ brāhmaṇaṃ prapadamāha yadaṅghrimaulī / nārāyaṇāmbujabhavāvapi pārayantau naivekṣituntamaniśaṃ śaraṇaṃ prapadye // dedīpyanmaṇimālahārivipulaprottuṅgavāmastananyastāmarjunavallakīṃ nakhamukhairālāpayantīṃ mudā / ardhonmīlitalocanāṃ rasavaśādānandabāṣpāṅkitāṃ mandasmeramukhāmbujāñca jananīmantassadā cintaye // mandārakundaśaradindutuṣārahāranindākaradyutitano jagadekamātaḥ / vāgdevi mandamaravindadṛgantavīkṣāleśasya pātramamumātanu vatsale mām // vandāruvṛndārakabṛndavandyapādāravindeśvara gomatīśa / indradrumāraṇyanivāsaśambho prasīda dīne mayi dīnabandho // om / tapodhanā mahātmānaśśivadhyānaparāyaṇāḥ / śivaliṅgāsakta(cetasaḥ)paramānandanirbharāḥ // śivasātkṛtakarmāṇo bhūtirudrākṣadhāriṇaḥ / rāgadveṣādikāluṣyarahitāstattvadarśinaḥ / sarvajñā brahmaniṣṭhāśca naimiśāraṇyavāsinaḥ // ṛṣayassarvagaṃ śarvannīlakaṇṭhamumāpatim / ekavaktrantriṇayanaṃ śuddhasphaṭikasannibham // adhaḥ karābjadvitaye bibhrāṇamabhayaṃ varam // ūrdhvahastābjayugaḷe śūlaṃ paraśukaṃ kramāt / evaṃ rūpaṃ mahādevaṃ daharākāśamadhyagam //

Colophons

1. Fol. 2a, l.6: iti śrīmacchaive purāṇe uparibhāge kṣetravaibhavakhaṇḍe puṭārjunasthalamāhātmye kṣetramahimānuvarṇanannāma prathamo'dhyāyaḥ / etc. 2. Fol. 57b, l.4: iti śrīmacchaive purāṇe uparibhāge kṣetravaibhavakhaṇḍe puṭārjunakṣetramāhātmye viṃśo'dhyāyaḥ /

End

Fol. 57a, l.9. ākhyānametat gaditaṃ vicitraṃ pavitramaiśaṃ paramaṃ rahasyam / śṛṇoti yo vā niyamena martyassa bhuktibhogo vidhutākhilāghaḥ / ante padaṃ śaivamupaiti dhanyo devairvidhātrādibhirīḍyamānaḥ / pāpaṭhyate yena purāṇametacchrīgomatīnāthakathāsametam / yaśśrāvayedapi pumān śivabhaktidhuryo varyassatāṃ sa puruṣāyuṣajīvitaśca / ārogyamarthivaratāñca suputratāñca tejasvitāñca paṭutāñca yaśasvitāñca / labdhvā paraṃ bhuvi nṛṇāmadhikojjvalassannante padaṃ samupayāti sa śaśvadagryam // yaḥ

pūjayatyamumumeśadhiyā paṭhantaṃ śaivaṃ purāṇamidameṣa maheśatulyaḥ // iti śrīmacchaive purāṇe uparibhāge kṣetravaibhavakhaṇḍe puṭārjunakṣetramāhātmye viṃśo'dhyāyaḥ / gomatyambāsametaśrīpuṭārjuneśvarāya namaḥ / hariḥ om / śrīgurubhyo namaḥ / jayābde kṛṣṇapakṣe ca kārttikyāṃ somavāsare / gomatīśasya māhātmyaṃ samāptaṃ likhitaṃ mayā / gomatīśasya pādābje niścalā bhaktirastu me / yābhyāṃ śivābhyāṃ pādābhyāṃ vavande mokṣasiddhaye // annāśayā vā harasevayā vā svarṇāśayā vā suratecchayā vā / puṃsāmuṣitvā divasaikarātraṃ puṭārjune nāsti śarīrabandhaḥ / karakṛtamaparādhaṃ kṣantumarhanti santaḥ // hariḥ om / śubhamastu / śrīgurubhyo namaḥ /

59

Stotra-s and Mantra-s

RE 5597. PL.; 44 fols.; 253 × 33 mms; 5-8 lines; good condition; Grantha; old; origin: Tirunelveli.
Blank folios: 40b, 44b

General Contents

Fols. 1a-2a: Navagrahastotra; 2. 2a-4a: Sūryakavaca; 3. 4a-5b: Ādityakavacastotra; 4. 6: Candrakavaca; 5. 7:Ṛṇamocanamaṅgaḷastotra; 6. 8a-9b: Aṅgārakakavaca; 7. 9b-10b: Budhakavaca; 8. 10b-11b: Bṛhaspatikavaca; 9. 11b-12b: Śukrakavaca; 10. 13: Śanaiścarakavaca; 11. 14a-15a: Ketukavaca; 12. 15a-16a: Rāhukavaca; 13. 16b-17b: Dāridryadahanastotra; 14. 18: Bhāgavatacatuśślokī; 15. 18b-19b: Aṣṭaślokīgītā; 16. 20a-22a: Gāyatrīrāmāyaṇa; 17. 22a-23a: Śivamānasapūjā by Śaṃkara; 18. 23: Śivapañcākṣarastotra; 19. 25a-30b: Śanaiścarastotra; 20. 31a-37a: Gāyatrīkavaca; 21. 37a-38b: Gāyatrīvarṇadhyāna; 22. 39a-42b: Varuṇajapa; 23. 43a: Mṛtyuñjayatryakṣarīmantra; 24. 43b: Tryambakamahāmantra; 25. 44a: Ṣoḍaśākṣarīmahāmantra.

The fly leaf (front side) contains the contents of the Ms. Fols. 17b, 19b, 24a and 24b contain Ekaślokabhāgavata, Ekaślokarāmāyaṇa, Śivaliṅgasvarūpastotra and the names of Vṛddhiśrāddhadevata-s and Śivapañcāyatanadevatāsthāna respectively.

59.1 NAVAGRAHASTOTRA

Similar to n° 30.5, 34.2.

This stotra in 12 śloka-s in praise of the Nine Planets is ascribed to Vyāsa. Pub: BR II 1963 no. 353; 2. BK II pp. 276-277.

Beginning

Fol. 1a, l.1. śrīgaṇeśāya namaḥ / japākusumasaṃkāśaṃ kāśyapeyaṃ mahādyutim / tamoghnaṃ sarvapāpaghnaṃ praṇato'smi divākaram // 1 // dadhiśaṅkhatuṣārābhaṃ kṣīrārṇavasamudbhavam / namāmi śaśinaṃ somaṃ śambhormakuṭabhūṣaṇam // 2 //

End

Fol. 2a, l.1. naranārīnṛpāṇāñca bhaveddussvapnanāśanam / aiśvaryamatulanteṣām ārogyaṃ puṣṭivardhanam // grahanakṣatrajāḥ pīḍāḥ taskarāgnisamudbhavāḥ / tāssarvāḥ praśamaṃ yānti vyāso brūte na saṃśayaḥ // 2 // iti vyāsaviracitaṃ navagrahastotraṃ sampūrṇam //

59.2 SŪRYAKAVACA

(Brahmayāmala)

This contains the Sūryakavaca, which according to the colophon, forms part of the Brahmayāmala. The colophon gives Trailokyamaṅgala as another name for this Kavaca. Pub: 1. BR II (1963) no. 33; 2. BK II pp. 279-280.

Beginning

Fol. 2a, l.4. sūrya uvāca / hariḥ om / śubhamastu / sāmba sāmba mahābāho śṛṇu me kavacaṃ śubham / trailokyamaṅgalaṃ nāma kavacaṃ paramādbhutaṃ // yat jñātvā mantravit samyak phalaṃ prāpnoti niścitam / yaddhṛtvā ca mahādeva gaṇānāmadhipo bhavet //

End

Fol. 4a, l.1. iti te kathitaṃ sāmba trailoky(a)maṅgalābhidham / kavacaṃ durlabhaṃ loke tava snehāt prakāśitam // ajñātvā kavacandivyaṃ yo japet sūryamuttamam / siddhirna jāyate tasya kalpakoṭiśatairapi // iti śrībrahmayāmale trailokyamaṅgalannāma śrīsūryakavacaṃ sampūrṇam // hariḥ om //

59.3 ĀDITYAKAVACASTOTRA

(Padmapurāṇa)

This Ādityakavacastotra is stated, in the colophon, to have been taken from the Padmapurāṇa. This is not traceable to the printed edn. of the Padmapurāna. Pub: BK II pp. 281-282.

Beginning

Fol. 4a, l.5. asya śrīādityakavacastotramahāmantrasya agastyo bhagavān ṛṣiḥ / anuṣṭup chandaḥ / ādityo devatā / śrīṃ bījaṃ / ṇīṃ śaktiḥ / sūṃ kīlakaṃ / mama ādityaprasādasiddhyarthe ādityakavacastotramantrajape viniyogaḥ / dhyānam / japākusumasaṅkāśaṃ dvibhujaṃ padmahastakam / sindūrāmbaramālyañca raktagandhānulepanam // 1 //

End

Fol. 5b, l.5. saṃraktacūrṇaṃ sasuvarṇatoyaṃ sukuṅkumābhaṃ sakuśaṃ sapu(ṣpa)m / pradattamādāya ca hemapātre praśastanādaṃ bhagavantamīḍe // śrīpadmapurāṇe ādityakavacaṃ sampūrṇam //

59.4

CANDRAKAVACA

(Brahmakaivartapurāṇa)

This contains Candrakavaca, which according to the colophon, is taken from the Brahmakaivartapurāṇa (see above no. **14**.1). GOML. D. 6282 & Tanjore 19213 are identical with this text.

Beginning

Fol. 6a, l.1. asya śrīcandrakavacastotramahāmantrasya gautama ṛṣiḥ / gāyatrī chandaḥ / somo devatā / raṃ bījaṃ / saṃ śaktiḥ / oṃ kīlakaṃ / mama somagrahaprasādasiddhyarthe jape viniyogaḥ / vāṃ aṅguṣṭhābhyānnamaḥ / vīṃ tarjanībhyānnamaḥ / vūṃ madhya-maḥ / vaim a + ḥ / vauṃ kani + ḥ / vaḥ kara + ḥ / evaṃ hṛdayādinyāsaḥ / bhūrbhuvassuvaromiti digbandhaḥ / dhyānam / somaṃ dvibhujapadmañca śuklāmbaradharaṃ śubhaṃ / śvetagandhānulepañca muktābharaṇabhūṣaṇam // 1 //

End

Fol. 6b, l.5. etaddhi kavacaṃ puṇyaṃ (bhuktimukti)pradāyakam / yaḥ paṭhecchṛṇuyādvāpi sarvatra vijayī bhavet // iti śrībrahmakaivarte mahāpurāṇe .... candrakavacaṃ sampūrṇam / hariḥ om / śubhamastu //

59.5

ṚṆAMOCANAMAṄGALASTOTRA

(Skandapurāṇa)

This is a stotra in praise of the planet Mars (Maṅgaḷa) for ridding the person of his debts. The author is stated to be Bhārgava. This is, according to the colophon, taken from the Skandapurāṇa. The title Ṛṇamocaka is found in the printed edn. (BR II (1963), no. 338, BK II pp. 305-307).

Beginning

Fol. 7a, l.1. maṅgaḷo bhūmiputraśca ṛṇahartā dhanapradaḥ / sthirāsano mahākāyaḥ sarvakarmāvarodhakaḥ // 1 // lohito lohitākṣaśca sāmagānaḥ kṛpākaraḥ / dharātmajaḥ kujo bhaumo bhūtido bhūminandanaḥ // 2 //

End

Fol. 7b, l.4. putrān dehi dhanan dehi tvāmasmi śaraṇaṃ gataḥ / ṛṇadāridryaduḥkhena śatrūṇāñca bhayāttataḥ // 11 // ebhirdvādaśabhiśślokairyastauti ca dharāsutam / mahatīṃ śriyamāpnoti hyaparo dhanado yuvā // (12) // iti skandapurāṇe bhārgavaproktaṃ ṛṇamocanamaṅgaḷastotraṃ sampūrṇam // śubhamastu //

59.6

AṄGĀRAKAKAVACA

(Mārkaṇḍeyapurāṇa)

This, according to the colophon, forms part of the Mārkaṇḍeyapurāṇa. It is not traceable to this Purāṇa. It is almost identical with BK II pp. 304-305; Jayamaṅgalastotra IX pp. 37-39, (Salem Literary Press, 1970).

Beginning

Fol. 8a, l.1. asya śrī aṅgārakakavacastotramahāmantrasya virūpākṣa ṛṣiḥ / gāyatrīchandaḥ / aṅgārako devatā / aṃ bījam / gaṃ śaktiḥ / raṃ kīlakam / mama aṅgārakaprasādasiddhyarthe jape viniyogaḥ / āṃ aṅguṣṭhābhyāṃ namaḥ / īṃ / ta / ūṃ / ma / aiṃ / a / auṃ / kani / aṃ / kara / evaṃ hṛdayādinyāsaḥ / bhūrbhuvassuvaromiti digbandhaḥ / dhyānam / namāmyaṅgārakaṃ devaṃ raktāṅgaṃ varabhūṣaṇam / jānusthavāmahastābhyāṃ cāpeṣuvaradhāriṇam // caturbhujaṃ meṣavāhaṃ varadaṃ vasudhāsutam / śaktiśūlaṃ gadākhaḍgaṃ jvālāpuñjordhvakeśakam // 2 // meruṃ pradakṣiṇaṃ kṛtvā sarvadaiveṣṭasiddhidam //

End

Fol. 9a, l.5. teṣāṃ śastrāṇyutpalāni vahnissyāccandraśītaḷaḥ / na cainaṃ vyathayantyasmāt mṛgapakṣigajādayaḥ // 13 // mahāndhatamasi prāpte mārtāṇḍasyodayādiva / vilayaṃ yānti pāpāni śatajanmārjitāni vai // 14 // iti mārkaṇḍeyapurāṇe sanatkumārasaṃvāde aṅgārakakavacaṃ sampūrṇam //

59.7 BUDHAKAVACA

(Skandapurāṇa)

This, according to the colophon, forms part of the Skandapurāṇa. Pub: 1. Jayamaṅglastotra IX pp. 57-58, (Salem Literary Press, 1970); 2. BK II p. 312.

Beginning

Fol. 9b, l.3. om asya budhakavacastotramahāmantrasya kātyāyanaṛṣiḥ / anuṣṭupchandaḥ / budho devatā / yaṃ bījam / klīṃ śaktiḥ / ūṃ kīlakam / mama budhaprasādasiddhyarthe jape viniyogaḥ / bāṃ / bīṃ / būṃ / baiṃ / bauṃ / baḥ / iti nyāsaḥ / bhūrbhuvassuvaromiti digbandhaḥ / dhyānam / budhaḥ pustakahastaśca kuṅkumasya samadyutiḥ / boddhā jñānamayān sarvān kuṅkumābhaṃ caturbhujam // khaḍgaśūlagadāpāṇiṃ varadāṅkitamudritam / pītāmbaradharaṃ devaṃ pītamālyānulepanam //

End

Fol. 10b, l.1. āyurārogyaśubhadaṃ putrapautrapravardhanam / yaḥ paṭhet kavacandivyaṃ śṛṇuyādvā samāhitaḥ // sarvān kāmānavāpnoti dīrghamāyuśca vindati / iti skāndapurāṇe uttarakhaṇḍe budhakavacaṃ sampūrṇam //

59.8 BṚHASPATIKAVACA

(Brahmakaivartapurāṇa)

According to the colophon, this forms part of the Brahmakaivartapurāṇa-uttarakhaṇḍa. This is not traceable to this Purāṇa. Pub: 1. Jayamaṅgalastotra IX pp. 74-75; 2. BK II pp. 318-319.

Beginning

Fol. 10b, l.4. om asya śrībṛhaspatikavacastotramahāmantrasya īśvara ṛṣiḥ / anuṣṭupchandaḥ / bṛhaspatirdevatā / āṃ bījam / śrīṃ śaktiḥ / klīṃ kīlakam / mama bṛhaspatiprasādasiddhyarthe jape viniyogaḥ / gāmityādi ṣaḍaṅganyāsaḥ / dhyānam / taptakāñcanavarṇābhaṃ caturbhujasamanvitam / daṇḍākṣasūtramālāḍhyaṃ kamaṇḍaluvarānvitam // 1 //

End

Fol. 11b, l.2. ya idaṃ kavacandivyaṃ trisandhyantu paṭhennaraḥ / sarvān kāmānavāpnoti sarvatra vijayī bhavet // sarvatra pūjyo bhavati vākpatestu prasādataḥ / iti brahmakaivartamahāpurāṇe uttarakhaṇḍe bṛhaspatikavacaṃ sampūrṇam //

59.9 ŚUKRAKAVACA

(Skandapurāṇa)

This contains a version of the Śukrakavaca, which, according to the colophon, forms part of the Skandapurāṇa. Pub: Jayamaṅgalastotra IX pp. 89-90; BR II (1963) no. 345, is from the Brahmāṇḍapurāṇa and has slight agreement with the text under notice. The same may be said of the text in BK II pp. 326-327.

Beginning

Fol. 11b, l.5. om asya śrīśukrakavacastotramahāmantrasya bharadvāja ṛṣiḥ / anuṣṭup chandaḥ / śukro bhagavān devatā / aṃ bījam / gaṃ śaktiḥ / vaṃ kīlakam / mama śukragrahaprasādasiddhyarthe jape viniyogaḥ / gāmityādi ṣaḍaṅganyāsaḥ / dhyānam / śukraṃ caturbhujandevaṃ akṣamālākamaṇḍalum / daṇḍahastañca varadaṃ bhānujvālāṅgaśobhitam //

End

Fol. 12b, l.4. sarvāṇyaṅgāni me pātu śukraḥ kaviraharniśam / ya idaṃ kavacandivyaṃ paṭhettu śraddhayānvitaḥ // 9 // na tasya jāyate pīḍā bhārgavasya prasādataḥ // iti skāndapurāṇe śaṃkarasaṃhitāyāṃ śrīśukrakavacaṃ sampūrṇam // hariḥ om / śubhamastu //

59.10 ŚANAIŚCARAKAVACA

(Padmapurāṇa)

This contains Śanaiścarakavaca which is taken from the Padmapurāṇa according to the colophon but not found in the printed editions of this purāṇa. This is different from the work of this name that is mentioned in the Tanjore catalogue Ms. n° 19290 and in IFI. T. 447, p. 103. Pub: 1. Jayamaṅgalastotra IX pp. 104-106; 2. BK II pp. 333-334.

Beginning

Fol. 13a, l.1. om asya śrī śanaiścarakavacastotramahāmantrasya kāśyapa ṛṣiḥ / anuṣṭup chandaḥ / śanaiścaro devatā / śaṃ bījam / vāṃ śaktiḥ / yaṃ kīlakam / mama śanaiścaraprasādasiddhyarthe jape viniyogaḥ / śam ityādi ṣaḍaṅganyāsaḥ / dhyānam / caturbhujaṃ śanindevaṃ cāpatūṇīkṛpāṇakam / varadaṃ bhīmadaṃṣṭrañca nīlāṅgaṃ varabhūṣaṇam // 1 //

End

Fol. 13b, l.6. sarvāṇi ca mamāṅgāni pātu bhāskaranandanaḥ // 8 // ya idaṃ kavacandivyaṃ sarvapīḍāharaṃ nṛṇām // paṭhati śraddhayā yuktassarvān kāmānavāpnuyāt // 9 // iti śrīpadmapurāṇe śanaiścarakavacaṃ sampūrṇam // hariḥ om / śubhamastu //

59.11

KETUKAVACA

(Padmapurāṇa)

This, according to the colophon, is from the Padmapurāṇa. It is in eight śloka-s. This is almost similar to Jayamaṅgalastotra IX pp. 148-149 and BK II pp. 356-357.

Beginning

Fol. 14a, 1.3. om asya śrīketukavacastotramahāmantrasya purandararṣiḥ / anuṣṭupchandaḥ / keturdevatā / mama ketuprasādasiddhyarthe jape viniyogaḥ / rāmityādi ṣaḍaṅganyāsaḥ / dhyānam / dhūmravarṇaṃ dhvajākāraṃ dvibhujaṃ varadā(a)ṃgadām / citrāmbara(dhara)ṃ ketuṃ citragandhānulepanam // 11 // vaiḍūryābharaṇañcaiva vaiḍūryamakuṭaṃ phaṇim / citraṃ-phādhikarasaṃ (?) meruñcaivāpradakṣiṇam // 2 //

End

Fol. 15a, 1.1. ya idaṃ kavacaṃ divyaṃ sarvarogavināśanam / sarvaduḥkhavināśañca satyametanna saṃśayaḥ // 8 // iti padmapurāṇe ketukavacaṃ sampūrṇam // hariḥ om / śubhamastu //

59.12

RĀHUKAVACA

(Padmapurāṇa)

This is taken, according to the colophon, from the Padmapurāṇa. This has agreement with IFI. T. 447, pp. 104-5. Pub: 1. Jayamaṅgalastotra IX pp. 129-130; 2. BK II pp. 349-350. This is almost similar to BR. II, (1963) no. 350 which is taken from the Mahābhārata (Droṇaparvan).

Beginning

Fol. 15a, 1.3. asya śrīrāhukavacastotramahāmantrasya candra ṛṣiḥ / anuṣṭup chandaḥ / rāhurdevatā / nīṃ bījam / hrīṃ śaktiḥ / kāṃ kīlakam / mama rāhugrahaprasādasiddhyarthe jape viniyogaḥ / rāmityādiṣaḍaṅganyāsaḥ / dhyānam / praṇamāmi sadā rāhuṃ sarpākāraṃ kirīṭinam / saiṃhikeyaṃ karāḷāsyaṃ bhaktānāmabhayapradam // 1 //

End

Fol. 16a, 1.2. gulphau grahādhipaḥ pātu nīlacandanabhūṣitaḥ / pādau nīlāmbaraḥ pātu sarvāṅgaṃ siṃhikāsutaḥ // 8 // rāhoridaṃ kavacamīpsitavastudaṃ yo bhakto paṭhatyanudinaṃ niyataśśucissan / prāpnoti kīrtimatulāñca śriyaṃ samṛddhimārogyamāyurvijayaṃ prasādāt // 9 // iti śrīpadmapurāṇe rāhukavacaṃ sampūrṇam // hariḥ om / śubhamastu //

59.13

DĀRIDRYADAHANASTOTRA

(of Vasiṣṭha)

This contains the stotra called Dāridryadahana, which 'burns away poverty'. According to the colophon, the author is Vasiṣṭha. The text contains ten śloka-s. The printed text (BR I 1963. no. 70) contains 9 śloka-s. This is also called Dāridryadahanāṣṭaka and Namaśśivāyāṣṭaka. Vide: GOML. T. 324(i) & Tanj. 22310.

Beginning

Fol. 16b, l.1. viśveśvarāya narakāntakatāraṇāya karṇāmṛtāya śaśiśekharadhāraṇāya / karpūrakāntidhavalāya dāridryaduḥkhadahanāya namaśśivāya //

End

Fol. 17a, l.6. vasiṣṭhena kṛtaṃ stotraṃ sarvaroganivāraṇam / sarvasampatkaraṃ śīghraṃ putrapautrādivardhanam // 9 // trisandhyaṃ yaḥ paṭhennityaṃ sa hi svargamavāpnuyāt // iti vasiṣṭhaviracitaṃ dāridryadahanastotraṃ sampūrṇam // hariḥ om / śubhamastu //

59.14 BHĀGAVATACATUŚŚLOKĪ

This text offers the gist of the Bhāgavata in four śloka-s as per the title, but it consists of six śloka-s taken from Bhāgavata itself. (II 9.30-36).

Fol. 18a, l.1. oṃ śrībhagavānuvāca / jñānaṃ paramaguhyaṃ me yadvijñānasamanvitam / rahasyañca tadaṅgañca gṛhāṇa gaditaṃ mayā // āvāhanaṃ yathābhāvo yadrūpaguṇakarmakaḥ / tathaiva tattvavijñānamastu te madanugrahāt // 2 // ahamevāsamevāgre nānyadyat sadasatparam / paścādahaṃ yadetacca yo'vaśiṣyeta so'smyaham // 3 // ṛte'rthaṃ yat pratīyeta na pratīyeta cātmani / tadvidyādātmano māyāṃ yathā bhāso yathā tamaḥ // 4 // yathā mahānti bhūtāni bhūteṣūccāvaceṣvanu / praviṣṭānyapraviṣṭāni tathā teṣu na teṣvaham // 5 // etāvadeva jijñāsyaṃ tattvajijñāsunātmanaḥ / anvayavyatirekābhyāṃ yat syāt sarvatra sarvadā // 6 // etanmataṃ samātiṣṭha paramena samādhinā / bhavān kalpavikalpeṣu na vimuhyati karhicit // 7 // iti śrīmadbhāgavate mahābhāgavate mahāpurāṇe aṣṭādaśasāhasryāṃ sa(ṃ)hitāyāṃ vaiyāsikyāṃ dvitīyaskandhe bhagavadbrahmasaṃvāde catuśślokātmakabhāgavataṃ sampūrṇam //

59.15 AṢṬAŚLOKĪGĪTĀ

This text gives the gist of the Bhagavadgītā in eight śloka-s, which are taken from the Gītā itself in the following order: 8.13; 11.36; 13.14; 8.9; 15.1; 15.15; 9.34; 18.66.

Beginning

Fol. 18b, l.4. omityekākṣaraṃ brahma vyāharanmāmanusmaran / yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim // 1 //

End

Fol. 19b, l.1. sarvadharmān parityajya māmekaṃ śaraṇaṃ vraja / ahantvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ // iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde aṣṭaślokī gītā saṃpūrṇā //

59.16 GĀYATRĪRĀMĀYAṆA

This text contains the narration of the incidents of the Rāmāyaṇa in twenty-four śloka-s which is the number of the syllables of the Gāyatrīmantra. Pub: 1. Sri Gopālavilāsa Press, Kumbakonam, 1928. 2. Jayamaṅgalastotra III (with Tamil meaning) pp. 33-41. 3. Bṛhatstotraratnākara (Chowkhamba edn.) no. 206.

Beginning

Fol. 20a, l.1. om / tapassvādhyāyaniratam tapasvī vāgvidām varam / nāradam paripapraccha vālmīkirmunipuṅgavam // 1 // sahasvān(sa hatvā) rākṣasān sarvān yajñaghnān raghunandanaḥ // ṛṣibhiḥ pūjitassamyagyathendro vijayī purā // 2 //

End

Fol. 22a, l.1. yāmeva rātrim śatrughnaḥ parṇaśālām samāvīśat / tāmeva rātrim sītāpi prasūtā dārakadvayam // 24 // idam rāmāyaṇam kṛtsnam gāyatrībījasamyutam / trisandhyam yaḥ paṭhennityam sarvapāpaiḥ pramucyate // iti gāyatrīrāmāyaṇam sampūrṇam //

59.17 ŚIVAMĀNASAPŪJĀSTOTRA

by Śaṃkara

Similar to **51.27**.

This text consists of five śloka-s of which four form part of no. **51.27**. Pub: BR I 1963. n° 122.

Beginning

Fol. 22a, l.4. hariḥ oṃ / ratnaiḥ kalpitamāsanaṃ himajalaiḥ snānañca divyāmbaraṃ nānāratnavibhūṣitaṃ mṛgamadāmodāṅkitaṃ candanam / jātīcampakabilvapatraracitaṃ puṣpañca dhūpantathā / dīpaṃ deva dayānidhe paśupate hṛtkalpitaṃ gṛhyatām // 1 //

End

Fol. 23a, l.1. karacaraṇakṛtaṃ vākkarmakāyajaṃ vā śravaṇanayanajaṃ vā mānasaṃ vāparādham / vihitamavihitaṃ vā sarvametat kṣamasva śiva śiva karuṇābdhe śrīmahādeva śambho // 5 // iti śrīmānasapūjāstotraṃ sampūrṇam // hariḥ om / śubhamastu //

59.18 ŚIVAPAÑCĀKṢARASTOTRA

by Śaṃkara

This is a stotra on the five syllables of Śivamantra. It has six śloka-s. It agrees fully with the stotra having the same name in 1. BR II 1963 No. 126; 2. BK I p. 72 and 3. V.V.S., no. 11, pp. 119-120.

Beginning

Fol. 23a, l.4. oṃ nāgendrahārāya trilocanāya bhasmāṅgarāgāya maheśvarāya / nityāya śuddhāya digambarāya tasmai nakārāya namaśśivāya // 1 //

End

Fol. 23b, 1.4. pañcākṣaramidaṃ puṇyaṃ yaḥ paṭhecchivasannidhau / śivalokamavāpnoti śivena saha modate // iti śrīmacchaṃkarācāryaviracitaṃ śivapañcākṣarastotraṃ sampūrṇam // hariḥ om / śubhamastu //

59.19

ŚANAIŚCARASTOTRA

(Skandapurāṇa)

This Śanaiścarastotra is taken from the Skandapurāṇa according to the colophon. Daśaratha is stated to have composed this stotra. This agrees with Tanj. Ms. no. 19297 & GOML. D. 10889. Pub.: BK II pp. 334-339. Bṛhatstotraratnākara (Chaukhamba edn.) has a different version, which is from the Brahmāṇḍapurāṇa (BR II no. 347.)

Beginning

Fol. 25a, 1.1. asya śrīśanaiścarastotramahāmantrasya kāśyapa ṛṣiḥ / anuṣṭupchandaḥ / śanaiścaro mandagatirdevatā / śaṃ bījam / naṃ śaktiḥ / maṃ kīlakam / śanaiścaraprasādasiddhyarthe jape viniyogaḥ / śāmityādi ṣaḍaṅganyāsaḥ / dhyānam / vimuktakeśī kaṭibaddhasarpaścarmāmbarī nīlasarojamālī / ulūkapādaḥ kṛśakṛṣṇadehasstriṇetrayukto ravijasvarūpaḥ // 1 //

End

Fol. 30b, 1.5. idaṃ stotraṃ daśarathāt kṛtaṃ yat prayataḥ paṭhet / sarvagrahabhayānmuktiḥ dīrghamāyuravāpnuyāt // 6 // iti śrīskānde purāṇe daśarathaśanaiścarasaṃvāde śanaiścarastotraṃ sampūrṇam // śubhamastu //

59.20

GĀYATRĪKAVACA

(Rudrayāmala)

This contains Gāyatrīkavaca. RASB. VIII Ms. no. 6722 has the same beginning as this text has and is named Gāyatrīkavaca where the colophon reads: iti śrīrudrayāmale śivapārvatīsaṃvāde gāyatrīkavacaṃ samāptam / The text under notice is in the form of a discourse delivered by Śiva.

Beginning

Fol. 31a, 1.1. devadeva mahādeva saṃsārārṇavatāraka / gāyatrīkavacandeva kṛpayā kathaya prabho // mahādeva uvāca / mūlādhāre sthitā nityā kuṇḍalī tava vigrahā / parabrahmasya(ṇaḥ) gṛhiṇī pañcāśadvarṇarūpiṇī // śivasya nartakī nityā parabrahmaprapūjitā / brāhmaṇasyaiva gāyatrī saccidānandarūpiṇī //

End

Fol. 37a, 1.1. gostrībrahmavadhāmitradrohādyakhilapātakaiḥ / mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati // catuṣṣaṣṭikalā vidyā paramaiśvaryadāyakam / śrīgurubhyo namaḥ / gāyatrīkavacaṃ sampūrṇam //

59.21 GĀYATRĪVARṆADHYĀNA

This text deals, in 22 śloka-s, with the way of meditating upon the syllables constituting the Gāyatrīmantra. It is incomplete.

Beginning

Fol. 37a, l.4. atha varṇadhyānamārabheta / brahmā / kṛtvā caivākṣaranyāsamaśeṣāghavināśanam / paścāt samācareddhyānaṃ varṇarūpasamanvitam // 1 //

End

Fol. 38b, l.6. sakṛddhyātvā dvijaśreṣṭhassa gacchet daivataṃ padam // 22 // saumyaṃ gorocanāpītañcokārañcottarā . . .

59.22 VARUṆAJAPA

This gives the procedure for doing japa in honour of Varuṇa so as to get rain. The text is incomplete.

Beginning

Fol. 39a, l.1. asmin grāme asmin deśe vidyamānānāṃ sarveṣāṃ taṭākānāṃ sārvāsāṃ nadīnāṃ sravantīnāñca sarvāssa . . . . sarvadā jalaparipūrṇatāsiddhyarthaṃ sarvasasyābhivṛddhyarthaṃ . . .

End

Fol. 42a, l.7. mārūtamasi marutāmoja iti / deva va sarvā devāśśarvaṇyā devāssapītaya iti /

59.23 MṚTYUÑJAYATRYAKṢARĪMANTRA

This contains the Mṛtyuñjayatryakṣarīmantra. This is incomplete. GOML. R. 59 K is similar to this text.

Beginning

Fol. 43a, l.1. asya śrī mṛtyuñjayatryakṣarīmahāmantrasya kahoḷa ṛṣiḥ / anuṣṭupchandaḥ / mṛtyuñjayarudro devatā / oṃ bījam / jūṃ śaktiḥ / saḥ kīlakam / sarvāriṣṭanivṛttyarthe viniyogaḥ /

End

Fol. 43a, l.6. oṃ jūṃ saḥ pratiloma anuloma(jape)phalādhikyam

59.24 TRYAMBAKAMAHĀMANTRA

This contains Tryambakamahāmantra. It is incomplete.

Beginning

Fol. 43b, l.1. (asya) śrītryambakamahāmantrasya vasiṣṭha ṛṣiḥ / gāyatrī chandaḥ / tryambaka rudro devatā / tryambakaṃ bījam / yajāmahe śaktiḥ /

End

Fol. 43b, l.5. dvābhyāṃ vedākṣamāle nijakarakamalābhyāṃ ghaṭau nityapūrṇau dvābhyāṃ tau ca sravantau śirasi śaśikalā pañjare plāvayantau vedaṃ devo .....

59.25 ṢOḌAŚĀKṢARĪMAHĀMANTRA

This contains Ṣoḍaśākṣarīmahāmantra. It is incomplete. This concerns with goddess Kāmākṣī at Kāñcī.

Beginning

Fol. 44a, l.1. (ṣoḍa)śākṣarīma(hāmantrasya) (pa)ramānandabhairava ṛṣiḥ / paṅkti chandaḥ / ṣoḍaśākṣarī devatā / (ka) e ī ḷa (hrīṃ) bījam / ha sa ka ha ḷa hriṃ śaktiḥ / sa ka ḷa hrīṃ śrīṃ kīlakam /

End

Fol. 44a, l.5. kāñcyā cinmayakāmakoṭinilayāṃ śrībrahmavidyāṃ bhaje //

60

DEVĪMĀHĀTMYA

(Mārkaṇḍeyapurāṇa)

RE 5599. PL.; 47 fols.; 210 × 40 mms.; 9 lines; bad condition; Grantha; origin: Tirunelveli.
Fols. 1, 2 and 7 are missing.

Same as 35.2, 47.15, 50. Preliminary and final portions are missing. An unnumbered fol. at the end contains some confused writing.

Beginning

Fol. 1a, l.1. rantaścātmabandhubhiḥ / so'hanna vedmi putrāṇāṃ (kuśalākuśalātmikām) / pravṛttiṃ svajanānāñca dārāṇāñcātra saṃsthitaḥ / kinnu(teṣām gṛhe) kṣemamakṣemaṃ kinnu (sāmpratam / katha)nte kinnu sadvṛttāḥ durvṛttāḥ kinnu me sutāḥ /

End

Fol. 49b, l.7. (mārkaṇḍeya uvāca) iti dattvā tayordevī yathābhilaṣitaṃ varaṃ / babhūvāntarhitā sa(dyo bhaktyā tābhyāmabhi) ṣṭutā // itthaṃ devyā varaṃ labdhvā surathaḥ kṣa(triyarṣabhaḥ) / sūryājjanma samāsādya sāvarṇirbhavitā manuḥ / iti śrīdevī (māhātmye trayodaśo')dhyāyaḥ / śrīmahādevīsahāyam /

61

Devīmāhātmya and stotra-s

RE 5602. PL.; 77 folios; 218 × 38 mms.; 8-9 lines; much injured condition; Grantha; old; origin: Tirunelveli.

General contents

1. 1a-69b: Devīmāhātmya; 2. 70a-74b: Lalitātriśatīstotra; 3. 75a-77b: Lalitātriśatīnāmāvali.

61.1 DEVĪMĀHĀTMYA

(Mārkaṇḍeyapurāṇa)

Same as a n° **35.2**, **47.15**, **50** and **60**.

This complete text of the Devīmāhātmya agrees with the printed edn. (Kumbakonam, Grantha, 1963) with slight differences in readings and in the number of śloka-s at the end.

Beginning

Fol. 1a, l.1. nyā(sam āvāhanañcaiva nā)manyargaḷakīlakaṃ / hṛdayañca daḷañcaiva dhyānaṃ kavacameva ća / māhātmyañca japennityannaro mucyeta saṃkaṭāt / caṇḍikāsaptaśatikāstotramahāmantrasya mārkaṇḍeyamedhātithibrahmendrādayo ṛṣayaḥ / gāyatryuṣṇiganuṣṭubbṛha(ti)paṅktitṛṣṭubjagattyādicchandāṃsi / madhukaiṭabhasasenakamahiṣāsuradhūmralocanacaṇḍamuṇḍaraktabījaśumbhaniśumbhadaityamardinyo devatā(ḥ) tvaṃ svāhā tvaṃ svadhā tvaṃ hrīri(ti śaktiḥ)tvaṃ śrīstvamīśvarī tvaṃ hrīriti bījam /

End

Fol. 69 (50)a, l.8. mārkaṇḍeya uvāca / iti dattvā tayordevī yathābhilaṣitaṃ varam / babhūvāntarhitā sadyo bhaktyā tābhyāmabhiṣṭutā // evaṃ devyā varaṃ labdhvā surathaḥ kṣatriyarṣabhaḥ / sūryājjanma samāsādya sāvarṇirbhavitā manuḥ // iti mārkaṇḍeyapurāṇe sāvarṇīye manvantare devīmāhātmye surathavaiśyayorvarapradānannāma trayodaśo'dhyāyaḥ / śrītripurasundaryai namaḥ / śubhamastu / karakṛtamaparādhaṃ kṣantumarhanti santaḥ / namaścaṇḍikāyai /

61.2 LALITĀTRIŚATĪSTOTRA

Same as n° **47.5**, **51.2**, **55.2**.

This contains the Lalitātriśatīstotra in full, without the preliminary and concluding portions.

Beginning

Fol. 70a, l.1. kakārarū(pā) kalyāṇī kalyāṇaguṇaśālinī / kalyāṇaśailanilayā kamanīyā kalāvatī // kamalākṣī kalmaṣaghnī karuṇāmṛtasāgarā / kadambakānanāvāsā kadambakusumapriyā //

End

Fol. 74b, l.6. hrīṃkāravedopaniṣaddhrīṃkārādhvaradakṣiṇā / hrīṃkāranandanārāmanavakalpakavallarī // 58 // hrīṃkārahimavadgaṅgā hrīṃkārārṇavakaustubhā / hrīṃkāramantrasarvasvā hrīṃkāraparasaukhyadā // 59 //

61.3 LALITĀTRIŚATĪNĀMĀVALI

Same as n° 27.2.

This contains the beginning of Lalitātriśatīnāmāvali (names 1-99); writing is on 2 columns.

Beginning

Fol. 75a, (col. 1), l.1. (kakāra) rūpāyai namaḥ / (kalyā)ṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kamanīyāyai namaḥ / kalāvatyai namaḥ / kamalākṣyai namaḥ / kalmaṣaghnyai namaḥ /

End

Fol. 77b, (col. 2), l.1. hrīṃgarbhāyai namaḥ / hrīṃpadābhidhāyai namaḥ / hrīṃkāravācyāyai namaḥ / hrīṃkārapūjyāyai namaḥ / hrīṃkārapīṭhikāyai namaḥ / hrīṃkāra(ved)yāyai namaḥ / hrīṃkāra (ci)ntyāyai namaḥ / hriye namaḥ

62

Śākta texts

RE 5606. PL.; 59 fols.; 200 × 33 mms.; 5-9 lines; good condition; Grantha; old; origin: Tirunelveli.

Blank folios: 8b, 25b, 27b and 59b.

General contents

1. Fol. 1: Pratyaṅgirāmantra; 2. 1^a-8a: Uṣaḥkālakriyā; 3. 9a-25a: Dhyānamantra-s; 4. 26a-33a: Pratyaṅgirāpūjāvidhi; 5. 33a-44a: Pratyaṅgirākavaca; 6. 45a-53b: Pratyaṅgirāmantra; 7. 54a-57a: Trailokyamohanakavaca; 8. 57b-59a: Lalitārahasya.

Fol. 44b contains a note on some mantra-s.

62.1 PRATYAṄGIRĀMANTRA

Pratyaṅgirā represents the one among the twenty-seven forms of Śakti. Vide:– Chintaharan Chakravarty: The Tantras-Studies on their Religion and Literature, pp. 85-86, Punthi Pustak, Calcutta, 1963. She is described as of frightful appearance, and holding several weapons. She goes to the rescue of her devotees and frees them from evil forces which act unfavourably upon them. Here the deity is held to paralyse the activities, like speech, walking, etc. of those who do harm to her worshippers. The benefits gained are said to be twenty-four, which are not, however, enumerated. The dhyānaśloka given here agrees partially with that found in the Prapañcasārasārasaṃgraha (TSMS. N° 98, Part II, pp. 970-971). The mantra of this deity is given in the fly leaf of this text.

Beginning

Fol. 1a, l.1. pratyaṅgirāsaṃkalpaḥ / prītyarthaṃ pratyaṅgirādevīprasādasiddhidvārā caturviṃśatphalapuruṣārthasiddhyarthaṃ ye ye aniṣṭakāriṇaśśatravaḥ teṣāṃ vākpādagatimatimu(kha) . . . jihvāstambhanārthaṃ paraiḥ ām uddiśya kṛtakriyamāṇakariṣyamāṇamantratantraviṣacūrṇaprayogādisarvaśalyaśūnyakṣudrād(t)isarvakṛtyanivṛttyarthe jape viniyogaḥ iti saṃkalpaṃ kuryāt /

End

Fol. 1b, l.3. daṃṣṭrākoṭiviśaṃkaṭāsyakuharāmāraktanetratrayīṃ bālendujvalamaulikāṃ bhagavatīṃ pratyaṅgirāṃ bhāvaye / pañcapūjā / mūlam / aṅgirārṣiḥ a + ndaḥ / pratyaṅgirā devatā //

62.2 UṢAḤKĀLAKRIYĀ

This text gives the routine of a devotee of Śakti relating to his duty early in the morning on his waking up. Raśmimālā is treated as a deity, a manifestation of Śakti. The spiritual preceptor (guru) is considered to be Śiva. He is to be adorned by using five mantra-s which are called Raśmipañcaka (fol. 3b). In further combinations, they become 37. These five mantra-s have for their deities 1) Gāyatrī constituting 30 syllables, 2) Abhayaṅkaravidyā, 3) Sāvitrī with seven syllables, 4) Brahmavidyā and 5) Turīyagāyatrī with seven syllables (fol. 3b). All these are bright in their appearance and so they are named after the sun's rays. The matter of this text is found in the Nityotsava (Gaekwad Oriental Series n° 23). The title Uṣaḥkālakriyā is found in the margin of the Ms. It is also possible to have the title as Raśmimālā. A stotra on the Raśmimālā is available in GOML. D. 10817-10819. For an account of its greatness, see Tanjore Cat. XX Supplement N° 890. For Mss. on this, see GOS. Vol. II Acc. N° 5682 p. 1382.

Beginning

Fol. 1^a, l.1. muhūrte brāhme utthāya niṣaṇṇaśśayane nije / apalāpāya pāpānāṃ ādāvevaṃ samācaret / svabrahmarandhragāmbhojakarṇikāpīṭhavāsinaṃ / śivarūpaṃ śvetavastraṃ mālyabhūṣānulepanam // dayārdradṛṣṭiṃ smerāsyaṃ varābhayakarāmbujam / vāmāṅkagatayā pītavapuṣāruṇaveṣayā // amalāmbāvāmabhāge śaktyā dakṣabhujāvṛtam // amalānandanāthaṃ sānandaṃ cintayāmyaham //

End

Fol. 8a, l.2. prathamadvitīyakūṭayoḥ hṛllekhāvarjaṃ pañcadaśyeva trayodaśākṣarī / śrī pūrtividyāṃ brahmarandhre yaṣṭavyā // prathamatrikasthā tritārī kumārīvāgglaumiti aṣṭabījapūrvaśrīgurupādukaiva mahāpādukā sarvamantrasamaṣṭirūpiṇī svaikyavimarśinī mahāsiddhidāyinī dvādaśāntavarivasyā // āhatya raśmimālāmantrāḥ saptatriṃśat //

62.3 DHYĀNAMANTRA-S

This begins with observations on japavidhi. Before undertaking the dhyāna of the deities, Tripurasundarī is to be meditated upon. Ajapā mantra is then treated and this is followed by Tāntrikasnāna and Tāntrikasandhyāvidhi (fol. 9a-13b). Then follow the mantra-s: Śrīvidyāpañcadaśākṣarī (13b-17a). Bālā (17b), Annapūrṇeśvarīmantra (17b), Aśvārūḍhamahāmantra (18a), Varadamahāgaṇapatimahāmantra (18b), Śaktipañcākṣarīmahāmantra (19b), Mātaṅgeśvarīmahāmantra (19b), Vārāhīmahāmantra (20b), Parāmbāmahāmantra (21b), Tiraskariṇīmahāmantra (21b), Bhuvaneśvarīmahāmantra (22a), Sūryāṣṭākṣaramahāmantra (22b), Aṣṭākṣaramahāmantra (22b), Santānagopālakṛṣṇamahāmantra (23b), Śarabheśvaramahāmantra (24a), and Śūlinīdurgāmahāmantra (24b).

Beginning

Fol. 9a, l.1. śubhamastu / etairbrāhme muhūrte mālāsakṛdāvartanīyā ityuktameva prāk / śrīkramoktāḥ sarve'pi ete'nye ca mantrāḥ sādhakeṣu premṇā parayā prakaṭīkṛtya likhitāḥ / śrīgurumukhādavagamyaiva paṭhitā mahatī śreyasī nānyatheti śivaśāsanam / pustake likhitān mantrān avalokya japettu yaḥ / sa jīvanneva caṇḍālaḥ mṛtaśśvāno bhaviṣyati / iti sāṅkhyāyanatantravacanāt / śrīgurumukhādavagamanaṃ vinā japasya niṣedhāt / iti yauvanollāse japaprakaraṇam //

End

Fol. 25a, l.5. pāśāṅkuśavarābhayān dadhatīṃ karābjaiḥ pītāmbarāṃ kana(ka)bhūṣaṇabhūṣitāṅgīṃ / āṣoḍaśākṣarakalāvṛtapadmakośāmekākṣarīṃ tribhuvanādhipatiṃ namāmi //

62.4 PRATYAṄGIRĀPŪJĀVIDHI

This text lays down the way in which Pratyaṅgirā is to be worshipped (see above n° 62.1). IFI. T. 160 has a different version of this topic.

Fol. 26a, l.1. maunavān yāgamandiramāgatya gomayopaliptasya raṅgavallyādyalaṃkṛtasya dhūpadhūpitasya baddhavitānakusumasrajaḥ tasya paścimadvāre tiṣṭhan dakṣavāmaśākhayorūrdhvabhāge ca krameṇa aiṃ hrīṃ śrīṃ bhadrakāḷyai namaḥ 3 bhairavāya namaḥ / 3 lambodarāya namaḥ tisro dvāradevatāssampūjya antaḥ praviṣṭaḥ ācamya deśakālau saṅkīrtya mama śrīlalitāprasādasiddhyarthaṃ yathāśakti nityapūjākramaṃ nirvartayiṣya iti saṅkalpya ātmānamalaṅkṛtya tāmbūlacarvaṇaṃ kṛtvā sauḥ haṃsa iti dvādaśavāramabhimantrya . . .

62.5 PRATYAṄGIRĀKAVACA

(Nikumbhilāyāgakalpa)

This text deals with Pratyaṅgirākavaca, which forms part of Nikumbhilāyāgakalpa. Nikumbhilā is the name of Bhadrakāli. In Vālmīkirāmāyaṇa she is described as guarding the western entrance of Laṅkā. Śūrpaṇakhā, one of the demonesses who were at

Aśokavana, desired to eat the flesh of Sītā and dance at Nikumbhilāyāga. (Vide:– Rāmāyaṇa-Sundarakāṇḍa 24.44a-commentaries Rāmāyaṇatilaka, Rāmāyaṇabhūṣaṇa and Rāmāyaṇaśiromaṇi, Gujarāti Press, Bombay, 1916). It is to this place where there is a temple of Nikumbhilā that Indrajit went to perform a sacrifice by which he would become invincible. (Vide:– Rāmāyaṇa, Yuddhakāṇḍa 82.24,25-ibid). Perhaps, he worshipped Pratyaṅgirā through the sacrifice. GOML. D. 7895 (incomplete) deals with some aspects of this sacrifice.

IFI. T. 417 has paṭalas 2, 5 & 6 and an unnumbered chapter (pp. 320-342 & 368-372). The text under notice contains the Pratyaṅgirāmantra and Pratyaṅgirākavacastotra. The latter, as found in this text, has full agreement with that in IFI. T. 417 pp. 322-33 where the colophon reads: ātharvaṇe nikumbhilāyāgakalpe pratyaṅgirākavacannāma pañcamaḥ paṭalaḥ (p. 33).

Contents

1. Fols. 33a-35a: Pratyaṅgirāmantra; 2. 35a-44b: Pratyaṅgirākavacastotra.

Beginning

Fol. 33a, l.2. asya śrīpratyaṅgirāmahāmantrasya aṅgirā ṛṣiḥ(brahmā ṛṣiḥ) / gāyatrī anuṣṭupchandaḥ / pratyaṅgirā devatā / bṛṃ bījam / hrīṃ śaktiḥ / krām ityadi nyāsaḥ / (aṅgirasa ṛṣiḥ / krāṃ krīṃ krūṃ bījaśaktikīla kremityādi nyāsaḥ /) pratyaṅgirādhyānam /

End

Fol. 44a, l.3. idaṃ rahasyaṃ deveśi kavacaṃ tava sundari / śiṣyāya bhaktiyuktāya vaktavyaṃ nānyameva hi // nikumbhilāmindrajitā kṛtaṃ jayavivṛddhaye / iti pratyaṅgirākavacaṃ sampūrṇam // śubhamastu //

62.6 PRATYAṄGIRĀMANTRA

This text contains the mantra-s in honour of Pratyaṅgirā. They are taken from the Atharvaveda, where they are scattered in many kāṇḍa-s such as 1, 6, 7, 19 and others. The mantra-s are numbered as 48 in this text and these agree with the 48 ṛk-s mentioned in the Prapañcasārasārasaṃgraha (Part II. TSMS. 98, 1963, pp. 972-978), where these are grouped under nine varga-s. The text contains 6 more śloka-s which are not found in the printed text noted above. These śloka-s are in the form of prayer to the deity for the destruction of enemies. All the mantra-s, contained in this text, are not found in the Atharvaveda. Those which are found have readings different from those of the Atharvaveda available in print.

Beginning

Fol. 45a, l.1. oṃ yāṃ kalpayantīṃ no rayaḥ krūrāṃ kṛtyāṃ vadhūmiva / tāṃ brahmaṇāpa – nirṇudmaḥ pratyak kartāramṛcchatu // 1 // śīrṣaṇvatīṃ karṇavatīṃ viṣurūpāṃ bhayaṅkarīm / yaḥ prāhiṇodihādya tvāṃ vitantvaṃ yojayāsubhiḥ // 2 // yena diṣṭeha vadasi pratikūlamahāyani(dhāyini) / tameveto nivartyoṣamāsmān gaccho anāgasaḥ // 3 //

End

Fol. 53a, l.1. yadulūko vadati moghametadyat kapotaḥ padamagnau kṛṇoti / yasya dūtāḥ prahita eṣa etat tasmai yamāya namo'stu mṛtyave // 53 // tataḥ pañcaśāntiṃ japet / varṣantu te + jahi / tacchaṃyorā + catuṣpade / vajrīva vṛtraṃ vinihanti kṛtye yathā davāgnirdahate tṛṇāni / tathā sapatnān samare jighāya bhūyaśca tān nāśaya nāśayāśu // śubhamastu // avighnamastu / devyai namaḥ //

62.7 TRAILOKYAMOHANAKAVACA

This text deals with the kavaca of Śūlinīdurgā. The kavaca is stated, from its name Trailokyamohana, to have the power to bewitch the three worlds. This text seems to be from the Rudrayāmala. cf. RASB. VIII. B. 6656; BBAS. 1320.

Beginning

Fol. 54a, l.1. śrīdevyuvāca-bhagavan devadeveśa lokānugrahakāraka / yatsūcitaṃ mayā devyāḥ kavacaṃ sundari priye // tanme kathaya deveśa yadi sneho'sti te mayi / śaṃkara uvāca-śṛṇu devi pravakṣyāmi sundari prāṇavallabhe / rahasyātirahasyañca guhyādguhyataraṃ mahat //

End

Fol. 57a, l.4. aṣṭamyāñca caturdaśyāṃ yah paṭhet kavacaṃ sadā / prasannā sundarī tasya sarvasaubhāgyadāyinī // iti trailokyamohanakavacaṃ sampūrṇam //

62.8 LALITĀRAHASYA

This text gives the twelve names of goddess Lalitā and calls them as secret names of Lalitā, Daṇḍinī and Mantriṇī.

Beginning

Fol. 57b, l.1. siṃhāsaneśī lalitā mahārājñī varāṅkuśā / cāpinī tripurā caiva mahātripurasundarī // sundarī cakranāthā ca samrājñī cakriṇī tathā / cakreśvarī mahādevī kāmeśī parameśvarī //

End

Fol. 59a, l.1. etairyassaciveśānīṃ sakṛt stauti śarīravān / tasya trailokyamakhilaṃ vaśe tiṣṭhatyasaṃśayaḥ // iti śrīlalitādaṇḍinīmantriṇīrahasyāni samāptāni //

63

Mantra-s and Stotra-s

RE 5607. PL.; 14 fols.; 298 × 30 mms.; 6-8 lines; good condition but some leaves are broken; Grantha; old; origin: Tirunelveli.

General contents

1. Fols. 1a-7b: Gāyatrīvidhāna; 2. 7b-9b: Devatā mantra-s; 3. 10a-12a: Vidyāgopālāṣṭottaraśatanāmastotra; 4. 12: Śrīvidyāgopālāṣṭottaraśatanāmastotra; 5. 13a-14a: Garuḍakavaca.

An unnumbered folio at the beginning contains some matter on Astrology. Fol. 14b contains a diagram with letters, "na, ma, śi, vā, ya" written in different patterns.

63.1 GĀYATRĪVIDHANA

This text contains a detailed account of the importance, significance and the manner of reciting the Gāyatrī. Vidyāraṇya's views are cited. This is almost complete. The author's name is not known. He seems to have received instructions from Mādhavāraṇya (fol. 1a) whose identity is not known. This name may refer to the senior Mādhava or his junior.

Beginning

Fol. 1a, 1.1. śrīvidyāraṇyaḥ-uktāśca viṣayāścānye viśeṣassāmpradāyikaḥ / asti guhyatamasso'tivistareṇa prakāśyate / praṇamya mādhavāraṇyantatprāptādupadeśataḥ / vyākaromyadya gāyatrīmantravarṇāṃ pṛthak pṛthak /

End

Fol. 7 (6)b, 1.5. mantrārthacintanaṃ maunandiśaścānavalokanam / avyagratvamanirvedaṃ japasampattihetavaḥ // praṇavaḥ puruṣaścaiva gāyatrīprakṛtistathā / ubhayoraṅkasaṃyoge vastramācchādanaṃ bhavet //

63.2 DEVATĀMANTRA

This text contains the following mantra-s and yantra-s:
1. Brahmadaṇḍamantra; 2. Brahmaśiromantra; 3. Brahmāstramantra and 4. Śivaliṅgākāragāyatrīyantravidhi.

Beginning

Fol. 7 (6)b, 1.7. asya śrībrahmadaṇḍamantrasya brahmā ṛṣiḥ / gāyatrīcchandaḥ / paramātmā devatā / oṃ bījam / hrīṃ śaktiḥ / yaṃ kīlakam / samastāsuravāhananāśanārthe viniyogaḥ /

End

Fol. 9 (8)a, 1.5. īśaṣaṭkamathārabhya catuṣṣaṭkeṣu kādayaḥ / kālabījaṃ yakṣabījaṃ kṣakāraṃ śivakoṣṭhake / tadadho'pyaṣṭakoṣṭheṣu ādityādinavagrahān / ketuṃ liṅge likheddhīmān / aiśādikoṣṭhatrayagāścatuṣpārśveṣu rāśayaḥ / avaśiṣṭeṣu koṣṭheṣu likhedabhijitā saha / nakṣatrāṇi śivākāro gāyatryāḥ kathitaḥ priye // hariḥ om / śubhamastu / gomatīsahāyam //

63.3 SAMMOHANAGOPĀLATANTRA

(Vidyāgopālāṣṭottaraśatanāmastotra)

This contains the 108 names of Gopāla who presides over vidyā, forming part of Sammohanagopālatantra.

Beginning

Fol. 10 (19)a, l.1. śrīsundarī śrīnivāsassarvajñassātvatarṣabhaḥ / tṛptiḥ kṛṣṇo'nādibodho veṇunādaviśāradaḥ //

End

Fol. 12 (11)a, l.2. vidyāgopāladevasya sarvasampatpradāyakam / paṭhatāndīrghamāyuṣyaṃ sampadassakalā api // bhaviṣyanti na sandehassatyaṃ śaṃkarabhāṣitam / 35 / iti śrīsammohanagopālatantre śrīvidyāgopālāṣṭottaraśatanāmastotraṃ sampūrṇam // hariḥ om / śubhamastu //

63.4 ŚRĪVIDYĀGOPĀLĀṢṬOTTARAŚATANĀMASTOTRA

This contains the 108 names of Gopāla and Śrī, being the name of Gaurī. For information on this , see RASB. VIII, Part I, pp. 517-9. This is incomplete.

Beginning

Fol. 12 (1)a, l.5. śrīsundarīharirvidyāgopālastripurājitaḥ / śrīcakranilayā kṛṣṇaśśrīranantaśśivā śivaḥ / umānārāyaṇo gaurīvāsudevaḥ parāparaḥ //

End

Fol. 12 (11)b, l.6. kāmākṣī kamalānātho lokamātā jagadguruḥ / kātyāyanī kā(ma)pitā kṛtiḥ kartā kalāḥ kaviḥ / sarvajño sātvatapatistṛptistālāṅkasodaraḥ /

63.5 GARUḌAKAVACA

This text deals with Garuḍakavaca. It is wanting in few words at the beginning. IFI. T. 863 (pp. 302-303) contains an incomplete treatment of this kavaca.

Beginning

Fol. 13a, l.1. kāśyapa ṛṣiḥ / anuṣṭupcchandaḥ / garuḍo devatā / kṣāmityādinyāsaḥ / dhyānam / amṛtakalaśahastamiti dhyātvā kāśyapabrahmatanayo mastakaṃ pātu me sadā /

End

Fol. 14a, l.1. oṃkāramadhyasthitisānnijāṅgaṃ kalādbhutaṃ kānayugāntarasthaṃ / mahāvratasyandicaturdaśena bījena yuktaṃ sakalaprayoge / hariḥ om / śubhamastu / garuḍakavacaṃ sampūrṇam //

64

PRATIKRIYĀŚŪLINĪMANTRA
(Ākāśabhairavakalpa)

RE 5608. PL.; 12 fols.; 152 × 27 mms.; 6 lines; good condition; Grantha; origin: Tirunelveli.
Fol. 12b is blank.

This Ms. contains the mantra of Pratikriyāśūlinī, a form of Durgā. The word pratikriyā in the title indicates that this mantra, when addressed to Śūlinī, makes this deity counteract the harm done by evil spirits. It is understood from the colophon that this forms part of the Ākāśabhairavakalpa composed by one Śaṃkara. At the end, this is called Pratikriyāstotra. The Tanjore Ms. Suppl. 893 bearing this name is a different one. Similarly GOML. D. 6643 and 6644 are different from the Ms. under notice.

Beginning

Fol. 1a, l.1. asya śrīpratikriyāśūlinīmahāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / iṣṭakāmyārthasiddhyarthe jape viniyogaḥ / mūlena ṣaḍaṅganyāsaḥ / saṃvartānalakoṭivilasattejomayīṃ bhīṣaṇāṃ vīrābhiḥ parivāritābhirabhitograsadikcāpāṃ nānāmūrtivīrairmūrtimahāprayoganipuṇairdvi(?)śabhiḥ prayuktaiḥ punassthāne paśuvināśinīṃ bhayaharāṃ dhyāyenmahāśūlinīm //

End

Fol. 11b, l.2. iti śrīmahāśaivatantre atirahasye ākāśabhairavakalpe pratyakṣasiddhiprade umāmaheśvarasaṃvāde śaṃkareṇa viracite durgāviśvācalanavidhāne pratikriyāstotraṃ nāma dvāviṃśo'padeśaḥ / śrīmahādevyai namaḥ / gurubhyo namaḥ /

65

Rituals, Māhātmya, Stotra-s etc.

RE 5899, PL.; 66 folios; 192 × 27 mms.; 4-8 lines; good condition; grantha; recent; origin: Tirunelveli.
Blank folios: 41b, 46b & 55b.

General contents

1. Fols. 1a-7b: Pañcaśuddhi; 2. 8: Bhasmadhāraṇavidhi; 3. 9a-16b: Śivapūjāvidhi; 4. 17: Mahāvākyamahāmantra; 5. 18a-41a: Hālāsyamāhātmya; 6. 42a-46a: Akṣaramālikāstotra; 7. 47a-48b: Śivaśaṅkarāṣṭaka; 8. 49a-50b: Pañcamukhastotra; 9. 51: Pañcākṣaraśloka; 10. 52a-53b: Mānasapūjā; 11. 54a-55a: Yakṣmatarpaṇādi; 12. 56a-61b: Aupāsana; 13. 62a-65b: Brahmayajña.

Fol. 66a & b contains the twelve names of Puṇyakāla, like Viṣu, etc., occuring in twelve Indian months.

65.1 PAÑCAŚUDDHI

This text deals with the five acts of purification: Ātmaśuddhi, Sthānaśuddhi, Dravyaśuddhi, Liṅgaśuddhi and Mantraśuddhi, that is, acts of purification for the self (the person undertaking worship), the place, materials for use, liṅga and the Mantra employed in the act of worship.

Beginning

Fol. 1a, l.1. sauramaṇḍalamadhyasthaṃ sāmbaṃ saṃsārabheṣajaṃ / nīlagrīvaṃ virūpākṣaṃ namāmi śivama(vyaya)m // advayānandacinmātravijṛmbhaṇamidaṃ jagat / iti dhyāyan svadehādisarvadoṣanivṛttaye // ātmasthānadravyaliṅgamantraśuddhiṃ vidhāya ca / athārcayenmahādevaṃ ityāhustāntrikā api //

End

Fol. 7b, l.1. vaktre vaikharyurulasitaravo'pyasya jantossuṣumnābaddhastasmāt bhavati pavanaprerito varṇasaṅghaḥ / mantraśuddhiḥ /

65.2 BHASMADHĀRAṆA

This text deals with the mantra which is to be uttered while putting on the sacred ashes on the parts of the body.

Beginning

Fol. 8a, l.1. śuklāmbaradharam + śāntaye / oṃ bhūḥ + . . svarom / mamopātta . . . . prītyarthaṃ paśupāśavimokṣārthaṃ bhasmadhāraṇamahāmantrajapaṃ kariṣye / asya śrībhasmadhāraṇamahāmantrasya pīppalādo bhagavān ṛṣiḥ / devī gāyatrī chandaḥ / kālāgnirudro devatā / yā vibhūtiriyaṃ sākṣāt abhinnā śivayostanuḥ / sā pātū pātakebhyo māṃ paśupāśavināśinī //

End

Fol. 8b, l.5. vāmadevāyeti guhye sadyojātamiti pādau / śeṣaṃ pañcākṣareṇa / iti tri(pu)ṇḍraṃ dhṛtvā āpaḥ punantviti prāśayet /

65.3 ŚIVAPŪJĀVIDHI

This text offers the procedure for performing Śivapūjā. This appears to be a manual prepared for the use of the priests. It appears to be complete.

Beginning

Fol. 9 (1)a, l.1. oṃ śuklāmbaradharaṃ + śāntaye / oṃ bhūh + svarom / mamopātta + prītyarthaṃ śivajñānādisakalasampatsamṛddhyarthaṃ sāmbamūrtimahādevārādhanaṃ karişye / atha pañcaśuddhiḥ / gaṃgādisarvatīrthebhyo namaḥ / ādhāraśaktyai namaḥ / mūlaprakṛtyai namaḥ / ādikūrmāya namaḥ / guṃ gurubhyo namaḥ /

End

Fol. 16 (8)a, l.5. rudrāya namaḥ / viṣṇave namaḥ / pitāmahāya namaḥ / saṃsāravedyāya namaḥ / sarvajñāya namaḥ / parameśvarāya namaḥ / sāmbamūrtimahādevāya namaḥ / oṃ tat sat / śubhamastu /

65.4 MAHĀVĀKYAMAHĀMANTRA

This text contains the tantric way of presenting the Mahāvākya-s like 'tattvamasi' (Chāndogya Upaniṣat 6.8.7). This is similar to GOML. D. 6906.

Beginning

Fol. 17a, l.1. oṃ asya śrī mahāvākyamahāmantrasya paramahaṃso ṛṣiḥ avyaktagāyatrīcchandaḥ paramahaṃso devatā / haṃ bījaṃ / saṃ śaktiḥ / so'haṃ kīlakaṃ / paramahaṃsaprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 17b, l.4. ahaṃ brahmāṃsi(smi) / tattvamasi / ayamātmā brahma / brahmānandaṃ paramasukhadam / pañcopacāraṃ ca /

65.5 HĀLĀSYAMĀHĀTMYA

Same as n° 56 and 57.1. Incomplete.

Contents

1. Fols. 18a-19a: Maṅgalaśloka-s; 2. 19b-26a: Siddhacaritra (26th chapter); 3. 26b-36a: Śilāgajekṣukāṇḍapradāna (27th chapter); 4. 36b-38b: Patañjalistotra (part of the 10th chapter); 5. 39a-41a: Kuṇḍodarastuti (part of the 12th chapter).

Beginning

Fol. 18a, (1a), l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet śarvavighnopaśāntaye // ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ / aiśvaraṃ paramaṃ tattvamādimadhyāntavarjitam / ādhāraṃ sarvabhūtānāmanādhāramavikriyam //

End

Fol. 41a (24a) l.4. ālāpānaphalān(i) vihāya satataṃ saṃkīrtayantīha / ye te lākṣārdrapadābalābhirakhilān bhogān labhante sadā // 9 // śivāya paramagurave namaḥ / śubhamastu //

65.6 AKṢARAMĀLIKĀSTOTRA

by Śaṃkara

This is a stotra in praise of Śiva. The words which are addressed to Śiva begin with *a*, then with *ā* and so on till h. This is attributed to Śaṃkara vide: NCC. I (New edn.) p. 13 where this is stated to have been printed in Grantha script. Adyar Mss. Des.Cat. 674-679 E. Stotras. I.

Beginning

Fol. 42 (1)a, l.1. adbhutavigraha amarādhīśvara agaṇitaguṇagaṇa amitaśiva / sāmbasadāśiva sāmbasadāśiva sāmbasadāśiva sāmbaśiva / ānandāmṛta āśritarakṣaka ātmānanda maheśa śiva / sāmbasadāśiva

End

Fol. 46 (5)a, l.4. akṣararūpādhipriya sundara sākṣātsvāmin sakaleśa śiva / sāmba sadāśiva sāmba sadāśiva sāmba sadāśiva sāmba śiva / akṣaramālikāstotraṃ sampūrṇam /

65.7 ŚIVAŚAṂKARĀṢṬAKA

This text contains eight śloka-s in each of which the last pāda is the refrain: śiva śaṃkara śiva śaṃkara hara me hara duritam. GOML. D. 11209-11216 have this stotra.

Beginning

Fol. 47 (6)a, l.1. atibhīṣaṇa kaṭubhāṣaṇa yamakiṃkarapaṭalīkṛtatāḍanaparipīḍanamaraṇāgamasamaye / umayā saha mama cetasi yamaśāsana nivasan śiva śaṃkara śiva śaṃkara hara me hara duritam //

End

Fol. 48 (7)b, l.2. kamalāpatinayanārcitakamalākṛticaraṇam aruṇākaramunisevitabhavasāgarataraṇam / tvayi tiṣṭhati sakalasthi (?) karuṇātmani hṛdaye śivaśaṃkara śivaśaṃkara hara me hara duritam // 8 // śivaśaṃkarāṣṭakaṃ sampūrṇam /

65.8 PAÑCAMUKHASTOTRA

This is a stotra in praise of Śiva in five śloka-s, each in praise of one face of Śiva and an additional śloka indicating the result that is achieved by reading this śtotra. This is the same as GOML. D. 11047 and Triv. Palace Lib. Cat. V n° 1171 F. For slightly different texts with this title, see NCC. XI, p. 44.

Beginning

Fol. 49 (8)a, l.1. prāleyāmalamindukundadhavalaṃ gokṣīraphenaprabhaṃ bhasmābhyaṅgamanaṅgadehadahanajvālāvalīlocanam / viṣṇubrahmamarudgaṇārcitapadaṃ ṛgvedanādodayaṃ vande'haṃ sakaḷaṃ kaḷaṅkarahitaṃ sthāṇuṃ mukhaṃ paścimam //

End

Fol. 50 (9)b, etāni pañcavadanāni maheśvarasya ye kīrtayanti manujāssatataṃ trikāle/ gacchanti te śivapadaṃ rucirairvimānaiḥ krīḍanti śaṅkaragaṇaiḥ parameśvarasya // pañcamukhastotraṃ sampūrṇam / śubhamastu /

65.9

PAÑCĀKṢARAŚLOKA-S

This contains 6 śloka-s devoted to glorify each syllable in the Pañcākṣarī-mantra, the last being of a general kind. This is different from the Śivapañcākṣarastotra of Śaṃkara (edn. V.V.S. pp. 119-120) and also from the Pañcākṣarastotra of Śaṃkara (RASB. VII no. 5618).

Beginning

Fol. 51 (10)a, l.1. nādāntarūpāya nagasthitāya, jñānāmṛtāyāgamavallabhāya / nāgendrabhūṣāya namo'stu nityaṃ nakārarūpāya namaśśivāya // 1

End

Fol. 51 (10)b, l.5. namo'stu vāgīśaharīśvarāya nāgendracāpāya nadīdharāya / nāmnāśucendreśa iti stutāya jñānāṭavīśāya namaśśivāya //

65.10

ŚIVAMĀNASAPŪJĀ

of Śaṃkara

Similar to n°. **51.27**. Śloka-s 1-5 are the same and in the same order. The last śloka in both n°. **51.27** and in this text are different from the printed texts and also from each other. This has some agreement with GOML. D. 5225.

Beginning

Fol. 52 (11)a, l.1. ārādhayāmi maṇisannibham ātmaliṅgaṃ māyāpurīhṛdayapaṅkajasanniviṣṭam / śraddhānadīvimalacittajalābhiṣekaiḥ nityaṃ samādhikusumairapunarbhavāya // ratnaiḥ kalpitamāsanaṃ himajalaissnānañca divyāmbaraṃ nānāratnavibhūṣitaṃ mṛgamadāmodānvitaṃ candanam / jātīcampakamallikāvikasitaiḥ puṣpañca dhūpaṃ tathā dīpaṃ deva dayānidhe tava mayā santuṣṭaye kalpitam // 2 //

End

Fol. 53 (12)a, l.6. pīṭhaṃ yasya dharitrī jaladharakalaśaṃ liṅgamākāśamūrtiṃ nakṣatraṃ puṣpamālyaṃ grahagaṇakusumaṃ candravahnyarkanetram / kukṣissaptasamudraṃ bhujagiriśikharaṃ saptapātālapādaṃ vedaṃ vaktraṃ ṣaḍaṅgaṃ daśadiśi vasanaṃ divyaliṅgaṃ namāmi /

65.11

YAKṢMATARPAṆA

This text refers to the Yakṣmatarpaṇa which is to be performed after Deva°, Ṛṣi° and Pitṛtarpaṇa for self-purification. This is incomplete. Adyar Library has a copy of this text. Alph.Cat. p. 99.

Beginning

Fol. 54 (1)a, l.1. (deva)ṛṣipitṛtarpaṇaṃ kṛtvā yanmayā dūṣitaṃ toyaṃ śārīramalasaṃyutaṃ / tasya pāpaviśuddhyarthaṃ yakṣmāṇaṃ tarpayāmyaham // asaṃskṛtāsca ye kecit jalāśāḥ pitaro gatāḥ / te sarve tṛptimāyāntu purovartiśikhodakaiḥ /

End

Fol. 55 (2)a, l.2. ucchiṣṭabhāgino dāsāḥ mama sambandhino mṛtāḥ / te sarve tarutāṃ prāptāḥ antarvāsodakena ca //

65.12 AUPĀSANA

This text contains the method of performing fire ritual in the morning and evening. The writing is not uniform in the leaves.

Beginning

Fol. 56 (1)a, l.1. śuklāṃ + ye mama + rthaṃ prātaraupāsanaṃ hoṣyāmi / dakṣiṇataḥ prācīnarekhāṃ ullikhya tadārambhādudīcīṃ tadavasānāt prācīṃ tisro madhye prāciḥ tadabhyukṣya śakalannirasya agnimupasamādhāya,

End

Fol. 61a l.6. prajāpate natvadetāni anyo viśvā jātāni paritā babhūva / yat kāmāste juhumastanno astu vayaṃ syāma patayo rayīṇāṃ / svāhā / prajāpata(ya) idanna mama / suvassvāhā / sūryāyedanna mama / śrī viṣṇave svāhā / viṣṇave paramātmana idanna mama / uttarapariṣecanam /

65.13 BRAHMAYAJÑA

This text contains the procedure for doing Brahmayajña. Fol. 65a-b contains a very brief account of Pitṛtarpaṇa.

Beginning

Fol. 62 (1)a, l.1. brahmayajñaṃ kariṣye / brahmayajñena yakṣye / vidyudasi vidya me pāpmānamṛtāt satyamupaimi / oṃ bhūḥ tatsaviturvareṇyam /

End

Fol. 65 (4)a, l.1. ṛgvedādi + itihāsapurāṇantarpayāmi / kalpantarpayāmi / prācīnāvītī / somaḥ pitṛmānyamo angirasvān anika / agniḥ kavyavāhanādayaḥ ye pitaraḥ tān pitṝṃs – tarpayāmi / sarvān pitṝṃstarpayāmi / + sarvapitṛgaṇaputrāṃstarpayāmi / ūrjaṃ vahantīr – amṛtaṃ ghṛtaṃ payaḥ kīlālaṃ parisrutaṃ svadhāstha tarpayata me pitṝn / ācamya / śubham astu /

66

Stotra-s and Subhāṣita

RE 5908. PL.; 44 fols.; 458 × 29 mms.; 4 lines; good condition but some leaves are motheaten; Grantha and Tamil; recent; ownership: V. Subrahmaṇyan (fly-leaf); origin: Tirunelveli.

General contents

1. Fols. 1a-23b: Viṣṇusahasranāmastotra; 2. 24a-30b: Śivakavaca; 3. 31a-34b: Indrākṣīstotra; 4. 35a-44b: Subhāṣitaśloka-s with Tamil meaning.

66.1 VIṢṆUSAHASRANĀMASTOTRA

Same as n° 37.1.

Beginning

Fols. 1a, l.1. oṃ śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // 1 // vyaśaṃ vasiṣṭhanaptāraṃ śakteḥ pautram akalmaṣam / parāśarātmajaṃ vande śukatātaṃ taponidhim // 1 //

End

Fol. 23a, l.4. acyutānanta govinda viṣṇo nārāyaṇāmṛta / rogān me nāśayāśeṣān nāśaya tvaṃ hare hare // satyaṃ satyaṃ punassatyaṃ uddhṛtya bhaya (bhuja) mucyate // vedaśāstrāt parannāsti na daivaṃ keśavāt param // ugraṃ vīraṃ mahāviṣṇuṃ jvalantaṃ sarvatomukham / narasiṃhaṃ bhīṣaṇaṃ bhadraṃ mṛtyormṛtyur(m) namāmyahaṃ / hariḥ om / śubhamastu / oṃ tat sat / śrīkeśavāya namaḥ //

66.2 ŚIVAKAVACA
(Skandapurāṇa)

Same as 34.1 & 37.2.

Beginning

Fol. 24a, l.1. oṃ vajradaṃṣṭraṃ triṇayanaṃ kālakaṇṭhamarindamam / sahasrakaramatyugraṃ vande śambhumumāpatim // dhavalavapuṣamindormaṇḍale sanniṣaṇṇaṃ bhujagavalayahāraṃ bhasmadigdhāṅgamīśam / hariṇaparaśupāṇiṃ cārucandrārkamauliṃ hṛdayakamalamadhye santataṃ cintayāmi //

End

Fol. 30b, l.1. yo dhatte kavacaṃ śaivaṃ sa devairapi pūjyate / mahāpātakasaṅghātairmucyate corapātakaiḥ // dehānte muktimāpnoti śivavarmānubhāvataḥ / tvamapi śraddhayā vatsa śaivaṃ kavacamuttamam // dhārayasva mayā dattaṃ sadyaḥ śreyo hyavāpsyasi / sadyaḥ śreyo hyavāpsyasi // iti hariḥ om //

66.3 INDRĀKṢĪSTOTRA

Same as n° 37.3.

Beginning

Fol. 31a, l.1. oṃ netrāṇāṃ daśabhiśśataiḥ parivṛtāmatyugracarmāmbarāṃ hemābhāṃ mahatīṃ vilambitaśikhāmāmuktakeśānvitām / ghaṇṭāmaṇḍitapādapadmayugalāṃ nāgendrakumbhastanīmindrākṣīṃ paricintayāmi manasā kalpoktasiddhipradām //

End

Fol. 34a, l.3. evameva tvayā kāryaṃ asmadairivināśinīm (°vairivināśanam ?) / śaraṇāgatadīnārtaparitrāṇaparāyaṇe // sarvasyārthakari devi nārāyaṇi namo'stu te / īśānassarvavidyānām īśvarassarvabhūtānāṃ brahmādhipatirbrahmaṇo'dhipatirbrahmā śivo me astu sadāśivom // śrīgurubhyo namaḥ / śubhamastu / hariḥ om //

66.4 SUBHĀṢITAŚLOKA-S

This contains thirty four didactic verses with Tamil meaning.

Beginning

Fol. 35a, l.1. sabhākalpataruṃ vande vedaśākhopajīvitam / śāstrapuṣpasamāyuktaṃ vidvadbhramaraśobhitam // eṉpatu vētaṅkaḷākirakiḷaikaḷuḷḷatuṃ śāstraṅkalākiṟapuṣpaṅkaḷōṭu kūṭiṉatum vitvāṅkaḷākiṟa vaṇṭukaḷāl prakāśikkappeṟṟatumāṉa sabhai yeṉkiṟa kalpavṛkṣattai namaskarikkiṟeṉ eṉṟapaṭi // 1 //

End

Fol. 44a, l.3. durjanaṃ kāñcanaṃ bherīṃ duṣṭastrīnduṣṭavāhanam / ikṣukhaṇḍān tilān śūdrān mardayedguṇavṛddhaye // e + ṟu // durjanaṉaiyuṃ poṉṉaiyuṃ bhēriyaiyum duṣṭastrīyaiyuṃ muṟaṭṭukkutiraiyaiyuṃ karuppaṅkaḻikaḷaiyuṃ eḷḷaiyuṃ śūdrarkaḷaiyuṃ naṟkuṇavṛddhiyiṉporuṭṭu aṭikkaveṇṭum // e – ṟu // na gacchedrājayugmañca na gacchedbrāhmaṇatrayam / catuśśūdrā na gaccheyurna gacchedvaiśyapañcakam // e – tu / oru kāriyattukkuppōkumpōtu reṇṭupēr kṣattriyaruṃ mūṉṟupēr brāhmaṇaruṃ nāṉkupēr śūdraruṃ aintupēr vaiśyarum pōkalākātu // e – ṟu // 34 //

67

JAYANTĪPURAMĀHĀTMYA

(Skandapurāṇa)

RE 5915. PL.; 41 fols.; 413 × 28 mms; 6-7 lines; fairly good condition; Grantha; date: 21.6.1826 (see below); ownership: Kṛṣṇavādhyār (paper pasted on fly leaf); origin: Tirunelveli.

This Ms. does not seem to be so old to justify the date given on fol. 41b (Kollam 1002 Āni 2).

Jayantīpura is Tiruccentūr (Tirunelveli Dt., Tamilnāḍu) of which the presiding deity is Subrahmaṇya with his two wives Vallī and Devasenā (see J.M. Somasundaram, Tiruchendur-the sea shore temple of Subrahmaṇyam, 1948). This māhātmya, in 18 chapters, is said to form part of the Skandapurāṇa but is not found in the printed texts. This Ms. agrees well with GOML. R. 3126a. See NCC VII p. 182.

Contents

1. Fols. 1a-2b: Upodghāta: 2. 2b-4a: Sindhusthalavaibhava; 3. 4a-6b: Skandapuṣkariṇyāditīrthavaibhava; 4. 6b-8a: Skandotpatti and Devasenāvivāha; 5. 8a-9a: Subrahmaṇyasya Jayantīpurāgamana; 6. 9a-11a: Hemamunitapas and Vallījanana; 7. 11a-16a: Vallīkalyāṇa; 8. 16a-19a: Gandhamādanaparvatādikathā; 9. 19b-22b: Trisvatantramuni – māhātmya; 10. 22b-24a: Ṣaṇmukhasya vibhūti; 11. 24a-26a: Viśvarūpadarśana; 12. 26b-28b: Skandapūjanādiviṣaya; 13. 28b-33a: Indraśāpavimocanādikathā; 14. 33a-35a: Turuṣkavṛttānta; 15. 35a-37a: Vaiśyavṛttānta; 16. 37a-41b: Jayantīpuramāhātmyapaṭhanādiphala.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // mukhe vāraṇantundilaṃ kukṣideśe mahāvighnaniryāṇadakṣantriṇetram / kapole gaḷaddānalolaṃbamālaṃ bhaje pārvatīputramīśaṃ surāṇām // naimiśe naimiśe kṣetre tapodharmasamṛddhide / sasu(susa)mṛddhe samitpuṣpakuśābhirabhirañjite / satramārabdhavāṃstatra śaunako bhagavān ṛṣiḥ / tatrājagmurmahātmāno munayaḥ kṣīṇakalmaṣāḥ / viśvāmitro vasiṣṭhaśca jamadagniśca maṅkaṇaḥ / āpastambo'ṇimaṇḍavyaḥ satyaḥ kātyāyano vasuḥ //

Colophon

1. Fol. 2b: iti skānde purāṇe uparibhāge sthānavaibhavakhaṇḍe śrījayantīpuramāhātmye prathamo'dhyāyaḥ / 2. 41b: iti skānde purāṇe uparibhāge sthānavaibhavakhaṇḍe vyāsaśukasaṃvāde jayantīpuramāhātmye aṣṭādaśo'dhyāyaḥ // hariḥ om / śubhamastu / śrīvallīdevasenāsameta śrī subrahmaṇyasvāmisahāyam // 1002 varu āni m. 9dt. eḻutimukiñcutu //

End

Fol. 41a, l.5. sindhau ca vadanārambhe snātvā guhasarasyapi / jagannāthaṃ śārṅgapāṇiṃ ṣaṇmukhaṃ vīrabāhukam / vallīñca devasenāñca mayūraṃ kukkuṭadhvajam / vimānarūpaṃ brahmāṇaṃ gandhamādanaparvatam / trisvatantrairmunivaraiḥ śrīmatpādābjasevakaiḥ / sevitaṃ gaṇanāthaiśca mahāsenaṃ munīśvarāḥ / prativarṣanniṣevyaiva kṛtakṛtyo bhaviṣyati //

68

TĀMRAPARṆĪMĀHĀTMYA

(Sivapurāṇa)

RE 5916. PL.; 34 fols.; 345 × 34 mms.; 6-8 lines; damaged by worms; Grantha; old; ownership: Kṛṣṇavādhyār (paper pasted on a leaf at the end); origin: Tirunelveli. Missing folios: 19, 20, 31, 35 & 37.

The Tāmraparṇīmāhātmya is said to form part of the Śivapurāṇa (uparibhāga). It is not found in the printed text of the Śivapurāṇa (Paṇḍita Pustakālaya, Banares). Tāmraparṇī is an important river in the Tirunelveli Dt. and many Śiva and Viṣṇu shrines like Śrīvaikuṇṭha, Mantreśvara and others are situated on her banks.

The Ms. is incomplete; it contains the first seven chapters in full, and a portion of the eighth chapter. The entire work appears to have 64 chapters (vide: GOML. D. 2430 and NCC. VIII p. 151).

General contents

1. Fols. 1a-6a: ch. 1; 2. 6a-10a: ch. II; 3. 10a-22b: chs. III & IV; 4. 22b-25b: ch. V; 5. 25b-29b: ch. VI; 6. 30a-34b: ch. VII; 7. 34b-39b: ch. VIII (inc.).

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // pāvane naimiśā(raṇye)kṣetre sarvaguṇānvite / naimiśe nimiśakṣetre brahmalokasya vartmani // smaraṇādeva jantūnāṃ sarvapāpavināśane / pavitre parame puṇye puṇyatīrthasamanvite // samitkuśasupuṣpāḍhye phala (patra)samanvite / sarvasampatsamṛddhārthe sarvakāmaphalaprade // śaunakādyā mahātmāno naimiśāraṇyavāsinaḥ / satramārebhire puṇye satraṃ dvādaśavārṣikam // tasmin puṇyatame kāle tatra sūtassamāyayau / tamāgataṃ muniśreṣṭhaṃ vedavedāṅgapāragam // munim prasannavadanaṃ vedamārgapravartakam / gataśramaṃ samālokya papracchuridamādarāt // ṛṣaya ūcuḥ-puṇyakṣetrāṇi tīrthāni puṇyāni vividhāni ca / tvattaśśrutānyaśeṣeṇa saṅkocādvistarādapi // idānīṃ śrotumicchāmo vaibhavaṃ puṇyadaṃ śubham / tāmrāyāḥ puṇyana(dyā)śca vistarādvaktumarhasi // asyāḥ prabhāvaṃ prabhavaṃ jātā kutra mahānadī / kena vā nirmitā pūrvaṃ kenānītā bhuvaṃ punaḥ // kiṃ puṇyaṃ snānapānādyairnarairatropalabhyate /

Colophons

1. Fol. 6a: iti śrīmacchaivapurāṇe uparibhāge tīrthavaibhavakhaṇḍe tāmraparṇīmāhātmye vyāsaśukasaṃvādo nāma prathamo'dhyāyaḥ // 2. 34b: iti tāmraparṇīmāhātmye saptamo'dhyāyaḥ //

End

Fol. 39b, l.5. devatānāmṛṣīṇāñca siddhānāñca samāśrayā / svajale sarvabhūtānāṃ sarvopakaraṇakṣamā / nānājanaiḥ pūrṇa(kūlā) puṇyadevālayāśrayā / saṃgatā tāmrayā yatra sarayū jāhnavīmiva / nadīdvayavyatikare snātvā viṣṇuvanādhipam / dṛṣṭvā manuṣyāḥ pāpebhyo mucyante nātra saṃśayaḥ / girikānanasambhūtamṛdukulyā saritsravā / anye ca bahavo nadyassaṅgatāhyanayā . . . . .

69

Mantra-s, stotra-s and rituals

RE 5918. PL.; 94 fols.; 126 × 19 – 413 × 26 mms.; 4-10 lines; much injured condition;

Grantha, Tamil, and Telugu; old and recent; ownership: Kṛṣṇavādhyār (paper pasted on a leaf at the end of the Ms.); origin: Tirunelveli.

Missing folios: 12 (original number) [between 29 & 30 (new numbers)]

Blank folios: 9b, 15b, 16b, 17a, 20b, 41b, 43b, 44b, 45b, 49b, 69b, 88b, 91b, 93b & 94b.

This is a good example of a bundle made up of leaves of different size coming from different manuscripts.

General contents

1. Fols. 1a-9a: Bhairavādimantra; 2. 10a-12b: Gaṇeśastotra; 3. 13a-14a: Nirvāṇadaśaka by Śaṃkara; 4. 14b: Ātmaṣaṭka by Śaṃkara; 5. 15a: Vandanamahāmantra; 6. 18a-20a: Mudrālakṣaṇa; 7. 21: Śrāddhaviṣaya; 8. 22: Pārthivaliṅgapūjāvidhāna; 9. 24a-32b: Prapañcasārasārasaṅgraha; 10. 34a-35b: Tīrthanāma; 11. 36a-38b: Saṅkrāntisnāna; 12. 40a-41a: Mahāmṛtyuñjayahoma; 13. 44a: Mahāgaṇapatimantra; 14. 45a: Śrīvidyāpañcadaśākṣarī; 15. 46: Mṛtyurogādiśāntihoma; 16. 47: Ṛṣipañcamīvratanirṇaya; 17. 48a: Siddhasārasvata; 18. 48b-49a: Lakṣmyaṣṭottaraśatanāmastotra; 19. 50: Skandakavaca; 20. 51: Garuḍa and Sudarsána mantra; 21. 51b-61b: Nīlakaṇṭhatryakṣaryādimantra-s; 22. 62a-69a: Śrāddhācaraṇādisaṅkīrṇaviṣaya; 23. 70a-72b: Puṇyakālanirṇaya; 24. 73a-79b: Śrāddhavidhi; 25. 81a-83b: Kalyāṇavṛṣṭistava by Śaṃkara; 26. 84a-85b: Bālāmahātripurasundarīmantra; 27. 90: Bhāratīmahāmantra; 28. 92: Sudarśanamahāmantra.

The following subjects are briefly dealt with:

Fols. 16a: Rāmaṣaḍakṣarī; 17b: Śivarātriviṣaya; 23: Śrāddhaviṣaya; 33a: Ūnamāsikavacana; 33b: Phaladīpikā; 39a: Hanumatstotra; 39b: Nyāsādi; 42a-43a: Jyotiṣavacana; 80: Devatāgaṇa; 86a-88a: Śṛṅgāraślokādisaṅkīrṇaviṣaya; 89: Yantralekhanādi; 91a: Śaktimantra; 93a: Dhyānanāma-s (Sanskrit, Tamil and Telugu); 94a: Ākarṣaṇayantra?

69.1 BHAIRAVĀDIMANTRA

This contains Bhairavamantra, Rājamātaṅgīmantra, Laghumātaṅgīpūjāvidhi and Sarvaviṣaharaśivamantra. 1) The Siddhabhairavadhyāna of the text (Fol. 1) is in agreement with the IFI. T. 102, p. 31 with variant readings. 2) Rājamātaṅgīmantra (Fol. 2a-3b) (Rājamukhīmantra) is found on pp. 894 and 895 of the Prapañcasārasārasaṅgraha II (TSMS, 1963) without much agreement with it. 3) Laghumātaṅgīpūjāvidhi (Fols. 4a-8b) is somewhat similar to the topics pertaining to Mātaṅgī dealt with in the Mantramahārṇava (pp. 520-536 Venkateśvara Press, Bombay, 1924). 4) Sarvaviṣaharaśivamantra (fol. 9a) is somewhat similar to the Viṣaharanīlakaṇṭhamantra found on p. 705 of the Prapañcasārasārasaṅgraha II (TSMS, 1963).

Beginning

Fol. 1 (43) (38)a, l.1. atha siddhabhairavamantrasya śaṃkara ṛṣiḥ / saṃkṛtichandaḥ / bhairavo . . . . . . bhāṃ hrāmityādinā karanyāsaḥ / tenaiva ṣaḍaṅgañca / jaladapaṭalanīlandīpyamānordhva(keśaṃ) . . . . . hastaṃ candrarekhāvataṃsaṃ / vimalaviṣanirūḍhañcitraśārdūlavāsaṃ vijayamaniśamī . . . . caṇḍam /

End

Fol. 8 (40) (45)b, l.3. tatpūrvādidikṣu catuṣṭayaṃ aiśānyādividikṣu catuṣṭayañca punarvāmataḥ ucciṣṭapādukāyai nama iti samarcayet iti surendrasahitottaralaghumātaṅgīpūjāvidhiḥ / atha mūṣikaviṣanāśamantraprasaṅgāt mantrasāroktamārjālarudro'pi mūṣikoccāṭanakaro'tra likhyate / raṃ ṭhaṃ nrīṃ proṃ yaṃ raṃ huṃ kṣipa svāhā / yaṃ raṃ raṃ rauṃ śiva hara śiva hara nāmadheyasya śarmaṇaḥ tasya śarīre sarpasakalaviṣaṃ saṃhara saṃhara sakalaviṣarogān hana hana sarvaviṣopadravaṃ mocaya mocaya tasya śarīraṃ rakṣa rakṣa huṃ phaṭ svāhā ṭhaṃ nrīṃ proṃ //

69.2 GAṆEŚASTOTRA

Stotra on Gaṇeśa in 22 śloka-s composed in Bhujaṅgaprayāta metre. This is not available elsewhere.

Beginning

Fol. 10 (1)a, l.1. stutau vā mahāvākyadivyaprabandhe tvamādau budhaiḥ prastuto vā stuto'ham / stotre bhavatpādapadmasya kaṃ vā tvadanyaṃ gaṇādhīśa siddhyai bhajāni // 1 //

End

Fol. 12 (13)b, l.7. bhujaṃgākhyavṛttaissunakṣatramālāṃ kṛtāṃ vallabheśasya nityaṃ phalanti / sudīrghāyuraiśvaryamaṣṭāṅgayogaṃ labhante ciraṃ vighnarājasya bhaktim // 27 // pāṭhāntaramuttarārdhattukku sa tebhyo sudīrghāyurārogyavṛddhindiśatyādarāt sampadāmapyajasram // hariḥ om / śubhamastu //

69.3 NIRVĀṆADAŚAKA

by Śaṃkara

This contains eleven śloka-s on nirvāṇa, the state of release when everything is blown out leaving the soul alone. This is called by other names such as Daśaślokī. Vide:– Śaṃkaraprakaraṇagrantha, pp. 64 & 65 Oriental Book Agency, Poona (2nd edn.) 1952. Śaṃkara granthāvali V.V.S. 15, pp. 97-99. For further details, see NCC. VII. pp. 356-358. The last śloka is not found in the printed editions.

Beginning

Fol. 13 (4)a, l.3. na bhūmirnatoyanna tejo na vāyurnakhannendriyaṃ vā na teṣāṃ samūhaḥ / anekāntikatvāt suṣuptyaikasiddhastadeko' viśiṣṭaśśivaḥ kevalo'ham // 1 //

End

Fol. 14 (5)a, l.4. daśaślokavaryā ime samyaguktā aho śamkarācāryavāco mahatyāḥ / imā ye paṭhantyeva santoṣabhaktyā prayāntīha te saccidānandarūpam // 11 // iti śrīśaṃkarācāryaviracitaṃ nirvāṇadaśakaṃ sampūrṇam // 11 // śrīkāntimatīsahāyam / gurubhyo namaḥ //

69.4 NIRVĀṆAṢAṬKA (or ĀTMAṢAṬKA)

by Śaṃkara

The text is incomplete. It contains śloka-s 1 to 4 and first half of śl. 5 of the stotra Ātmaṣaṭka (Śaṃkaraprakaraṇagrantha, Poona Oriental Book Agency, 2nd. edn. Poona 1952), known also as Nirvāṇaṣaṭka (V.V.S. n° 11, pp. 451-452). The śloka-s are not in the order of these edns. and the text is also called by the name Śivo'hampañcaka as every śl. ends with śivo'ham.

Beginning

Fol. 14 (5)b, l.1. manobuddhyahaṅkāracittādināhaṃ śrotraṃ na jihvā na ca ghrāṇanetre / na ca vyoma bhūmirna tejo na vāyuścidānandarūpaśśivo'haṃ śivo'ham // 1 //

End

Fol. 14 (5)b, l.7. na mṛtyurna śaṅkā na me jātibhedā(a)ḥ pitā naiva me naiva (mātā ca janma) /

69.5 VANDANAMAHĀMANTRA

Same as n° **45.3**.

Fol. 15a, l.1. vandanamahāmantrasya sandīpanibhagavān ṛṣiḥ / anuṣṭupchandaḥ / brahmā devatā / śobhanavarṇaṃ bījam / nīlagrīveti śaktiḥ / bindunādaṃ kīlakam / mokṣārthe jape viniyogaḥ / aṃ(aiṃ aṃ(ṅ)gu) / maṃ sauḥ madhya / aṃ aiṃ anā / uṃ klīṃ kani / maṃ sau karatala / aṃ aiṃ hṛda / uṃ klīṃ śira / maṃ sauḥ śikhā / aṃ aiṃ kava / uṃ klīṃ netra / maṃ sauḥ astrāya phaṭ / bhu + ndhaḥ / dhyānaṃ-kṛtvā sandhyāmabhi(dhyāya)nnīlagrīvāṃ suśobhanām / varadābhayahastāntāntriṇetrāñcandraśekharām / sandhye devi mahābhāge sarvadevanamaskṛte / tvadupāsanamātreṇa sarvapāpaiḥ pramucyate / sā sandhyā sā jagadrūpā māyātītā suniścitā / īśvarī kevalā śaktistattvatrayasamudbhavā / aho mahābale devi divye sandhye sarasvati / ajare amare caiva brahmayone(namo') stu te / aṃ aiṃ aṃ klīṃ maṃ sauḥ / iti japaḥ / vandanamahāmantrasyeti pūrvavat / idaṃ vandanaṃ sāyaṃ prātaḥ arghyapradā (nāduttaraṃ kartavyam)

69.6 MUDRĀLAKṢAṆA

This text gives the features of some hand poses used in ritual. Ṣaṇmukha, Adhomukha, Añjalikā, Śakaṭa, Yamapāśa, Sammukha, Mīna, Kūrma, Siṃhākrānta, Mudgara, Pallava, are some of the names of the mudrā-s treated here. This subject is dealt with in all Āgama texts. Vide:– Ajita ch. 26 (IFI. Pub. 24-1); IFI. T. 497b (Mantradevatāprakāśikā) pp. 45-52; Prapañcasārasārasaṃgraha II pp. 985-991 (TSMS, 1963).

Beginning

Fol. 18 (3)a, l.1. atha mudrāḥ / tatra brahmā / athāto darśayenmudrāssumukhaṃ sampuṭantathā / tato vitatavistīrṇe dvimukhatrimukhe tataḥ // caturmukhaṃ pañcamukhaṃ ṣaṇmukhādhomukhantathā / vyāpakāñjalikākhyañca śakaṭantadanantaram // grathitaṃ yamapāśañca tatassyātsammukhonmukham / vilambo muṣṭiko mīnaḥ tataḥ kūrmaṃ varāhakam / siṃhākrāntaṃ mahākrāntantato mudgarapallavau / iti / etāsāṃ lakṣaṇamāha

End

Fol. 20 (5)a, l.6. . . . . . mudrā tu modayeddevīndrāvayedduritantathā / na jātu darśayenmudrāṃ mahājanasamāgame / kṣubhyanti devatāstasya phalañca na kṛtaṃ bhavet / arcane japakāle tu dhyāne kāmye ca karmaṇi / tattanmudrāḥ prayoktavyā devasānnidhyakārikāḥ //

69.7 ŚRĀDDHAVIṢAYA

This text contains a list of things eatable for śrāddha and another list containing the non-eatables. There is title in the margin: Śrāddhe varjyāvarjyanirṇayaḥ.

Beginning

Fol. 21a, l.1. kṛṣṇamāṣaḥ tilāḥ yavaśālya . . . kṛṣṇāḥ śvetāḥ . . . . śālayaḥ gṛhyāḥ /

End

Fol. 21b, l.8. āpo'śanam / ye agnida + piṇḍadānam / tāmbūladakṣiṇā tṛptiḥ / asmin divase iti dātāraḥ / annañca / pradakṣiṇaṃ visarjanaṃ / piṇḍa . . . atha pariveṣaṇam /

69.8 PĀRTHIVALIṄGAPŪJĀVIDHĀNA

This text contains a very brief and incomplete account of offering worship to the liṅga made of mud. This is different from GOML. D. 8649-8653 and IFI. T. 4, pp. 585-592.

Beginning

Fol. 22 (7)a, l.1. mṛttikāharaṇam / sarvādhāre dhare devi tvadrūpāṃ mṛttikāmimām / grahīṣyāmi prasannā tvaṃ liṅgārthaṃ bhava suprabhe / onnamaśśivāya harāya namaḥ / mṛdamāharāmi / onnamaśśivāya maheśvarāya liṅgaṃ sampādayāmi /

End

Fol. 22 (7)b, l.3. pañcākṣaramaṣṭottarañjapitvā / āvāhananna jānāmi na jānāmi visarjanam / pūjākarma na jānāmi kṣamasva parameśvara iti hṛdaye udvāsayet / pārthivaśivaliṅgasya yanmayā pūjanaṃ kṛtaṃ / tena me bhagavāñcchambhurvāñchitārthān prayacchatu / namo'stu sthāṇubhūtāya jyotirliṅgāmṛtātmane / sṛṣṭisthitivināśānāṃ hetave paramātmane //

69.9 PRAPAÑCASĀRASĀRASAṂGRAHA

This text is a part of the Prapañcasārasārasaṅgraha of Gīrvāṇendrasarasvatī (see n° 51.30). Its contents are in close agreement with Prapañcasārasārasaṅgraha I, pp. 136-158

(TSMS, 1962) with variant readings. The text is incomplete as folios 1 to 5 are missing and it starts on folio 6 with Tripurābhūṣaṇanyāsa of Tripurāvidhi and ends with the descriptions of the mode of drawing the Śrīcakra (vide Fol. 32b).

A leaf originally numbered as 12, between the leaves (11 and 13 original nos.) newly numbered as 29 and 30, should have been lost, as continuity of the Tripurasundarīmālāmantra (fol. 28b, 29b) is affected. It is incomplete in the end, as it breaks off in folio 15b.

Contents

1. Fol. 24: Tripurābhūṣaṇanyāsādi (inc); 2. 25a-26b: Tripurāpūjāprakāra (inc); 3. 26b-27a: Dhāraṇāsarasvatyādimantra-s; 4. 27a-28a: Bālāmantra-s; 5. 28: Mahābālātripurasundarīmantra; 6. 28b-29b: Tripurasundarīmālāmantra; 7. 30a-32b: (Kalpasūtroktaśrīvidyācakra)pūjāvidhi (inc); 8. 32b: Śrīvidyācakraprakāra (inc.)

Beginning

Fol. 24 (6)a, l.1. tatprakāraḥ / śirolalāṭabhrūkarṇadvayākṣidvayanāsādvayagaṇḍadvayatāludvayadantadvayāsyeṣu svarān gaḷakarṇapārśvadvayastanadvayabāhudvayakūrparadvayapāṇitalatatpṛṣṭhanābhiguhyorudvayajānudvayajaṅghādvayasandhidvayapādataladvayapādāṅguṣṭhadvayeṣu kādiphāntaṃ vinyasya avaśiṣṭānaṣṭau varṇān kāñcīgraiveyakaṭakahṛdguhyakuṇḍaladvayamauliṣu sthāneṣu vakṣyamāṇavarṇavyatyāsa(kra)meṇa anyākṣarān(ṇi) saptamadvitīyāṣṭamaṣaṣṭhāntyaścaturthapañcamadvitīyākṣarāṇi va ḷa la śa kṣa sa ṣa ha ityetāni krameṇa nyaset /

End

Fol. 32 (15)b, l.7. navagrahābhidhānāssyurnavarekhā yathākramam / guruścāṅgārakaścaiva śukraścandraṃ sa gacchati / mandaśca maṇḍalañcaiva sūryaṃ rāhuśca gacchati / budhaṃ ketuśca saṃgamya śakticakraṃ yathāvidhi / mandaṃ gacchati bhānuśca ketuṃ gacchati candramāḥ / kujaśca maṇḍalañcaiva budho rāhuṃ ca gacchati / mahāsundarīcakrasya vahnicakraṃ yathāvidhi / laḷitācakranirmāṇaṃ pāraṃparyakrameṇa tu / sarvasiddhiyutaṃ cakramidaṃ kāśmīranirmitam / sūryasomāṅgāraka . . . . . .

69.10 TĪRTHANĀMA-S

This list of names of sacred places is written on 5-8 columns. Certain Tamil words also occur here and there.

Beginning

Fol. 34a, (col. 1), l.1. bahubinduratīrtham, trayītīrtham, muktimudrātīrtham, jñānatīrtham, madāpalam, agastyatīrthaṃ, bhairavatīrtham /

End

Fol. 35 (su)b, (col. 6), l.1. viṣṇuvanam / śivalipperi / śrīpuraṃ vakulāṭavīsomāraṇyam / ramākrīḍam / kumāraguhā / m(u)ktāprastaram / candanāṭavī / kalyāṇavanam / śaṃkarākhyaparvatam / brahmavṛddhapuram /

69.11 SAṂKRĀNTISNĀNA

This text is in Maṇipravāla (Sanskrit and Tamil) enumerating the sacred places where bath is to be taken on the occasion of Saṅkrānti when uttarāyaṇa begins. Several sacred places, on the banks of the river Kāverī, are mentioned for saṃkalpa, Tirupuḷātturai, Śrīraṅgam, Madhyārjunakṣetra and others. Māyūram is the last shrine mentioned here. The leaves are relatively new and are shorter in dimension than the others in the bundle.

Beginning

Fol. 36 (a)a, l.1. saṃkrāntisnānaṃ tiruppuḷātturaiyil akhaṇḍe hema(ba)rhyambāsameta – dārukāvaneśvarasvāmisannidhau raṅganāyakīsametaśrīraṅganāthasvāmisannidhau //

End

Fol. 38b, l.1. pāyasapātradānaṃ śvetāraṇye, vaṭacchāyāyām annaśrāddhaṃ piṇḍam, piṇḍasādguṇyaṃ maṇikarṇikāyāṃ, anujñāsādguṇyam / tirukka(?) mayūr̲asvāmidarśanam / māyūram /

69.12 MAHĀMṚTYUÑJAYAHOMA

This text describes Mṛtyuñjayavidhāna, propitiation of Śiva as the victor of Yama, for longevity. This is based on the Prapañcasāra of Śaṅkarācārya (Prapañcasāra VVS II p. 402) and the Prapañcasārasārasaṃgraha (II, p. 772-TSMS, 1963).

Beginning

Fol. 40a, .1. aśeṣe + svīkṛtya / nakṣatre rāśau + mama patnyāśśarīre vartamānavāyurogādisarvaroganidānabhūtānām iha janmani janmāntareṣu cārjitānām ikṣuvikāraharaṇa . . .

End

Fol. 40b, l.7. asya śrīmṛtyuñjayatryakṣarīmahāmantrasya kahoḷaka ṛṣiḥ / triṣṭupcchandaḥ / mṛtyuñjayamahārudro devatā / sāvityādiṣaḍaṅganyāsaḥ / vāyurogādisarvarogebhyo mocaya mocaya saḥ juṃ svāhā / padmalakṣaṇam / prathamaṃ vṛttaṃ dvitīyamaṣṭadaḷaṃ tṛtīyaṃ vṛttaṃ caturthaṃ bhūpuram / mahāmṛtyuñjayahomaḥ samāptaḥ //

69.13 MAHĀGAṆAPATIMANTRA

This text contains Mahāgaṇapatimantra. This agrees with IFI. T. 447, pp. 1 and 181, with variant readings. The dhyānaśloka occurs on p. 434 of the Prapañcasārasārasaṅgraha (TSMS) I.

Fol. 44a, l.4. asya śrīmahāgaṇapatimahāmantrasya gaṇaka ṛṣiḥ / anuṣṭupcchandaḥ / mahāgaṇapatirdevatā / glāṃ glīṃ glūṃ bījaṃ śaktiḥ kīlakam / mahāgaṇapatiprasādasiddhyarthe jape viniyogaḥ / glāmityādiṣaḍaṅganyāsaḥ / dhyānam / bījāpūragadekṣukārmukarucā cakrābjapāśotpalavrīhyagrasvaviṣāṇaratnakalaśaprodyatkarāmbhoruham / dhyeyo vallabhayā sapadmakarayāśliṣṭojjvaladbhūṣayā viśvotpattivipattisaṃsthitakaro vighneśa iṣṭārthadaḥ / pañcopacāraṃ mūlam / oṃ śrīṃ hrīṃ klīṃ sauṃ(glauṃ ?)gaṃ gaṇapataye varavaradasarvajanamme vaśamānaya svāhā / śubhamastu /

69.14 ŚRĪVIDYĀPAÑCADAŚĀKṢARĪ

This text contains the fifteen syllabled mantra of Śrīvidyā. This has no agreement with the text of this name treated in the Prapañcasārasārasaṅgraha I (TSMS) pp. 165-171 & Tanj. Cat. XX suppl. n° 1087.

Fol. 45 (3)a, pañcopacāraṃ mūlaṃ oṃ juṃ saḥ / asya śrī śrīvidyāpañcadaśākṣarīmahāmantrasya śrīmadāṇandabhairavo ṛṣiḥ / amṛtavirāṭcchandaḥ / śrīmahātripurasundarī devatā / aiṃ bījam klīṃ śaktiḥ sauḥ kīlakam / śrīmahātripurasundarīprasādasiddhyarthe jape viniyogaḥ / aiṃ hrīṃ śrīṃ aiṃ klīṃ sauḥ / mahātripurasundarī hrīṃ / sarvajñāyai hrāṃ a + maḥ / nityatṛptāyai hrīṃ t + maḥ / anādibodhāyai hrūṃ ma + maḥ / svatantrāyai hraiṃ a + maḥ / anantāyai hrauṃ ka + maḥ / anantāyai hraḥ karatala + maḥ / evaṃ hṛdayādinyāsaḥ / dhyānam / sa(ku)ṃkuma + kāṃ / caturbhuje + mātaḥ / pañcopacāram / ka e ī ḷa hrīṃ / ha sa ka ha la hrīṃ / sa ka ḷa hrīṃ / śubhamastu /

69.15 MṚTYUROGĀDIŚĀNTIHOMA

This contains a list of fire rituals that are to be performed to get over death, disease etc. The text is incomplete.

Beginning

Fol. 46 (5)a, l.1. japtvā doṣānusāreṇa tarpaṇaṃ havanaṃ tathā / tattaddaśāṃśamārgeṇa tathā brāhmaṇabhojanam //

End

Fol. 46 (5)b, l.4. tattanmūlamanuṃ japtvā sauvarṇapratimāsvapi / āvāhya pūjya vidhivat dadyāttāṃ sadukūlakām // mṛtyurogādipañcabhyaḥ mucyate nātra saṃśayaḥ / teṣāṃ pūrvoktadoṣāṇāṃ vadha . . .

69.16 ṚṢIPAÑCAMĪVRATANIRṆAYA

This text fixes the actual period for observing Ṛṣipañcamīvrata which vow is to be observed on the fifth day of the bright fortnight of the Bhādrapada month. This is followed by a fragment of Yamunāṣṭottara.

Beginning

Fol. 47 (2)a, l.1. dharmapravṛttigranthe-pañcamīvratanirṇayaḥ / māsi bhādrapade śukle pañcamyāṃ pūjayenmunīn //

End

Fol. 47 (2?)b, l.3. kālindyai namaḥ / yamasvasre namaḥ / kalyāṇyai namaḥ / śriyai namaḥ /

gandhapuṣpākṣatairabhyarcya yamune sarvapāpaghne sarvābhīṣṭavaraprade / rakṣa māṃ devi satataṃ suprasannā sadā bhava //

69.17 SIDDHASĀRASVATA
(or ŚĀRADĀṢṬOTTARA)

The alternate title Śāradāṣṭottara is given in the margin. The Siddhasārasvata, as it is called in the beginning (see fol. 48a. l.1.), is a stotra which is given along with a dialogue between Bṛhaspati and Sarasvatī in Śrīsarasvatīstotram Siddhasārasvatam by Pṛthivīdharācārya. The text, we have, contains śl. 13 to 24a of the printed edn. (GOMS n° 70 pp. 684-685). The same text is found with slight differences under the title Sarasvatyaṣṭottara (Adyar Library, Dec. Cat. Stotra-s II Ms. n° 2820 E.).

Beginning

Fol. 48a, l.1. siddhasārasvatannāma stotramaṣṭottaraṃ śatam / umā ca bhāratī bhadrā vāṇī ca vijayā jayā / vāṇī sarvagatā gaurī vāmākṣī kamalapriyā / sarasvatī ca kamalā mātaṅgī cāparājitā /

End

Fol. 48a, l.9. vāgviśālā viśālākṣī sarvavidyā sumaṅgalā / kālī māheśvarī śaktirbhānavī bhuvaneśvarī // aṣṭottaraśataṃ nāmnāṃ vāgdevīprītidaṃ śubham / trisandhyaṃ kīrtayedyastu sarvasiddhiṃ labhennaraḥ //

69.18 LAKṢMYAṢṬOTTARAŚATANĀMASTOTRA
(Padmapurāṇa)

This text contains the 108 names of Goddess Lakṣmī; this does not agree with śl. 10-26 of the Lakṣmyaṣṭottaraśatanāmastotra (BR II [1963] n° 32.1). Similar to GOML D 8877 where the source is given as Padmapurāṇa. This is not found in the printed edn. of this Purāṇa.

Beginning

Fol. 48b, l.2. prakṛtiṃ vikṛtiṃ vidyāṃ sarvabhūtanivā(si)nīm / śraddhāṃ bhaktiṃ vibhūtiñca namāmi praṇavātmikām //

End

Fol. 49a, l.3. itīdaṃ paramannāmnāmaṣṭottaraśataṃ śriyaḥ / trikālaṃ yo japedvidvān ṣaṇmāsantu jitendriyaḥ // dāridryadhvaṃsanaṃ kṛtvā śriyamāpnotyaninditām // nityakalyāṇīsahāyam //

69.19 SKANDAKAVACA

This contains the Skandakavaca. It is in agreement with the IFI. T. 351, pp. 340; 447, 109; 458, 189 and 190 with variant readings. This is incomplete. This is different from n° 34.1.

Beginning

Fol. 50 (2)a, l.1. (si)ddhipradam / agastya uvāca-skandasya kavacaṃ vakṣye nṛṇāṃ rakṣākaraṃ param / purā pinākinā proktaṃ brahmaṇe'nantaśaktaye / tadahaṃ sampravakṣyāmi bhadrante śṛṇu nārada /

End

Fol. 50 (2)b, l.5. netre ca krauñcabhedī ca nāsikāṃ śikhivāhanaḥ / karṇadvayaṃ śaktidharaḥ karṇamūle ṣaḍānanaḥ / gaṇḍayugmaṃ mahā . . . . .

69.20 GARUḌA and SUDARŚANA-MANTRA

This text contains Garuḍamantra and Mahāsudarśanamantra. The former is similar to the mantra treated in the Prapañcasārasārasaṅgraha II p. 699 (TSMS n° 98) and to **51.9**.

Beginning

Fol. 51 (1)a, l.1. asya śrīgaruḍapañcākṣaramahāmantrasya kāśyapabrahmarṣiḥ / anuṣṭupcchandaḥ / mahāgaruḍo devatā / kṣāmityādi ṣaḍaṅganyāsaḥ /

End

Fol. 51 (1)b, l.3. saṃhara saṃhara mṛtyormocaya mocaya onnamo bhagavate mahāsudarśanāya dīptre jvālāparītāya sarvadikṣobhaṇakarāya oṃ phaṭ brahmaṇe parañjyotiṣe svāhā sahasrāra huṃ phaṭ //

69.21 NĪLAKAṆṬHATRYAKṢARYĀDIMANTRA

This text contains seven mantra-s, one yantrāvaraṇa, one dhyāna and names of Śrīdevī. The Mantradevatāprakāśikā (IFI. T. 497b) pp. 119-122 and the Prapañcasārasārasaṅgraha II, p. 705 (TSMS 1963) contain Nīlakaṇṭhamantra; the Bālāsarasvatīmantra of the text (Fol. 52) is in agreement with the Prapañcasārasārasaṅgraha, I, pp. 145 and 146. There are variant readings between them. The Mṛtyuñjayatryakṣarīmantra of the text is in agreement with the Prapañcasārasārasaṅgraha II, p. 770 with variant readings. A Raktacāmuṇḍīmantra is found on fols. 80a to 82a of IFI. RE 20223 but the text found here (Fol. 54a-55a) is not in agreement with it. The Subrahmaṇyapañcadaśākṣarīmantra is found in the Prapañcasārasārasaṅgraha II, p. 950 but the text has agreement with the mantra part only. The Pulindinīmantra is found in Prapañcasārasārasaṅgraha II, p. 754. The text is in agreement with it. There are variant readings between them.

Contents

1. Fols. 51b-52a: Nīlakaṇṭhatryakṣarīviṣaharaṇamantra; 2. 52: Bālāsarasvatīmahāmantra; 3. 52b: Mṛtyuñjayatryakṣarīmantra; 4. 53a: Nīlakaṇṭhatryakṣarīmantra; 5. 53b: Śrīsudarśanamahāmantra; 6. 54a-55a: Raktacāmuṇḍīmantra; 7. 55a: Mahālakṣmīmantra; 8. 55b: Subrahmaṇyapañcadaśākṣarīmantra; 9. 56: Pulindinīmantra; 10. 57a-58b: Lakṣmīyantrāvaraṇa; 11. 59: Śarabhadhyāna; 12. 59b-61b: Śrīdevīnāma.

Beginning

Fol. 51 (1)b, l.5. asya śrīviṣaharanīlakaṇṭhatryakṣarīmahāmantrasya aruṇarṣiḥ / anuṣṭupcchandaḥ / viṣaharaṇanīlakaṇṭharudro devatā / ṭhaṃ bījam / vaṃ śaktiḥ / juṃ kīlakam / viṣaharaṇanīlakaṇṭharudraprasādasiddhyarthe jape viniyogaḥ / onnamo bhagavate aṃ + . . namaḥ / rudrāya tarjanībhyānnamaḥ / nīlakaṇṭhāya namaḥ /

End

Fol. 60 (8)a, l.5. kāmaṃ madhye svarayugalasatkesareṣvaṣṭapatreṣvālikhyevañjalaniyamitān mantravarṇān krameṇa / bhūyo halbhirbahirabhivṛtaṃ bhūpurasthantadetadyantraṃ sadyo vitarati nṛṇāṃ putrapautrābhivṛddhim //

69.22 ŚRĀDDHĀCARAṆĀDISAṄKIRṆAVIṢAYA-S

This text contains information on the mode of performing the ceremonies for the departed souls.

Beginning

Fol. 62a, l.1. śrīrāmacandro rakṣatu / mahadbhyo namaḥ / kuśalinassarve / pitussiddhidinādūrdhvamekādaśadināt purā / mātuḥ pratyābdikandarśaṃ māsikaśrāddhañca varjayet / ajñānādyadi kurvīta pārvaṇānte punaścaret /

End

Fol. 69a, l.1. (āśau)cānte pārvaṇādikaṃ kuryāt na tvekādaśadine / mahāpūjānantaraṃ āśa(ucado)ṣābhāve putraḥ ekādaśadine pārvaṇaśrāddhaṃ dvādaśadine nārāyaṇabaliñca kuryāditi vyavasthitam //

69.23 PUṆYAKĀLANIRṆAYA

This text discusses the fixation of the proper time for certain observances, like tarpaṇa.

Beginning

Fol. 70 (1?)a, l.1. mithunāt karkisaṅkrāntiryadi syādaṃśumālinaḥ / prabhāte vā niśīthe vā kuryādahani pūrvataḥ //

End

Fol. 72 (3)b, l.1. uttarāyā paradinaghaṭikāḥ puṇyatāmaśnuvānāśśiṣṭācārānusārādapi ca tata upādadmahe mā karīstāḥ(?) // om / śrīrastu //

69.24 ŚRĀDDHAVIDHI

This text contains a very brief procedure for performing śrāddha for the departed souls.

Beginning

Fol. 73 (21)a, l.1. . . . . . sma + savīrāḥ / devatābhyaḥ pitṛbhya . . . . pādaprakṣālanāntamāpastambavat / āvāhane vā śeṣān viśvān devān bhavatsu āvāhayiṣye /

End

Fol. 79 (27)b, l.6. agnirāyuṣmānityādi ātmasamāropaṇāntaṃ samānam / pare'hani tarpaṇam //

69.25 KALYĀṆAVṚṢṬISTAVA

by Śaṃkara

The text, under notice, has two more śloka-s at the end beyond the 16 śloka-s found in VVS pp. 246-248, BK I pp. 227-229 and BR II (1963) n° 262. It does not have the colophon which mentions the name of the author as Śaṃkara in the printed editions.

Beginning

Fol. 81 (1)a, l.1. kalyāṇavṛṣṭibhirivāmṛtapūritābhirlakṣmīsvayaṃvaraṇamaṅgaladī(pikābhih)(sevābhi)ramba tava pādasarojamūle nākāri kiṃ manasi bhāgyavatāṃ (janā)nām //

End

Fol. 83 (3)a, l.7. bandhūkābhāṃ triṇetrāṃ śiśirarucikalāśekharāṃ raktavastrām atyantottuṅgapīnastanabharanamitāṃ yauvanārambharūḍhāṃ / sarvālaṃkāradīptāṃ sarasijanilayāṃ mantrasaṃkrāntamūrtiṃ devīṃ pāśāṅkuśāḍhyāmabhayavarakarāṃ viśvayoniṃ namāmi // 18 //

69.26 BĀLĀTRIPURASUNDARĪMANTRA

The Prapañcasārasārasaṅgraha I (TSMS) pp. 148 and 149 treats this topic but there are variant readings. This is different from GOML. D. 6746-6755.

Beginning

Fol. 84 (2)a, l.1. asya śrībālātripurasundarīmahāmantrasya ānandabhairava ṛṣiḥ / amṛtavir(āt)cchandaḥ / bālātripurasundarī devatā / aiṃ ka e ī ḷa hrīṃ bījam / (klīṃ)ha sa ka ha ḷa hrīṃ śaktiḥ / sauḥ sa ka ḷa hrīṃ kīlakaṃ / bālātri + gaḥ /

End

Fol. 85a, l.3. mūlam / aiṃ ka e ī ḷa hrīṃ klīṃ ha sa ka ha ḷa hrīṃ sauḥ sa ka ḷa hrīṃ // ka e ī la hrīṃ ha sa ka ha ḷa hrīṃ sa ka la hrīṃ /

69.27 BHĀRATĪMAHĀMANTRA

This text contains the mantra and yantra of Bhāratī, otherwise known as Sarasvatī. This is different from GOML. D. nos. 6821-23.

Beginning

Fol. 90a, l.1. asya śrībhāratīmahāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / mahāvāṇī devatā / sāṃ bījam / sīṃ śaktiḥ / sarasvatīprasādasiddhyarthe sarvaśabdātmyajñānasiddhyarthe jape viniyogaḥ / sāmityādi karāṅganyāsaṃ kṛtvā / dhyānam /

End

Fol. 90b, l.3. yantraṃ binduḥ tataḥ ṣaṭ(ko)ṇaṃ tataḥ vṛttaṃ tataḥ bhūpuram / iti yantram /

69.28 SUDARŚANAMAHĀMANTRA

The account contained here has some agreement with that found in the Prapañcasārasārasaṃgraha II (TSMS) pp. 586-7.

Beginning

Fol. 92a, l.1. sudarśanamahāmantrasya ahirbudhnya ṛṣiḥ / anuṣṭupchandaḥ / sudarśanamahāviṣṇurdevatā / ācakrāya svāhā hṛt / vicakrāya svāhā śiraḥ / sucakrāya svāhā śikhā / dhīcakrāya svāhā kavacam / sañcakrāya svāhā netram / jvālācakrāya svāhā astram / evaṃ ṣaḍaṅganyāsaḥ / dhyānam /

End

Fol. 92b, l.4. pāṣāṇe vātha vidhivadadbhirjapyātha saṃsthāpita(ṃta)t-cakraṃ coragṛharipubhayadhvaṃsi rakṣākarañca //

70

KĀRTTIKAMĀHĀTMYA

(Padmapurāṇa)

RE 5919. PL.; 52 fols; 360 × 34 mms; 7-8 lines; condition: very much injured; Grantha; old; ownership Krishnavādhyār (fol. 30b); origin: Tirunelveli.

Fol. 52b is blank.

The fly leaf mentions the names of Viśveśvara, Smṛtisaṅgraha, Kṣetrapiṇḍavidhi and Paṭṭābhiṣeka. These are, however, not found in this Ms. Perhaps, this is a list of works owned by a certain scholar.

Same as n° **21**.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // śriyaḥpatimathāmantrya gate devarṣisa(tta)me / harṣotphullānanā satyā vāsudevaṃ tadābravīt // satyā uvāca // dhanyāsmi kṛtakṛtyāsmi saphalaṃ jīvitaṃ mama // majjanmani dhanyau tau pitarau mama //

End

Fol. 52a, l.2. ye mānavāḥ kārttikamāsi bhaktyā snānañca dīpān haripūjanam . . dā . . vrataṃ brāhmaṇabhojanādi kūrvanti te sarve kuṭumbinassyuḥ / iti śrī pādme purāṇe kārttikamāhātmye kārttikamahimānuvarṇanaṃ nāma triṃśo'dhyāyaḥ //

71

ŚUCĪNDRASTHALAMĀHĀTMYA

RE 5920. PL.; 91 fols.; 398 × 35 mms.; 6-8 lines; bad condition; Grantha, date: 1056 Kollam-Vikrama, Mārkaḷi 17 (30-12-1880); scribe: Senāpati son of Sucindram Nārāyaṇa; ownership: Krishnavādhyār (fly leaf); origin: Tirunelveli.

An unnumbered leaf at the beginning and an unnumbered leaf at the end contain a few lines in praise of the god (of Śucīndram).

Sucindram is an important temple in Kanyakumari Dt. (Tamilnāḍu). Its sthalamāhātmya (in Sanskrit) which we find here is probably not earlier than the 15th century or even than the 18th century; its Tamil and Malayalam versions are of later origin (see K.K. Pillay pp. 96-98 and ibid. p. 88-95 for a summary of the contents).

Beginning

Fol. 1a, l.1. sthāṇusahāyam / agajānanapadmārka(ṃ) gajānanamaharniśam / anekadantaṃ bhaktānāmekadantamupāsmahe // tacchrutvā munayassarve jaharṣussūtabhāṣitam / atrerāśramamāhātmyaṃ naimiśāraṇyavāsinaḥ // atyāścaryaṁupāviṣṭāḥ punaḥ papracch(u)rādṛtāḥ / vaktāraṃ munayassūtaṃ purāṇaśravaṇotsukāḥ // (punaśca) śrotukāmāssūtedānīṃ vayaṃ mune / atrerā (śramamāhātmya)ṃ śra(va)ṇānandakārakam aṣṭādaśapurāṇānāṃ madhye puṇyakathāmbudhau / pīyuṣasadṛśaṃ skāndaṃ śravaṇānmuktidāyakam // sārāt sāratarantasmin tvayoktaṃ sthānavaibhavam / atrerāśramamāhātmyamātmajñānapradāyakam //

Colophons

1. Fol. 3a: iti śucīndrasthalamāhātmye atryāśramapraśaṃso nāma prathamo'dhyāyaḥ // 2. 89a: iti śucīndrasthalamāhātmye caturviṃśo'dhyāyaḥ /

End

Fol. 89a, l.4. vedavṛkṣaprabhāvante tatra śrotuṃ samutsukāḥ / tasminnadhvarakarmāṇi cakrurnaimiśakānane / saṅgavanaṃ prāpya muniścaradyesthita(?) sadāsthāṇu(ṃ)śivaṃ vicintya . / . . / tatrādhyupāsati bhūruhasya vaktuṃ prabhāvaṃ mahatāṃ munīnām // śucīndramāhātmyamidaṃ pavitraṃ paṭhanti śṛṇvanti ca ye pṛthivyāṃ sthāṇuprasādāt sakalā janāste svābhīṣṭamagryaṃ phalamāpnuvanti // iti śucīndrasthalamāhātmye caturviṃśo'dhyāyaḥ // hariḥ om / sahasrādhikaṣaṭpañcaḥ vikramanāmasaṃvatsaradhanurmāse saptadaśadivase bhṛguvāsare pūrvapakṣacaturdaśyāṃ jyeṣṭhānakṣatre divase yajuśśākhādhyāyina(ś)śrīvatsagotrodbhave satyāṣāḍhasūtraḥ śucīndraṃ nārāyaṇarputran senāpatilikhitam hariḥ(o)m / śubhamastu / gurubhyo namaḥ /sthāṇusahāya(ṃ) //

72

Stotra-s

RE 5926. PL.; 23 folios; 132 × 36 – 180 × 40 mms; 8 – 10 lines; good condition, Grantha; recent; origin: Tirunelveli.
Blank folios: 2b and 17b.

General Contents

1) Fol. 1a-2a: Śivastotra; 2) 3a-4a: Mukundāṣṭaka; 3) 4a-5b: Haryaṣṭaka; 4) 5b-6a: Suprabhātapañcaka; 5) 6b: Devatāsmaraṇa; 6) 7a-8b: Viṣṇumānasika; 7) 8b-10a: Gaṅgādhara stotra; 8) 10b-12a: Gosāvitrī; 9) 12: Tāmraparṇīcaturviṃśatināma; 10) 12b-14a: Gaṅgādharāṣṭaka; 11) 14b-15a: Prabhātapañcaka; 12) 15b-16a: Pañcāyudhastotra; 13) 16b-17a: Viṣṇukavaca; 14) 18a-19a: Bhūsūkta; 15) 19a-21a: Nārāyaṇopaniṣat; 16) 21a: Śikhānirṇaya; 17) 21b-23b: Nityāhnika.

Fol. 17a contains a śloka on Kṛṣṇa taken from the Mukundamālā, and a prayer to Viṣṇu.

72.1 ŚIVASTOTRA

Six śloka-s in praise of Śiva. The authorship of this is not known.

Beginning

Fol. 1a, l.1. ākāśaścakārāyate deśadiśābhogo dukūlāyate sītāṃśu(ḥ)prasavāyate sthiratarānandasvarūpāyate / donno?nilayāyate suvinayo?, yasya svabhāvāyate tasmin me hṛdayaṃ samena ramatāṃ sāmbe parabrahmaṇi // 1 //

End

Fol. 1b, l.7. sarvamaṅgaḷākucāgraśāyine namaśśivāya sarvadevatāgaṇātiśāyine namaśśivāya, pūrvadevanāśasaṃvid(h)āyine namaśśivāya sarvamanmanojabhaṅgadāyine namaśśivāya // 6 //.

72.2 MUKUNDĀṢṬAKA

Ten śloka-s in praise of Kṛṣṇa in the form of child (Bālamukunda). This is same as GOML. D. 10207 with a different śloka at the beginning. See Adyar Catal. Stotras I n° 1798-1802. Trivandrum Palace Cat. n° 1169G has a different set of 8 śloka-s with this title. Printed at Trichur (1918) in Malayalam.

Beginning

Fol. 3a, l.1. tamadbhutaṃ bālakamambujekṣaṇaṃ caturbhujaṃ śaṅkhagadādyudāyudham / śrīvatsavakṣaṃ gaḷaśobhikaustubhaṃ pītāmbaraṃ sāndrapayodasaubhagam // 1 //

End

Fol. 4a, l.4. saṃhṛtya lokān vaṭapatramadhye śayānamādyantavihīnarūpam / sarveśvaraṃ sarvakṛtāvatāraṃ bālaṃ mukundaṃ manasā smarāmi // hariḥ om / mukundāṣṭakaṃ sampūrṇaṃ(m) //

72.3 HARYAṢṬAKA

Twelve śloka-s in praise of Hari. This is stated to have been composed by Prahlāda. (see śl. 11). Pub.: 1. GOMS 70. pp. 216-217; 2. Bṛhatstotraratnākara, Madras; 3. BK II pp. 26-27 (which has 11 śloka-s of which seven are contained in the text under notice). See also Adyar. Des. Cat. stotra-s n° 2148-2151; GOML R 672 (n)

Beginning

Fol. 4a, l.7. kṛṣṇeti maṅgaḷannāma yasya vāci pravartate / bhasmībhavanti rājendra mahāpātakakoṭayaḥ // (1) //

End

Fol. 5b, l.1. prāṇaprayāṇapātheyaṃ saṃsāravyādhibheṣajam / duḥkhākrāntaparitrāṇaṃ harirityakṣaradvayam // 12 // haryaṣṭakaṃ sampūrṇaṃ(m) // hariḥ om //

72.4 SUPRABHĀTAPAÑCAKA

Six śloka-s to be recited at dawn for getting happiness. This is different from GOML R 1431b.

Beginning

Fol. 5b, l.3. brahmā murāri(s)tripurāntakaśca bhānuśśaśī bhūmisuto budhaśca / guruśca śukraśśanirāhuketavaḥ kurvantu sarve mama suprabhātam // 1 //

End

Fol. 6a, l.5. itthaṃ prabhāte paramaṃ pavitraṃ paṭhet smaredvā śṛṇuyādapīha / dussvapnanāśastviha suprabhātaṃ(bha)vecca nityaṃ bhagavatprasādāt // 6 // suprabhātapañcakaṃ sampūrṇam // hariḥ / śubhamastu //

72.5 DEVATĀDISMARAṆA

Four śloka-s giving the names of deities and holy persons to be remembered for the destruction of sins.

Beginning

Fol. 6b, l.1. punyaśloko naḷo rājā puṇyaśloko yudhiṣṭhiraḥ / puṇyaślokā ca vaidehī puṇyaśloko janārdanaḥ // 1 //

End

Fol. 6b, l.7. ādityamambikāṃ viṣṇuṃ gaṇanāthaṃ maheśvaram / pañcadevān smarennityaṃ mahāpātakanāśanam // 4 // i. hariḥ om //

72.6

VIṢṆUMĀNASIKA

(Padmapurāṇa)

By remembering certain names of Viṣṇu, one can have a mental bath to be cleansed of impurities. This text contains different names of Viṣṇu in 16 śloka-s for this purpose and is said to form part of the Pādmapurāṇa (according to the colophon). This is almost similar to Trivandrum Palace Library cat. V. n° 1213 A3 p. 1977 which is called Mānasasnāna and slightly different from GOML D 5789 which is called Mānasikasnāna. Cf. Trivandrum Curator's Library Cat. VII n° 1102B p. 24-90, Trivandrum Palace Library cat. VI. n° 1225A 12 p. 2035.

Beginning

Fol. 7a, l.1. navanīlaghanaśyāmaṃ naḷināyatalocanam / naumi puṇḍarīkākṣaṃ tena snāto bhavāmyaham // 1 // caturbhujaṃ mahāviṣṇuṃ śaṇkhacakragadādharam / manasā bhāvayan devaṃ mānasaṃ snānamācaret // 2 //

End

Fol. 8b, l.3. brahmaivāhaṃ na saṃsārī mukto'hamiti bhāvayet / aśaknuvan bhāvayituṃ vākyametadudīrayet // iti pādme purāṇe brahmanāradīyasaṃvāde viṣṇumānasikaṃ saṃpūrṇam / hariḥ om / śubhamastu //

72.7

GAṄGĀDHARASTOTRA

Fourteen śloka-s in praise of Gaṅgādhara are found in this text which seems to be rare.

Beginning

Fol. 8b, l.7. oṃ vyo(ma)sthaṃ prabhumīśānaṃ somasūryāgnilocanam / sarvamantrātmakaṃ devaṃ sarvatīrthamayaṃ smaret // 1 //

End

Fol. 10a, l.5. brāhme muhūrte cotthāya bhasmoddhūḷitavigrahaḥ / ya evaṃ bhāvayet martyo mṛtyuṃ tīrtvā sa jīvati // 14 // prakṣāḷitāghajaṃ bāhuḥ pūta eva na saṃśayaḥ //

72.8

GOSĀVITRĪ

(Mahābhārata)

Text about various gods said to be residing on different parts of the cow. According to the colophon, this topic forms part of the Mahābhārata (Śāntiparva). Vide: GOML D 9423, Trav. Uni. 4670 B., L. 535A; Adyar Cat. Stotras I 3070, 3071. Pub.: 1. Stotramahodadhi pp. 227-29; 2. Sriramatattvaprakasa Press, Belgaum 1923.

Beginning

Fol. 10b, l.1. śrīvedavyāsa uvāca / nārāyaṇaṃ namaskṛtya devaṃ tribhuvaneśvaram / gosāvitrīṃ pravakṣyāmi vyāsena prastutāṃ purā // 1 // gavāṃ stotraṃ pravakṣyāmi sarvapāpavināśanam / gavāṃ niśśvasitā vedāḥ ṣaḍaṅgapadakramāḥ // 2 // etāsāmagraśṛṅgeṣu indraviṣṇū svayaṃ tathā / śi . . . . (bra)hmā uraskandhe lalāṭe govṛṣadhvajaḥ // 3 //

End

Fol. 11b, l.8. sāyaṃ prātastu paṭhataśśānti(s)svas(t)yayanaṃ bhavet / ahorātrakṛtāt pāpāt paṭhyamāne na lipyate // 14 // phalañca gosahasrasya ityuktaṃ brahmaṇā purā / ityuktaṃ brahmaṇā purā nama iti / iti mahābhārate śāntiparvaṇi gosāvitraṃ gobrāhmaṇebhyaḥ // gosāvitrī sampūrṇā // hariḥ om / śrīgurubhyo (namaḥ) (śu)bhamastu //

72.9 TĀMRAPARṆĪCATURVIṂŚATINĀMĀNI

Twenty-four names of Tāmraparṇī river, flowing in the Tirunelveli Dt. of the Tamil Nadu (see n° **68**).

Beginning

Fol. 12a, l.6. dharmadravā bhagavatī tāmrā m(āna)dhanā parāparāmṛtasyandā . . .

End

Fol. 12b, l.2. caturviṃśatināmāni puṇyānyetāni bhūpate / ye paṭhanti janā bhaktyā teṣāṃ muktiḥ kare sthitā // 4 // tāmraparṇīcaturviṃṣatināma sampūrṇam // hariḥ om /

72.10 GAṄGĀDHARĀṢṬAKA

Eight śloka-s in praise of Gaṅgādhara are found in this text. Pub.: BK. I. pp. 98-99. The śloka-s in the text under notice occur in the printed edn. in a different order: 1, 6, 8, 2, 5, 7, 4, 3. This is available in the Adyar Library: Des. Cat. Stotras II n° 781.

Beginning

Fol. 12b, l.5. kṣīrāmbhonidhimanthanodbhavaviṣātsaṃdahyamānān surān brahmādīnavalokya yaḥ karuṇayā hālāhalākhyaṃ viṣam / niśśaṇkaṃ nijalīlayā kabalayan lokān rarakṣādarādārtatrāṇaparāyaṇassa bhagavān gaṅgādharo me gatiḥ // 1 //

End

Fol. 14a, l.3. mṛtyuṃ vakṣasi tāḍayan nijapadadhyānaikaniṣṭhaṃ muniṃ mārkaṇḍeyamapālayat karuṇayā liṅgādvinirgatya yaḥ / netrāmbhojasamarcanena haraye tuṣṭo rathāṅgandadāvārtatrāṇaparāyaṇassa bhagavān gaṅgādharo me gatiḥ // 8 // gaṅgādharāṣṭakaṃ sampūrṇam // śubhamastu //

72.11 PRABHĀTAPAÑCAKA

This text contains five śloka-s, each describing the limbs of Śiva, to be recited at dawn. This is almost similar to GOML. D. 11065 where this is called Prātassmaraṇīyapañcaratnastotra.

Beginning

Fol. 14b, l.1. prātassmarāmi parameśamukhāravindaṃ phālekṣaṇānalaviśoṣitapañcabāṇam / bhasmatripuṇḍralalitaṃ phaṇikuṇḍalāḍhyaṃ kundenducandanasudhāsitamandahāsam // 1 //

End

Fol. 15a, l.4. prātassmarāmi dhavalāyitacandragaṅgāvīcīsamāvalayitāyatakeśabhāgam / saṃsārasāgarajale parimajjato me prajñānanāvasahitaṃ śivakarṇadhāram // 5 // prabhātapañcakaṃ sampūrṇam / hariḥ om / śubhamastu / śrīrastu //

72.12 PAÑCĀYUDHASTOTRA

Śloka-s in praise of Viṣṇu's weapons: discus, conch, mace, sword and bow. There are two additional śloka-s. This is available in print in the Viṣṇusahasranāma texts.

Beginning

Fol. 15b, l.1. sphuratsahasrāraśikhātīvraṃ sudarśanaṃ bhāskarakoṭitulyam / suradviṣāṃ prāṇavināśi viṣṇoścakraṃ sadāhaṃ śaraṇaṃ prapadye /

End

Fol. 16a, l.5. vane raṇe śatrujalāgnimadhye yadṛcchayāpatsu mahābhayeṣu / idaṃ paṭhan stotramanākulātmā sukhī bhavet tatkṛtasarvarakṣaḥ

72.13 VIṢṆUKAVACA

(or Nāmadvādaśapañjara)

This text contains the twelve names of Viṣṇu to constitute a mental cage where one can take refuge by reciting these names. It is generally called Nāmadvādaśapañjara but here it is called Viṣṇukavaca (see colophon). Printed under the title Keśavādināmadvādaśapañjarastotram. (Bṛhatstotraratnākara; Chowkhamba n° 26).

Beginning

Fol. 16a, l.7. purastāt keśavaḥ pātu cakrī jāmbūnadaprabhaḥ / paścānnārāyaṇaśśaṅkhī nīlajīmūtasannibhaḥ

End

Fol. 16b, l.9. evaṃ sarvatranicchidraṃ nāmadvādaśapañjaram / praviṣṭo'haṃ na me kiñcit bhayamasti kadācana // 15 // bhayannāsti kadācana onnama iti / kāyena vācā + ti samarpayāmi / hariḥ oṃ / viṣṇukavacaṃ sampūrṇam /

72.14 BHŪSŪKTA

Same as n° **48.11**.

Beginning

Fol. 18a, l.1. bhūmirbhūmnā dyaurvariṇāntarikṣaṃ mahitvā / upasthe te devyadite'gnimannādamannādyāyā dadhe //

End

Fol. 18b, l.9. dhanurdharāya(i) vidmahe sarvasiddhyai ca dhīmahi / tanno dharā pracodayāt // hariḥ om //

72.15 NĀRĀYAṆOPANIṢAT

This contains the Nārāyaṇopaniṣat which belongs to the Kṛṣṇayajurveda. Few passages are missing at the beginning. Pub.: 108 Upaniṣads N.S. Press 1932 (n° 18).

Beginning

Fol. 19a, l.2. sarvāṇi chandāṃsi nārāyaṇādeva samutpadyante / nārāyaṇāt pravartante / nārāyaṇe pralīyante / etadṛgvedaśiro yo'dhīte //

End

Fol. 20b, l.8. ādityābhimukho'dhīyānaḥ pañcamahāpātakādupapātakāt pramucyate / sarvavedapārāyaṇapuṇyaṃ labhate / nārāyaṇasāyujyamavāpnoti / ya evaṃ vedetyupaniṣat // hariḥ om //

72.16 ŚIKHĀNIRṆAYA

This text contains the rules to tie hair in knots.

Fol. 21a, l.2. daivīṃ śikhāṃ brahmarandhre prājāpatyantu madhyame / āsurīmaparañcāhurvai parācīḥ ? pārśvayorviduḥ // haṃ sīṃ śikhaṇḍīṃ gopucchaṃ randhrapakṣadvayaṃ matam / varṇakrameṇaiva yathā śikhānirṇayamucyate / kumbhamadhye yathā kūrcaṃ vahnimadhye yathā śikhā / vimānasya yathā sthūpī tathā vipraśikhāṃ viduḥ // śikhāsaṅghāni romāṇi dvisahasraśatāṣṭakam // omāpo jyotirityeva śikhābandhanamācaret / pavitravalayākāraṃ / śikhānirṇayamucyate // vāmanaḥ pūrvaśikhī bhavati //

72.17 NITYĀHNIKA

This is different from GOML. D. 7817 and Trav. Uni. C. 2297A. This contains the morning meditation before taking bath etc. in Tāmraparṇī river, Gāyatrīnyāsa and °dhyāna, and Sūryopasthāna.

Beginning

Fol. 21b, l.1. mayā kṛtaṃ mūtrapurīṣaśaucaprakṣāḷagaṇḍūṣaṇamehanādi / vastrasya saṃkṣālanamāśu duṣkṛtaṃ kṣamasva tāmre mayi suprasannā / āyatābhyāṃ viśālābhyāṃ śītalābhyāṃ kṛpānidhe / karuṇāmṛtapūrṇābhyāṃ locanābhyāṃ vilokaya /

End

Fol. 23b, l.3. svāṃśe uccarāśisthassvāṃśasvarkṣagato'pi vā / aṅgārako na doṣassyāt karkī siṃhaṃ na doṣabhāk /

73

SAKALĀGAMASĀRASAṂGRAHA, etc.

RE 7471. PL.; 158 fols.; 345 × 25 mms.; 5-8 lines; fair but some leaves are injured; Grantha and Tamil; old; origin: Manamadurai.
Blank folios: 147b, 150b, 154b, 155b, 158b.

General contents

1. Fols. 1a-115b: Sakalāgamasārasaṃgraha; 2. 116a-134b: Ātmārthapūjāvidhi; 3. 135a-158a: Śaivāgamaviṣaya.

The fly-leaf treats pañcaśuddhi.

73.1 SAKALĀGAMASĀRASAṂGRAHA

This text is named Sakalāgamasārasaṃgraha in the colophons and Sakalāgamasaṃgraha in the margin on fol. 1a. In spite of some discrepancies, the text agrees with the printed edns. (Sakalāgamasārasaṃgraha, SIAA. Madras 1974; see also edn. by Mayilai Alagappa Mudaliar, Chintadripet, Madras 1911). A leaf without number is prefixed to the Ms. It refers to one Aghorapaṇḍita, a teacher of two lakhs of pupils. The passages from the Mūlāgama-s are cited. Ātmapūjā is said to comprise of eight topics, such as Gaṇeśadhyāna, Śambhudhyāna, śauca, snāna, japa and others. Then the five śuddhi-s are enumerated. The scribe pays his respects, on fol. 105a l.6, to Dūrvāsas, Sadyojyotis, Rāmakaṇṭha, Aghoraśiva and his paternal grandfather residing at Hālāsyapura. Besides, respects are paid to Jñānaprakāśa, residing at Kāñcīpuram. Vide:– fol. without number, l.3 and fol. 1, l.3. These references do not throw any light on the authorship of this work. Jñānaprakāśa flourished in the 16th century. (Cf. Śivayogaratna, IFI. Pub. n° 53, 1975). Fols. 1-29a deal with Nityakarmavidhi, fols. 29b-105a with Śivārcanavidhi, and fols. 106-115 with Pākavidhi. The printed editions have a chapter on Śivālayadarśanavidhi which gets a very brief treatment here.

This text contains a discussion on the derivative significance of the word śiva, its applicability to Śiva (fol. 30) and the Pañcāsanavidhi (fol. 64). One Kulaśekharapāṇḍya is said to have had the fortune of visualising Goddess Gaurī by composing a śloka. (fol. 106a-106b). It is not known whether this king was the same as Māravarman of the 14th century A.D. On fol. 107a l.6., there is mention of Kalyāṇacambhunātaka. It is not clear whether the correct name of this work is Kalyāṇaśambhunāṭaka. There is a Kalyāṇacampūprabandha by Pāpayārādhya describing the marriage of Pārvatī and Śiva (Vide:– NCC. III, p. 251) but it is not a nāṭaka.

After the topic nirmālya, the text deals with Kapilāpūjā. So far, this text tallies with the printed version of the Sakalāgamasārasaṃgraha. But after Kapilāpūjā, there are some extra passages added as an appendix dealing with nirmālya which are also found in another manuscript available in Piranmalai – a transcript of which (T. n° 228) is available in our Institute. From this, we have to conclude that the Ms. under description and the original of the transcript are both copied from the same original. However, the extra portion does not seem to be a part of Sakalāgamasaṃgraha but appears to be an addition made by the owner of the first original Ms. This portion mentions one Aṇṇābhaṭṭar who has a text called Āvartanirvacanadīpikā and another one called Nirvacanadīpikā which belongs to the owner of this Ms. The text runs as follows fol. 104b, l.1.: taduktam / gokarṇeśvarakṣetrasya tasyārcakasya aṇṇābhaṭṭardeśikasya tasya gṛhe āvartanirvacanadīpika kiñcidvacanam bhavati / tathāpi mama nirvacanadīpike'pi muktam (evamuktam) /

Contents

1. Fols. 1a-5b: Śaucādi; 2. 6a-20a: Snānabheda; 3. 20a-23b: Nyāsabheda; 4. 24a-25b: Sandhyā & Tarpaṇa; 5. 26a-29a: Pūjāgṛhalakṣaṇa & Sūryapūjā; 6. 29a-40b: Śivapūjā-Liṅgabheda; 7. 41a-44b: Rudrākṣamahimā-taddhāraṇañca; 8. 45a-47a: Abhiṣeka; 9. 47a-51b: Bhūtaśuddhi & Mātṛkānyāsa etc.; 10. 52a-53a: Antaryāga; 11. 53a-79a: Dravyaśuddhyādi & Bahiryāga (Abhiṣeka, Arcana etc.); 12. 79a-81a: Naivedya; 13. 81b-82a: Ghaṇṭālakṣaṇa; 14. 82a-86a: Śoḍaśopacāra-s; 15. 86b-91b: Rudrākṣamāhātmya – Japavidhi; 16. 91b-97b: Agnikārya; 17. 98a-100b: Gurupūjā & Caṇḍapūjā; 18. 100b-104a: Nirmālya; 19. 104a-104b: Kapilāpūjana & Madhyāhnaśivapūjā; 20. 104b-106b: Nirmālyavicāra Mūlaliṅgadarśana & Gaurīdarśana; 21. 107a-110b: Vimānadarśana-Aṣṭāṅganamaskāra; 22. 111a-115b: Pradakṣiṇalakṣaṇa & Bhojanavidhi.

Beginning

Fol. 1a, l.1. vāgīśādyāssumanasassarvārthānāmupakrame / yannatvā kṛtakṛtyāssyustannamāmi gajānanam // namaśśivāya śaktyai ca bindave śāśvatāya ca / gurave ca gaṇeśāya kārttikeyāya dhīmate // śiṣyāṇāṃ hṛdayāmbhojabhānupādāvimau sadā / natvā jñānaprakāśasya kāñcīpuranivāsinaḥ // somaśambhau / purā śritva (suptvā) samutthāya prātassañcintya śaṃkaram / yathoddiṣṭaṃ kriyākāṇḍaṃ sarvaṃ pratyahamācaret / athātassampravakṣyāmi śaucācamanalakṣaṇam / sādhakānāṃ hitārthāya caturāśramadharmiṇām /

Colophons

1. Fol. 29a: iti sakalāgamasārasaṃgrahe snānānuṣṭhānaṃ raverarcanañca samāptā(am) /
2. 115a: iti sakalāgamasārasaṃgrahe bhojanatāmbūlavidhissamāptaḥ /

End

Fol. 115a, l.1. tāmbūlasya kvacidviśeṣaḥ / taduktam / niḥśvāsakārikāyām-tāmbūlabhakṣaṇe caiva lakṣaṇaṃ vakṣyate'dhunā / pūrvāhṇe kramukādhikyaṃ madhyāhne cūrṇamā-

dhikam / rātrau ca patrabā(hulyam) tridhā tāmbūlacarvaṇam // taduktam / ekapūkaṃ pañcaparṇaṃ cūrṇannispāvamātrakam / sitatat(k)kolasaṃyuktaṃ tāmbūlañca vidhīyate // tāmbūlasyādhidevatā / tāmbūlāgre nivasati ramā madhyato'vāgadhīśāpyante jyeṣṭhā girivarasutā vāmabhāge'nyatobhūḥ / antarviṣṇurbahiruḍupatiḥ śaṃkarājau dvikoṇe candrādityau upari madanassarvato yasya gātram // taduktam / atāmbūlamukhaṃ śūnyaṃ deśaśūnyama(nāya)kam aputrasya gṛhaṃ śūnyaṃ sarvaśūnyandaridratā // iti sakalāgamasārasaṃgrahe bhojanatāmbūlavidhissamāptaḥ // hālāsyeśa tavābjakāntacaraṇadvandve tu bhaktissadā sadvṛttiṃ mama dehi sadguṇayutaṃ putrañca dīrghāyuṣam / tvatkāruṇyadṛśādyasantatiriyaṃ vṛddhiṃ parāṃ prāpnuyāt anye tvāṃ kuladaivatantadaparo (śambho)na manye'nvaham // bhagavan pārvatīnātha sarvābhīṣṭapradāyaka / idamekaṃ prārthitanno varantvatpādapaṅkaje // niścalā paramā bhakti(r)jīvanmuktipurīśvara / santataṃ bhavatu prītistvayi śambho mameṣṭadā //

73.2 AṂŚUMAD

Ātmārthapūjāvidhi

This text which is said to belong to the "Aṃśumattantra" is found in some Mss. of the Aṃśumatkāśyapa (see IFI. T. 273, ch. 5; T. 889, ch. 30; T. 957, ch. 29) all complete and identical with this text. IFI. T. 4 (ch. 9) has a different beginning. IFI. T. 273 has the word yajana in the title in lieu of the word pūjā. It deals with the personal rituals.

Contents

1. Fols. 116a-120a: Calaliṅga-kṣaṇaliṅga-paṭaliṅga-citraliṅgavidhi; 2. 120b: Bhojanādi; 3. 120b-126b: Yajanakrama Abhiṣekavidhi; 4. 127a: Īśānādimukhadhyāna; 5. 128a-129b: Naivedyaparimāṇādi; 6. 129b-130b: Agnikāryavidhi; 7. 131: Ṣoḍaśopacārakrama; 8. 132: Caṇḍapūjā; 9. 132b-133a: Gurupūjana, Ālayagamana; 10. 133b-134b: Bhojanavidhi.

Beginning

Fol. 116a, l.1. ātmārthayajanaṃ vakṣye śrūyatāṃ ravisattama / mahāpātakadoṣaghnaṃ sarvapāpanikṛntanam // āyuśśrīkīrtivijayaṃ bhogamokṣaphalapradam / sarvayajñatapodāna(n)tīrthadeśeṣu yatphalam // tatphalaṃ koṭiguṇitaṃ śivaliṅgārcanāt phalam / śivaviprena kartavyam ātmārthañca parārthakam // viprakṣatriyavaiśyāśca śūdrāśśaive tu dīkṣitāḥ / ātmārthamarcanaṃ kuryānnakuryācca parārthakam // . . .

End

Fol. 134a, l.4. yāvadaśnāti piṇḍāni tāvatpāpena lipyate / alpameva tato'śnīyāt prāṇarakṣaṇamātrakam // tatpāpasya viśuddhyarthaṃ dakṣapādanakhāgrake / kālāgnirudrahṛnmantrī savyāṅguṣṭhena secayet // āropya vāmahastasya kaniṣṭhā nābhimaṇḍale / tameva dakṣahastasya vāmāṅguṣṭhena yojayet // vitatau ca karau kṛtvā dakṣāṅguṣṭhe nyasenmukham / parigheyaṃ samākhyātā duṣṭāhāravināśinī // culukodakametat syātsvātmānaṃ pādamūlataḥ / prāṇāgnihotramityevannityamevamudāhṛtam // śivamantramanusmṛtya nābhiṃ vāmena saṃspṛśet / dharmasaṃkīrtanañcaiva purāṇaśravaṇamantataḥ // nityārcanaṃ samākhyātaṃ yāvajjīvantamācaret / ityaṃśumattantre ātmārthapūjāvidhipaṭalaḥ //

73.3 ŚAIVĀGAMAVIṢAYA

This text contains the treatment of miscellaneous topics. Writing from folio 15a is by a different hand.

Contents

1. Fol. 135a-137a: Utsavamadhye saṅkrāntigrahaṇakuhūsambhavaviṣaya; 2. 137b-138b: Tīrthapradānakālanirṇaya; 3. 138b-139b: Pradoṣapuṇyāhādi; 4. 140a-143b: Sudhāyogaviṣayādi; 5. 144a-145b: Mahābhiṣekadravyapramāṇa; 6. 145b-146a: Dvātriṃśadaparādha-s; 7. 146b-150a: Bilvārcana & Rudrākṣadhāraṇādi; 8. 151: Kṛttikāvrata; 9. 152a-155b: Ārdrā Utsavādi; 10. 154a-155a: Aṣṭamaṅgalanāmādi; 11. 156a-157b: Dīpāvalīvacana; 12. 158a: Bhasmadhāraṇa.

Beginning

Fol. 135a, l.1. utsavasya tu madhye tu saṃkrāntigrahaṇādiṣu / kuhūñca sambhavet tatra tatra doṣo na vidyate // āgameṣūktam – ayane viṣuve caiva grahaṇe candrasūryayoḥ / tīrthakāryaṃ śeṣakarma samācaret //

End

Fol. 158a, l.4. bhasmoddhūlitasarvāṅgam āpādatalamastakam / romṇi romṇi bhavelliṅgantaddehaṃ liṅgamucyate //

74

MAHOTSAVAVIDHI

RE 7472. PL.; 34 fols.; 287 × 40 mms.; 12-14 lines; old and damaged; Grantha, Tamil and Telugu; origin: Manamadurai.

There is one unnumbered folio at the beginning and two at the end which seem to refer to the date. The first folio at the beginning mentions Prabhava, Paṅguni month, 15th day. At the end, one of the folios states in Telugu: Āḍi 20th; the other mentions Raktākṣi year, Āḍi month, 19th day, as the day when the clerk of the chief of the "committee" gave the Sthalapurāṇa of the Madurai Temple to the sthānīka of Manamadurai Temple. The word "committee" is given in English but in Tamil script. However, these two leaves are very narrow in size and appear to be later than those of the Ms.

This work deals with the rites connected with the mahotsava done according to the Kāmika and other Āgama-s (cf. fol. 1a, l.10, 11).

Contents

1. Fol. 1a-2a: Anujñāpūjāvidhi; 2. 2: Mṛtsaṅgrahaṇa; 3. 3a-4a: Aṅkurārpaṇa (mixed with Tamil); 4. 4a-9b: Dhvajārohaṇavidhi; 5. 9b: Bhaktotsavavidhi; 6. 9b-10a: Bherītāḍana; 7.

10b-11a: Āvāhanabali; 8. 11a-13a: Utsavāṅkura; 9. 13: Rakṣābandhana; 10. 13b-17b: Maṇḍapapūjā; 11. 18a-21a: Agnikārya (mixed with Tamil); 12. 21a-21b: Annaliṅgavidhi; 13. 21b-23b: Prathamādicaturdinotsava; 14. 24a: Saṃlāpavinoda; 15. 24a: Kṣapaṇasaṃhāra; 16. 24b: Pañcamadivasotsava; 17. 24b-25a: Ṣaṣṭhadivasotsava; 18. 25a: Kṛṣṇagandhādhivāsana; 19. 25b-26a: Saptamadivasotsava; 20. 26b: Mṛgayātrā; 21. 26b-27b: Navamadinotsava (Rathotsava); 22. 27b: Tīrthādhivāsana; 23. 28a-29b: Avabhṛthotsava; 24. 29b-30a: Dhvajāvarohaṇa; 25. 30a: Maunabali; 26. 30b: Utsavaprāyaścitta; 27. 30b-31b: Kriyāsamarpaṇa (Aṃśumad).

While describing Bhaktotsava, Tirunāvukkaracu, also known as Appar (fol. 9b, l.3-7), and Campantar (fol. 24a, l.10-13) are mentioned as receiving honour during their festivals. Kṣapaṇasaṃhāra is referred to as celebrated during Sambandhotsava. These are celebrated during the fifth day festival.

Beginning

Fol. 1a, l.1. namo'stu pārvatīkānta bhakti(a)priyamahotsavaḥ / ācārya(s)suprasannātmā snānaṃ kṛtvā salakṣaṇaḥ // soṣṇīṣassottarīyaśca sarvābharaṇabhūṣitaḥ / śivālayaṃ praviśyātha namaskṛtya śivaṃ gurum // svāsane saṃyagāsīnaśśivaṃ dhyātvā parātparam / kalātmānaṃ hṛdi dhyātvā sarvakarma samārabhet //

End

Fol. 31b, l.1. . . . deva deva jagannātha jagadārtivināśana / etat karmaphalaṃ samyaggṛhāṇa varado bhava // idaṃ stotraṃ samuccāryāthāñjaliṃ śivasannidhau / kṣiptvānyūnādi vijñāpya cābhīṣṭaṃ prārthayet guruḥ / evameva vidhānena kriyāṃ samyaksamarpayet / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimavāpnuyāt / ityaṃśumattantre kriyāsamarpaṇapaddhatissamāpta / śrīmīnākṣīsundareśvarāya namaḥ / śrīpuṣpamālāsametaśrītāṇunāthāya namaḥ / śubhamastu / gurubhyo namaḥ //

75

SAKALĀGAMASAṂGRAHA

RE 7473. PL.; 41 fols.; 395 × 30 mms.; 6-8 lines; generally good but some leaves are slightly injured; Grantha and Tamil; origin: Manamadurai.

Blank fols. 19b, 31b, 35b and 40b.

This Ms. contains a collection of quotations from different Āgama-s on different subjects such as Kṛttikādīpa, Ārdrābhiṣeka, Ārdrāvrata, Vināyakavrata, Adbhutaśānti and Śivarātri etc.

General contents

1. Fol. 1a-19a: Cidambararahasya; 2. 20a-21b: Ārdrābhiṣekavidhi (Pārameśvaratantra); 3. 22a-24a: Ārdrāvratakālanirṇaya; 4. 25a-27b: Vināyakavrata; 5. 28: Pradoṣanirṇaya; 6. 28b-29a: Adbhutaśānti; 7. 29a-30a: Navarātrinirṇayavidhi; 8. 32a-34b: Aruṇodayādisammiśrapūjā; 9. 36a-40a: Śivarātrinirṇaya (Sakalāgamasaṃgraha).

Fol. 3b: Bodhāyanāmāvāsyānirṇaya; 24b-25a: Three śakti-s; 30b-31a: Pradoṣanirṇaya, Paṭṭābhiṣekanirṇaya and Saṃkramaṇanirṇaya; 41: List of materials for rituals with pratiṣṭhā (in Tamil).

75.1 CIDAMBARARAHASYA

(Sakalāgamasaṃgraha)

This section contains the Cidambararahasya, which is, according to the colophons in fol. 3b, 19a, a part of the Sakalāgamasaṃgraha. This deals primarily with the Amāvāsyāpūjā and Kṛttikādīpotsava. The time, for performing the latter, is also discussed. Four chapters (paṭala) are contained here but are not numbered.

Citations from the Āgama texts are found in abundance such as Kāmika, Kāraṇa, Vātula, Svāyambhuva, Aṃśumat, Makuṭa, Yogaja, Suprabheda, Raurava, Vijaya or Vijayatantra (fol. 1a, 5b), Siddhatantra (4a), Niḥśvāsa (saṃhitā), Bhīmāsaṃhitā (2b), Upabhedasuprabheda (4b), Upabhedakāraṇa (4a), Pāñcarātra Kapiñjala (1a, 1b), etc.

None of the Mss. in IFI. contain the treatment of this part.

Contents

1. Fol. 1a-3b: Amāvāsyotsavavidhi; 2. 4a-8b: Kṛttikādīpanirṇaya; 3. 9: Kṛttikāmāsapūjāvidhi; 4. 10a-19a: Kṛttikādīpotsavavidhi.

Beginning

Fol. 1a, l.1. kāraṇe – atha vakṣye viśeṣeṇa[amāvā]syāvidhikramam / sarvapāpaharaṃ puṇyaṃ sarvasiddhipradaṃ śubhaṃ // sarvarogavināśārthaṃ sarvaprāṇisukhāvaham / vijayatantre – bhūtaviddhā tvamāvāsyā pratipatsu na cettataḥ / bhūtaśuddheva saṃgrāhyā deve pitrye ca karmaṇi / udayādisamārabhya yāvatkauśikanāḍikā / tattīrthadivasaṃ vidyāt sarvakāmaphalapradam /

Colophons

1. Fol. 3b: iti sakalāgamasaṃgrahe cidambararahasyannāmāmāvāsyotsavavidhipaṭalaḥ /
2. 19a: iti sakalāgamasaṃgrahe cidambararahasyannāma kṛttikādīpotsavavidhipaṭalaḥ /

End

Fol. 19a, l.1. śrīmān putrasaubhāgyaśobhanaḥ / ajite – sarvān kāmān sa samprāpya cirameva śivaṃ vrajet / śivadharme / yaḥ kuryāt kārt(t)ike māsi śobhanāṃ dīpamālikām / ghṛtenaiva caturdaśyāṃ paurṇamāsyāmathāpi vā // sūryāyutapratīkāśatejasā bhāsayan diśaḥ / kāmīke – atropayogi yaddravyaṃ hemakūṭādidaṇḍakam / tadaṅgamaparaṃ yāvaddeśikāya pradāpayet // purāṇe'pi – kārttikyāṃ kṛttikāyoge yaḥ kuryāt svāmidarśanam / saptajanma bhavedvipro dhanāḍhyo vedapāragaḥ // iti sakalāgamasaṃgrahe cidambararahasyannāma kṛttikādīpotsavavidhipaṭalaḥ // hariḥ om / śubhamastu //

75.2 PĀRAMEŚVARATANTRA

Ārdrābhiṣekavidhi

This section, given in the colophon as a chapter of the Pārameśvaratantra, the 20th

Mūlāgama, describes the procedure for giving ablution to Nāṭarāja on the day under the constellation Ārdrā. IFI. T. 516 (pp. 556-559), T. 1009 (pp. 317-319) & RE. 20086 (fol. 16a-17b) contain this text. IFI. T. 986 & 990 do not have it.

Beginning

Fol. 20a, l.1. ārdrābhiṣekaṃ vidhivat pravakṣyāmi samāsataḥ / sarvapāpaharaṃ puṇyaṃ sarvasaukhyakarannṛṇām // mārgaśīrṣamāse tu mannakṣatre'tipuṇyade / vratābhiṣekaṃ yaḥ kuryāt tadanantaphalaṃ bhavet // tadṛkṣapūrvādārabhya pañcāhatri( )yahe'pi vā / rudraṛkṣapūrvarātrau vā snapanaṃ kārayet budhaḥ //

End

Fol. 21b, l.6. sūryodayavyāpakañca madhyāhavyāpakantathā / nakṣatramuttamaṃ jñeyaṃ rātriyuktaṃ tithiparam // evaṃ krameṇa vidhivat sandarśanamanuttamam / dakṣiṇāhāvadhitvātha(?) deśikapramukhādiṣu // brāhmaṇān bhojayitvātha pracchannaṃ kārayet tataḥ / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt // iti pārameśvaratantreṇa ārdrābhiṣekavidhipaṭalaḥ //

75.3 ĀRDRĀVRATAKĀLANIRṆAYA

This section deals with the fixing of the time for performing Ārdrāvrata, an observance to be undertaken in the Mārgaśīrṣa month (Dec. 15 – Jan. 15) when the constellation Ārdrā is in conjunction with Pūrṇimā. Even if the two are not in full conjunction, the observance is to be taken up only at the time when there is Ārdrā constellation. Though the text has the name Ārdrāvrata noted in the margin of fol. 22a and the opening sentence mentions Ārdrāvrata to be taken up for treatment, it is the method of fixing the time for this vrata that is the subject of the entire text but for few lines at the end. Vātula, Svāyambhuva, Ajita, and Skandapurāṇa are cited. Bodhāyana's view is also mentioned. The text thus appears to be a compilation made from various sources. IFI. T. 543(2) (pp. 538-541) contains a similar treatment taken from Cintya° and Sūkṣmāgama.

Beginning

Fol. 22a, l.2. atha vakṣye viśeṣeṇa ārdrāvrataṃ salakṣaṇam / mārgaśīrṣamāse tu ārdrāṛkṣaṃ praśasyate // taddine paurṇamāsyāṃ vā rājarāṣṭraśubhāvaham / dīpte – mārga(śi)rṣamāse tu ārdrāṛkṣaṃ praśasyate / taddine paurṇamāsyāntu rājarāṣṭrābhivṛddhidam / parvayuktamayuktaṃ vā ārdrānte tu viśeṣataḥ / mṛgaśīrṣārdrasammiśraṃ taddine tu caturdaśī // alpavṛṣṭiśca rogāśca rāṣṭrabādhā na saṃśayaḥ /

End

Fol. 24a, l.6. vratapūrṇe śivaṃ prāpya tatstriyaḥ pāṇisaṃgraham / bhavasya ca vrataṃ tasmāt caredabdaṃ prati prati / yāvat krtvā vrataṃ loke sarvakāmaphalapradam / kanyāyāñca careddevi bhartṛloke mahīyate / ārdrāṛkṣasya tatsarve śatabhiṣaṛkṣe'thayuktake / dinañca di śa me (daśame?)tasmāt krameṇa vratamācaret /

75.4 VINĀYAKAVRATA

This section deals with Vināyakavrata. Passages are cited from agamic texts, like Sūkṣma, Kāraṇa, Upabhedakāraṇa, Vātula, Cintya, Yogaja, Dharmapravṛtti and Siddhatantra. The opening line is taken from the Amśumadāgama.

Beginning

Fol. 25a, l.6. atha vakṣye viśeṣeṇa śrūyatāṃ ravisattama / jagadvighnavināśārthaṃ sarvābhīṣṭaphalapradam // sarvo'bha(pa)dravanāśārthaṃ pūjayitvā gaṇeśvaram / kṛttikā-dīpataḥ paścāt ṣaṣṭhī ca sitapakṣake / śatatārasamāyuktamayuktaṃ vā samācaret / sūkṣme-mārgaśīrṣamāse tu śatabhiṣakṣaṣṭhisaṃyutam / ṣaṣṭhiyukte viyukte vā taddine vā samācaret //

End

Fol. 27b, l.2. aṃśumati / yajet ṣoḍaśanāmnā tu abhīṣṭaṃ prārthayet budhaḥ / ācāryaṃ pūjayet tatra vastrahemāṅgulīyakaiḥ / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt //

75.5 PRADOṢANIRṆAYA

This section discusses briefly pradoṣa which is the first part of the night and falls in the 13th lunar phase (trayodaśī tithi). Śloka-s 1-4a are found in the Dīptāgama IFI. T. 257A, p. 443.

Beginning

Fol. 28a, l.1. udayādudayāntaṃ ca trayodaśyuttamaṃ bhavet / bhāskarodayamārabhya yāvadastamanāntakam // taddine yajanaṃ kuryāt madhyamañceti kīrtitam / saptaviṃśati-nāḍyāntu yajanañcādhamaṃ bhavet //

End

Fol. 28b, l.1. dvivāre ṛkṣite khaṇḍe apare aṣṭanāḍikā / taddinaṃ tīrthamutkṛṣṭaṃ kṣayaṃ vai pūrṇamācaret // sahāyadhāmne namaḥ /

75.6 ADBHUTAŚĀNTI

This section deals with the rituals to be performed for overcoming the evil effects brought about by the occurrences such as the falling of the idol from the pedestal etc. IFI. T. 341 pp. 98-99 & T. 455 pp. 169-170 contain a treatment similar to this.

Beginning

Fol. 28b, l.2. śikharāt pā(du)kāntaṃ vā devālaye akāraṇāt / patite caiva tat beraṃ sthānasthānannarāntike // liṅgaberavimāne vā maṇḍape gopurādike / parivārālaye śāle deveśāsthānamaṇḍape //

End

Fol. 29a, l.2. jayādirabhyādhānañca rāṣṭrabhṛt ca kramāddhunet / pūrvavat karmayogyena sthāpayettu dṛḍhaṃ budhaḥ / adbhutaśāntividhiḥ //

75.7 NAVARĀTRINIRṆAYAVIDHI

(Vātula & Kāmika)

This section discusses about fixing the period for conducting the Navarātri festival. According to the colophon on fol. 30a, l.6. which runs thus:– iti vātulakāmike navarātrinirṇayavidhipaṭalaḥ, the source of this treatment should be the Vātula and Kāmika.

Beginning

Fol. 29a, l.3. kanyāgate grahādhīśe śuklapakṣe śubhāvahe / pratipaddinamārabhya navamyante yajecchivam // pratipadyā darśaviddhā varjanīyā viśeṣataḥ / pucchāyāḥ prathamāyāñca pūjādvayanna kārayet //

End

Fol. 30a, l.4. kāmikāhvaye / sauraṃ śreṣṭhamiha proktaṃ cāndraṃ madhyamamucyate / sāvanatvadhamaṃ proktaṃ tena kāryantu neṣyate // kāraṇe / śrāvaṇe durgānavamī tathā ṣaṣṭhyaṣṭamī tu yā / pūrvā viddhaiva kartavyā śivarātrivratamimam / yāmale / pūjākāryāṇi sarvāṇi malamāse na doṣabhāk / dhanuṣi karaṇaṃ kāryaṃ sarvakalyāṇaśobhanam / iti vātulakāmike navarātrinirṇayavidhipaṭalaḥ //

75.8 CIDAMBARARAHASYA

Aruṇodayādisammiśrapūjā

This section offers the procedure for performing Śivapūjā at dawn (aruṇodaya) and morning etc. in the Mārgaśīrṣa month. This forms part of Cidambararahasya included in the Sakalāgamasaṃgraha. (Vide:– IFI. T. 373, pp. 1761-1766). The word, miśra, occurs in the title instead of sammiśra. Citations are mainly taken from Svāyambhuva and Kāraṇa.

Beginning

Fol. 32a, l.1. svāyambhuve / atha vakṣye viśeṣeṇa aruṇapūjāvidhikramam // ruruṇḍavikaṭādyāśca devairyuktaṃ pravartate // āvāhya devatāstatra viṣṇumūrtiṃ samāśrayet / sabhye viṣṇumūrtiśca śivamūrtiṃ samāśrayet / deva deva namastubhyaṃ sarvarakṣāya te namaḥ / iti vijñāpya sarvāśca toṣayan śambhumādarāt / dakṣiṇānte prabhātaṃ syāt tattatkāledamīśvaram / santuṣṭaśśivarūpeṇa āsanādiṃ pradarśayet /

End

Fol. 34b, l.6. anyatra / pūjāhīne mahādoṣo rājārāṣṭraṃ vinaśyati / mahāmārī pravartante tadgrāmaśca vinaśyati // prātaḥkāle tu yaḥ kuryāt śivapūjāṃ viśeṣataḥ / dvādaśābdena phaladaṃ labhedekadine tat // cintye / prabhātapūjā proktā vai nakṣatrayajanaṃ kuru / iti sakalāgamasaṃgrahe cidambararahasyannāma aruṇodayādisammiśrapūjāvidhipaṭalaḥ // śrībilvavaneśāya namaḥ //

75.9 ŚIVARĀTRINIRṆAYA

This section contains a discussion about fixing the day for celebrating Śivarātri. The day of breaking the fast is also determined. Brief account is given regarding the worship on that day. Several texts are cited with relevant passages such as Kāmika, Raurava, Cintya, Vātula, Vimala, Kiraṇa, Kālottara, Candrajñāna, Svāyambhuva, Kumāratantra, Vijaya, Suprabheda, Skānda and Vāyupurāṇa. The name Bhṛgu occurs in connection with this topic. IFI. T. 543, 41(6), 554 & 246(2), which bear the name Sakalāgamasaṃgraha, treat this topic differently.

Beginning

Fol. 36a, l.1. śivarātrivrataṃ vakṣye śrūyatāṃ ravisattama / sarvadānaphalañcaiva sarvayajñaphalapradam // śivarātrisamaṃ puṇyaṃ nāstīti bhuvanatraye / navatriṃśattithigrāhyaṃ udayāttīrthasaṃgrahe // māsakṛṣṇacaturdaśyāṃ śivarātrau śivaṃ yajet / sauraṃscāndramasañcaiva dvividhaṃ parikīrtitam // meṣādimīnaparyantaṃ vaset saureti saurakam / tithye(ām ?) ca vasatiścandram(e?) cāndramāsamitīritam //

End

Fol. 40a, l.6. ardhayāmaṃ viśeṣeṇa dvitīye miśrapūjanam / yāmānte ca viśeṣeṇa bhogāṅgañcaikā nāḍikā // aruṇasandhissa kartavya(s)sārdhanāḍīssamācaret / evameva krameṇaiva udayāntaṃ samācaret // evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / śivarātrividhiḥ proktā(aḥ) ghṛtadhārāvidhiṃ śṛṇu // iti sakalāgamasaṃgrahe śivarātrinirṇayapūjāvidhipaṭalaḥ / cāndre sarvapradeśasthaṃ śivarātriṃ vinā yadi / upākarma ca paitrañca sauramāne vidhīyate //

76

Texts dealing with rituals.

RE 7475. PL.; 106 fols.; 340-388 × 34-36 mms.; 5-8 lines; good condition but some leaves are much damaged; Grantha; old; origin: Manamadurai.

Blank folios: 21b, 29b, 33b, 37b, 40b, 46b, 53b, 57b, 58b, 59b, 60b, 62b & 63b.

General contents

1. Fols. 1a-20b: Miśrāgnikāryavidhi; 2. 22a-40a: Nyāsabheda-s; 3. 41a-42b: Prāṇapratiṣṭhāmantra; 4. 43a-47b: Nyāsabheda-s; 5. 48a-53a: Tattvaśuddhi; 6. 54a-56a: Praveśabalividhi; 7. 64a-81a: Vāstupūjā; 8. 82a-89a: Pañcāsana; Vāmadevapaddhati; 9. 89b-94a: Aṣṭatriṃśatkalānyāsādi; 10. 94a-103b: Pañcāvaraṇapūjā; 11. 104a-106b: Kālapūjāvidhi.

Fols. 57a, 58a, 59a, 60a, 61a & 62a contain a didactic śloka, pīṭhanyāsa, list of materials, like darbha, kūrca, etc. and Vedic mantras. Fol. 63a enumerates the things that are to be given up by a Śaiva. Fol. 81b gives a list of months and dates on which Vāstupuruṣa is awake and asleep.

76.1 MIŚRĀGNIKĀRYAVIDHI

(Aṃśumattantra)

This text deals with the performing of homa (fire-worship). The treatment given here is mentioned as based on the Aṃśumadāgama. The title in the colophon is given as Miśrāgnikāryavidhi, but in fact, the chapter deals with the daily fire ritual (Vide:– IFI. T. 1015, pp. 398-416). Other Āgama-s describe miśrāgni. (eg. Kāmika (Pūrva) ch. 8. SIAA).

This text begins with the preparation to worship this fire. In this respect, the beginning agrees fully with the corresponding portion (Agnikārya) in most of the Āgama manuals, such as Guhapaddhati, IFI. T. 160; Sakalāgamasaṃgraha, IFI. T. 246(4); Śaivapūjāpaddhati, IFI. T. 45; Gaurīmaṇḍapapūjāpaddhati, IFI. 798 and Kriyākramadyotikā, p. 250 SIAA. Many passages in the text under notice are found in these works.

Beginning

Fol. 1a, l.1. agnikāryārthamadhyeṣyan labdhānujño arghyapātramādāya pradakṣiṇena gatvā sambhāraṃ yāgopakaraṇadravyajātaṃ divyadṛṣṭyāvalokya kuṇḍasamīpaṃ gatvā kuṇḍanābhiṃ puraskurvan saumyāsya upaviśet / tatra anāmikāṅguṣṭhābhyānnyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇam / oṃ hāṃ sadyojātāya śivāya nama iti kuṇḍasya prokṣaṇam / pramuñcadhanvanastvamiti oṃ haḥ astrāya nama iti kuṇḍāyāmapaścimamadhyapūrveṣu dakṣiṇamadhyamottareṣu dvidarbhayuktena śakalena khananayogyadravyeṇa ca triḥ khātvā oṃ huṃ aghorāya śivāya namaḥ iti mṛdamuddhṛtya saumyadeśe nirasyāpa upaspṛśya /

End

Fol. 20b, l.6. yat kṛtaṃ yat kariṣyāmi tatsarvaṃ sukṛtantava / viśvagoptā tvamevātra nānyo'nāthe hi me śiva / iti vijñāpya svāhāntamūlena bhagavan pūjāhomādipuṇyaphalaṃ gṛhāṇeti varadahaste'arghyajalena sahodbhavamudrayā bhūmiṣṭhajānumūlena nivedayet / ityaṃśumattantroktamiśrāgnikāryavidhissamāptaḥ //

76.2 NYĀSABHEDA

This gives mantra-s to be used in nyāsa-s of various kinds during the worship of Śivaliṅga. Writing is on 2-5 columns in fols. 22a-31a, & on 1-3 columns in 32a-40a.

Contents

1. Fols. 22a-29a: Mantranyāsa (Tattvatattveśvarādi); 2. 30a-33a: Gaurīkalādinyāsa; 3. 34a-37a: Śrīkaṇṭhanyāsa; 4. 38a-39a: Pīṭhanyāsa; 5. 39b-40a: Aṅganyāsa & Karanyāsa.

Beginning

Fol. 22a, (col. 1), l.1. oṃ hāṃ ātmatattvāya namaḥ / oṃ ātmatattvādhipataye brahmaṇe namaḥ / oṃ vidyātattvāya namaḥ / oṃ vidyātattvādhipataye namaḥ / oṃ viṣṇave namaḥ / śivatattvāya namaḥ / śivatattvādhipataye rudrāya namaḥ /

End

Fol. 40a, (col. 2), l.7. saṃ vāmapādanūpurāya namaḥ / saṃ dakṣiṇapādakaṭakāya namaḥ /

haṃ vāmapādakaṭakāya namaḥ / ḷaṃ dakṣiṇapādāṅgulikāya namaḥ / kṣaṃ vāmapādāṅgulikāya namaḥ /

76.3 PRĀṆAPRATIṢṬHĀMANTRA

This text deals with the mantra which is to be repeatedly uttered in order to consecrate and infuse life into idols, metallic plates with mystic diagrams. This is similar to GOML D 6677. The mantra given in the Prapañcasārasārasaṃgraha (TSMS II pp. 851) is slightly different.

Beginning

Fol. 41a, l.1. asya śrīprāṇapratiṣṭhāmahāmantrasya brahmaviṣṇumaheśvararṣayaḥ ṛgyajussāmātharvaṇacchandāṃsi / sakalajagatsṛṣṭisthitisaṃhārakāriṇī prāṇaśaktiḥ parā devatā / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / amuṣya prāṇapratiṣṭhāmantrasiddhyarthe jape viniyogaḥ / nyāsaḥ oṃ āṃ hrīṃ kroṃ ya ra la va śa ṣa sa hoṃ kṣaṃ haṃsaḥ /

End

Fol. 42b, l.1. āvāhito bhava / sthāpito bhava / avakuṇṭhito bhava / suprasanno bhava / varado bhava / supratiṣṭhito bhava / svāmin sarvajagannātha yāvatpūjāvasānakaṃ tāvattvaṃ prītibhāvena liṅge'smin sannihito bhava / naivedyadhūpadīpān dattvā /

76.4 NYĀSABHEDA

Similar to 76.2. Writing is on 2 columns in fol. 47.

Contents

1. Fols. 43a-46a: Dūtīnyāsa; 2. 47: Gaurīpañcaviṃśatikalānyāsa.

Beginning

Fol. 43a, l.1. oṃ āṃ hrīṃ kroṃ ya ra la va śa ṣa sa hom haṃsasso'haṃ, oṃ yaṃ mṛte(?) dūtyāgacchāgaccha asya hṛdayaṃ praviśya sajātīyamapi saṃgṛhya balādamuṣya yaṃ tvagrūpamānaya ānaya bimbādikaṃ praveśaya praveśaya sthāpaya sthāpaya punarāgacchāgaccha svasthāne sthirā bhava vauṣaṇṇamaḥ /

End

Fol. 47b, (col. 2), l.3. oṃ hrīṃ haṃ dayāyai namaḥ vāmahaste / oṃ hrīṃ haṃ śrutyai namaḥ dakṣahaste / oṃ hrīṃ haṃ dyutaye namaḥ vāmastane / oṃ hrīṃ haṃ sandhyāyai namaḥ / dakṣastane /

76.5 TATTVAŚUDDHI

This text contains a detailed treatment of the Tattvaśuddhi, that is, purification of the tattva-s which relate to the physical body. This is done by adopting a process which would dissolve the elements in the body (saṃhārakrama) including the sensory organs into the bindu. Mantra-s are given here to be uttered at the various stages. Then follow the Pañcabrahmanyāsa and nyāsa of inner cakra-s. This is dealt with in the Siddhāntaśekhara, Suprabheda and similar other texts. See IFI. T. 35, T. 46 and Dīkṣādarśa (IFI. T. 153b, pp. 655-660).

Beginning

Fol. 48a, l.1. śivapūjārtham udaṅmukho vā rucirāsane sthitvā tālatrayādidigbandhanāvaguṇṭhanaṃ vidhāya svāgradakṣiṇabhāge yantrikopari śarāvapātramādāyāstreṇa prakṣālya jalenāpūrya oṃ haḥ astrāya namaḥ / sa . . . pta . . . mabhimantryābhyarcya digbandhanāvaguṇṭhanaṃ kṛtvā .

End

Fol. 53a, l.2. ājñāyām oṃ laṃ kṣaṃ dvidalapadmanivāsine brahmarandhre manonmanidharmaśaktīsametāya sadāśivāya śrīgurave haṃsasso'haṃ haṃsassvāhā / ityantarmātṛkā /

76.6 PRAVEŚABALIVIDHI

This text describes the way in which the guardians of the quarters, Indra and others are to be invited during Śiva's festival and how the evil spirits present there could be sent away by appeasing them with oblations. This is similar to IFI. T. 366 pp. 34-39.

Beginning

Fol. 54 (1)a, l.1. indrasandhiḥ / oṃ namo bhagavate jvalananetrebhyo ūrdhvakeśebhyo mahābalaparākramebhyo yakṣebhyo baliṃ prayacche svāhā / tarpaṇam: jvalananetrān ūrdhvakeśān mahābalaparākramān yakṣān santarpayāmi / visarjanam / jvalananetrāḥ ūrdhvakeśāḥ mahābalaparākramāḥ indrasthānasthitāḥ yakṣāḥ parvatāgraṃ prati gacchata gacchata /

End

Fol. 56 (3)a, l. 5. īśānasandhiḥ / oṃ namo vaṭukādibhyo bhairavebhyo nagnarūpebhyo bhūtavetālebhyo baliṃ prayacche svāhā / tarpaṇam: vaṭukādīn bhairavān nagnarūpān bhūtavetālānstarpayāmi / visarjanam: vaṭukādayaḥ bhairavāḥ nagnarūpāḥ īśadeśe sthitāḥ bhūtavetālāḥ yathecchaṃ gacchata gacchata //

76.7 VĀSTUPŪJĀ

This manual deals with the rites to pacify and please the deities presiding over the site selected for a house or a temple. This rite is also performed at the beginning of all special rituals, such as annual festival (mahotsava), pavitrotsava, etc. This quotes passages from various texts.

Beginning

Fol. 64 (1)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // karasthaṃ kadalīcūtaṃ panasekṣusumodakam / bālasūryaprabhaṃ vande devaṃ bālagaṇādhipam // vāstupūjāṃ tathā – saṃgrahe sthāpane kāle grāmārambhe tathaiva ca / utsavārambhakāle ca vipaṇyārambhakālake / grāmārambhādikāleṣu vāstunāthaṃ prapūjayet / dīkṣābhiṣekasampanno'pyādiśaivakulodbhavaḥ // tasyācāryavaraśśreṣṭhaśśāntiṃ kūryādvicakṣaṇaḥ /

End

Fol. 81 (18)a, l.1. carakī raktavarṇā syāt vidārīhemavarṇakā / pūtanā yāmbujaprakhyā padmābhā pāparākṣasī // skando dāḍimapuṣpābhā aryamā cāñjanadyutiḥ / jṛmbhaśca hemasaṃkāśo balipiñcho sitadyutiḥ / iti yathoktavarṇānnikṣipya pūjayet / iti vāstupūjā vidhiḥ //

76.8 PAÑCĀSANA
(Vāmadevapaddhati)

This text treats Pañcāsana which is the name given to five mystic seats, namely Anantāsana, Siṃhāsana, Yogāsana, Padmāsana and Vimalāsana (also called Śaktyāsana). These seats are one above the other and they are enumerated along with the mantra-s for their worship enjoining meditation upon them. The treatment contained here is almost identical with that of the Vāmadevapaddhati (IFI. T. 501, pp. 80-87, Pañcāsanārcanā). The text under notice has the name Pañcāsana on fol. 82a in the margin and also on fol. 89b, l.1. IFI. T. 289, pp. 372-381 and T. 654 also contain a treatment of this topic with some difference in the expressions.

Beginning

Fol. 82 (33)a, l.2. dantatāl(v)oṣṭhasañcārā(n)mantrāstvaśucitāṃ gatāḥ / taddoṣaśamanārthāya nādāntoccāraṇaṃ smṛtam // tatra pradhānakumbhavardhanī āvaraṇakumbhavardhanī āvaraṇakumbhāṃśca pūjayet / kanakarajatatāmrairvā mṛnmayairvā salakṣaṇā / oṃ hāṃ ādhāraśaktaye namaḥ / dhyānam / atha kūrmaśilāsīnāṃ kṣīrodasitavigrahām / maulau bījāṅkurākārāṃ varadamabhayapradām / pāśāṅkuśadharāṃ śaktiṃ kriyāmādhārarūpiṇīm / iti dhyātvā / pīṭhasyādho madhyassampūjya pūrvādicaturdikṣu / oṃ anantāya namaḥ / oṃ vāsukaye namaḥ / oṃ takṣakāya namaḥ / oṃ kārkoṭakāya namaḥ /

End

Fol. 89 (40)a, l.1. śaktimaṇḍalādhipataye īśvarāya namaḥ / śaktimaṇḍalamadhyasthaṃ vyālayajñopavītinam / candrārdhaśekharaṃ tryakṣaṃ śuddhasphaṭikasannibham / khaḍgatriśūlabāṇākṣamālābhayakamaṇḍalum / varāmbuje ca dadhataṃ dakṣavāmakaraiḥ kramāt / siṃhacarmāmbaradharaṃ gajacarmottarīyakam / iti dhyātvā sampūjya / oṃ hāṃ vimalāsanāya namaḥ // iti pañcāsanam //

76.9 AṢṬATRIṂŚATKALĀNYĀSĀDI
(Vāmadevapaddhati)

This text (similar to n° 48, 16) treats Aṣṭatriṃśatkalānyāsa which consists in placing the thirty-eight śakti-s in the forms of Śiva with five for Īśāna, four for Tatpuruṣa, eight for Aghora, thirteen for Vāmadeva and eight for Sadyojāta. This treatment is identical with that contained in the Vāmadevapaddhati IFI. T. 501, pp. 87-92.

Beginning

Fol. 89 (40)b, l.1. maṇḍalatrayamadhye tu cintayet śaktimaṇḍalam / brahmā viṣṇuśca rudraśca īśvaraścādhipāḥ kramāt // kṣityādikuṭilāntantu evandhyātvā vicakṣaṇaḥ / śivāsanantadūrdhve tu kalpayedvidhinā budhaḥ // iti kāraṇe / kṣityādikuṭilābhrāntavyāpakamāsanamevaṃ vibhāvayet /

End

Fol. 94 (45)a, l.2. layāṅgairabhyarcya bhogāṅgapūjārthaṃ prārthyānujñāṃ labdhvā paramaśivaṃ yajet / tadanantaram āvaraṇapūjāṃ kuryāt /

76.10 PAÑCĀVARAṆAPŪJĀ

(Vāmadevapaddhati)

This deals with the worship of Śiva with the five enclosures (āvaraṇa). The deities to be worshipped in each enclosure are mentioned. This text has close agreement with IFI. T. 501 Vāmadevapaddhati, pp. 94-105 but there are some more passages showing how the worship is to be concluded. IFI. T. 336, pp. 133-138 has quite a different version having agreement with the closing passages of the text under notice.

Beginning

Fol. 94 (45)a, l.3. pañcabrahmaṣaḍaṅgaiśca prathamāvaraṇam / vidyeśvarairdvitīyāvaraṇam / gaṇeśvaraistṛtīyāvaraṇam / lokapālaiścaturtham / daśāyudhaiḥ pañcamam / etāni pañcāvaraṇāni / śivāsanapadmasya karṇikāyāṃ śivamabhyarcya taddalamūleṣu dalamadhyeṣu dalamadhyāgrayormadhyeṣu dalāgreṣu tadadhobhāgeṣu ca pūjayet /

End

Fol. 103 (54)b, l.4. mukhavāsatāmbūladhūpārātrikanīrājanabhasmadarpaṇachatracāmaravyajanādyupacārān pādyārghye ca dattvā mantrapuṣpāṇi śivanāmabhir aṣṭamūrtibhavādibhirabhyarcyārghyandattvā ṛgyajussāmātharvaṇavedetihāsapurāṇastotragītanṛttavādyapāṭhakādīn vijñāpayet // iti nityapūjāvidhiprakāraḥ //

76.11 KĀLAPŪJĀVIDHI

This text deals with offering worship at different times during the day. The worship to be done at dawn is given at the beginning. Those at other times get summarised. At the end, worship is stated to be done during six occasions in a day, or at least once in a day, and the text breaks off after that.

Beginning

Fol. 104 (55)a, l.1. athāgramaṇḍapasya uttarasyāndiśi umāśaktim abhyarcya oṃ hāṃ bhogaśaktyāsanāya namaḥ / dhyānam / śyāmāṃ dvinetrāṃ dvibhujāntribhaṅgīm savyāpasavyasthitakuñcitāṅghrīm / savyotpalāṃ naumi sura(tnabhū)ṣāṃ lambānyahastāṃ parameśvarīṃ tām //

End

Fol. 106 (57?)b, l.4. (nai)vedyaṃ balidānañca homakarmasamarpaṇam / nityotsavañculu-(kodakam)ityaṅgamiti kīrtitam / ṣaṭkālaṃ pañcakālaṃ vā catuṣkālamathāpi vā / trikālaṃ vā dvikālaṃ vā ekakālamathāpi vā / ena kenāp(y)upāyena śivaṃ saṃpūjayet sudhīḥ / . . .

77

GAṆAPATIKALPA, etc.

RE 8240. PL.; 58 fols.; 313 × 35 mms.; 1-9 lines; bad condition; Grantha; date: see below; ownership: Nīlakaṇṭha Mahādevayyar (writing on the 2nd fly-leaf): origin: Ramesvaram.

Blank folio: 58b.

The fly-leaf contains the words 1909 Saumya Arppaśi and the date is not clear. The month may be the Tamil month Aippaśi corresponding to October-November.

General contents

1. Fols. 1a-52a: Mahāgaṇapatikalpa; 2. 52a-53b: Mahāgaṇapatimālāmantra; 3. 54a-55b: Gaṇapatyaṣṭottaraśatanāmāvali; 4. 55b-57a: Mahāgaṇapatikavaca.

The 2nd fly-leaf contains a note on the building of a new temple and installing an idol of Vināyaka for Kāṭṭupiḷḷayārkoil (near Ramesvaram, Ramnad Dt.). 57b-58a contains Lakṣmīmantranyāsa.

77.1 MAHĀGAṆAPATIKALPA

(Ākāśabhairavakalpa)

This text, which comprises 35 chapters (pīṭhikā), is in the form of a dialogue between Umā and Maheśvara. It is available in some other libraries (see Tanjore XX 920, 921; RASB VIII 1-5895; GOML D 7746-7751). The full title differs slightly from one colophon to another and this text is considered as a part of Ākāśabhairavakalpa (see n° 78.1).

This work deals with the procedure for worshipping Gaṇapati and is complete. This includes the worship of Lakṣmī, Lakṣmīśa (called Rameśa); Girijā and Girijāpati; Rati and Ratipati. There is mention of different forms of Gaṇapati like Āśugaṇapati, Āmodagaṇapati, Pramodagaṇapati, Sumukhagaṇapati, Durmukhagaṇapati and Avighnagaṇapati.

Fol. 2a has the word, yantroddhāra in the margin, while the colophon mentions mantroddhāravidhi. The marginal writing is wrong. On 2b, the margin has the word bījānāmmūlam evidently referring to mantroddhāra.

Fol. 3a has, in the margin, the word puraścaraṇa which comes in the section ācāra stated in the colophon on 4b. The colophon on 14a does not mention the topic dealt with in the seventh pīṭhikā. The opening line of this chapter and the marginal writing on fol. 9b indicate that Kriyābheda is the topic of this chapter. The marginal writing on fol. 27a is Manmatha who is called Ratipati on fol. 28b in the colophon. While ch. 16 deals with Bhūvidyā according to colophon on fol. 29b; māhyā is written in the margin of fol. 28b. Mahīvidyā tu ḍevatā are the words occurring on fol. 28b, l.2. suggesting that mahīvidyā must be the topic. Mahīpati, the topic of ch. 17 as given on fol. 30a, l.7, is stated to be mahi(ī)nātha on fol. 29b in the margin. Ch. 36 which is not mentioned with this number must be the last chapter and its topic is stated as Caturāvṛttitarpaṇa.

Beginning

Fol. 1a, l.1. (ga)ṇeśāya namaḥ / devyuvāca / deva deva jagannātha saccidānanda śāśvata / cidākhyānamiha śrotuṃ ciramicchāmyahaṃ prabho // cidākhyānavidhāneṣu nānāvedāgamāt sudhīḥ / sarvārthasādhanopāyaṃ tadvada tvaṃ dayānidhe // īśvara uvāca / sarvaśāstrārthasāreṣu mantrakośeṣu sarvathā / sarvairupāsitaṃ yasya tadvadāmi parāt param // sarvadevamayaśśambhuśśivavandyo vināyakaḥ / tasmādvaināyakaṃ kalpaṃ sāvadhānamanāśśṛṇu // vaināyakeṣvananteṣu kalpeṣu kathiteṣu ca / tasmādvaināyakaṃ kalpam ūce sarvārthasiddhidam / sarvapāpakṣayakaraṃ sarvopadravavināśanam / sarvabhūtapraśamanaṃ sarvavighnanivāraṇam // sarvarogaharaṃ śreṣṭhaṃ sarvaśatrunivāraṇam / sarvalokaṃ vaśīkartuṃ sarvākarṣakaraṃ pa (ram / sarvoccā)ṭakaraṃ stambhamohavidveṣanāśanam /

Colophons

1. Fol. 2b: iti mahāgaṇapatikalpe atirahasye umāmaheśvarasaṃvāde śaṃkareṇa viracite mahāśaivatantre vighnanivāraṇamantroddhāravidhirnāma pra(thamapīṭhikā ?) etc. 2. 49b: iti śrīmahāśaivatantre ākāśabhairavakalpe atirahasye pratyakṣasiddhiprade umāmaheśvarasaṃvāde mahāgaṇapatikalpe aṅgādinānāvidhavidyāvidhirnāma pañcatriṃśā pīṭhikā //

End

Fol. 51a, l.8. iti gaṇapatividyākalpamādyaṃ manūnāṃ nigamanikhilasārāṃśāgamāmbhodhipāraṃ / vividhavipulasiddhajñānadaṃ śāstrarājaṃ paramamadaraladhvaṃ (?) bhāgyalabdhatvameva / ye paśyanti gaṇeśakalpamamalaṃ vidyāmṛtāmbhonidhiṃ sarvaiśvaryakarantrilokavijayaṃ sākṣāt śivatvapradaṃ / teṣāṃ viśvavilāsatantrakaraṇārthā daivatattvātmanāṃ yā devādyakhiladayātmajananādyā pañcasiddhirbhavet / sarvātītavicitrasiddhavibhavānantātmamantrojjvalā viśvādhīśaviśeṣabhāvaphaladaṃ vighneśakalpottamam / vaṃśādyaḥ sa paraḥ pumān dvijakulodbhūtaissahānyairvṛto bhuktvā bhogamabhīpsitaṃ cirataraṃ bhūyaśśivatvaṃ vrajet / vyūhādyair bhojanairvā gaṇapatisumanuṃ sarvamantrānvasiddhiṃ bhaktairvā vīṭikādyairbahuvidhamanujairnityalokāvalokaiḥ / yānairvādābhiṣekaiḥ kusumayajanakaistarpaṇairhomajālaiḥ anyairātmeṣṭakāryairanudinabhajanaṃ yaścaret so'khileśaḥ / nānāsiddhisvatantraṃ bahuvidhakalanaṃ jñānayogātmabodhaṃ vidyāyāñcākhilamanujamahāsauhṛdaṃ viśvavaśyam / bhūṣyaṃ bhūpālakoṭipraṇatiparapadaṃ sarvasatvañca bhūmau / dī(dai)rghyaṃ samprāpya bhūyo gaṇapati(ḥ) ciraṃ pālayet māṃ sadāhaṃ / śrī mahāgaṇapataye namaḥ //

77.2 MAHĀGAṆAPATIMĀLĀMANTRA

This text treats the mālāmantra of Gaṇapati. A mālāmantra should contain more than twenty syllables. Vide:– mālāmantrāśca te khyātā viṃśatyarṇādhikāśca ye / (Kāmikāgama – Pūrvabhāga, 2. 163a, SIAA). The actual source of the text is not known.

Beginning

Fol. 52a, l.3. asya śrīmahāgaṇapatimālāmantrasya brahmā ṛṣiḥ / uṣṇītrīś(uṣṇīk?)chandaḥ / śrīmahāgaṇapatirdevatā / mahāgaṇapatimahāvidyārūpiṇī ādikuṇḍalinī bījam / tattvatrayavyāpinī trimudrā śaktiḥ / sarvaprasādasiddhyarthe jape viniyogaḥ / tato nyāsaṃ kṛtvā pūrvamantranyāsaṃ kṛtvā / anena karanyāsaṃ kuryāt / dhyānam / aṣṭādaśabhujaṃ devaṃ nīlajīmūtasannibham / nānāratnapradīptañca makuṭāṭopaśobhitam / bhīmamatyugrarūpākṣaṃ cañcalatkarṇacāmaram / ekadantaṃ pralamboṣṭhaṃ nāgayajñopavītinaṃ śyāmāṅgajaṃ mahābhīmam adbhutaṃ raktavāsasam / kaṭisūtreṇa haimena puṣpamālyairalaṃkṛtam / padmāsanasthaṃ deveśaṃ sarvadevaiḥ prapūjitam /

End

Fol. 53b, l.7. oṃ gaṃ śrīṃ mahāgaṇapataye śrīpūrṇa . . nandamehi sarvasiddhiṃ kuru rudreṇājñāpaya svāhā / dhvanimantraḥ / oṃ śrīṃ vighneśvarāya ākhuvāhanāya śiva śiva la(mbo)darāya vakratuṇḍāya śūrpakarṇāya siddhivināyakāya śrīmahāgaṇapataye klīṃ śrīṃ sauṃ aiṃ hrāṃ hrīṃ huṃ phaṭ svāhā /

77.3 GAṆAPATYAṢṬOTTARAŚATANĀMĀVALI

This is a version of the Gaṇapatyaṣṭottaraśatanāma (see n° 5.2) for offering worship. There are only 105 names here and as such three names are missing. There is no reference to the source in the colophon to identify the text. NCC V, p. 253 mentions a text, which has the same beginning as this, as taken from the Agnipurāṇa; however, this is not found in this Purāṇa. Writing is on 4 columns. Cf. GOML D 8802.

Beginning

Fol. 54a, (col. 1), l.1. oṃ śriyai(?) gaṃ gaṇeśāya namaḥ / ambikāsūnave namaḥ / vighneśāya namaḥ / dviradānanāya namaḥ / vināyakāya namaḥ / viśvarūpāya namaḥ / śaṃkarasūnave namaḥ / skandapūrvajāya namaḥ / ekadantāya namaḥ /

End

Fol. 55a, (col. 4), l.1. trikoṇakarṣakāya namaḥ / saṃsthitāya namaḥ / tundilāya namaḥ / trilocanāya namaḥ / pradhānapuruṣāya namaḥ / acintyāya namaḥ / 102 // parabrahmāya namaḥ / sanātanāya namaḥ / nakṣatramālyābharaṇāya namaḥ / yogihṛtpadmasaṃsthitāya namaḥ / iti mahāgaṇapati aṣṭottaraṃ saṃpūraṇam //

77.4 MAHĀGAṆAPATIKAVACA

(Mantraprakāśikā)

This text is in the form of a dialogue between Pārvatī and Parameśvara. According to colophon, it forms part of Mahāgaṇapatitantra which is a section of Mantraprakāśikā. This is different from the text with this name which forms part of the Rudrayāmala (GOML R 1415a).

Beginning

Fol. 55b, l.1. deva deva mahādeva bhaktānāmārtibhañjana / laghunā tena martyānām abhīṣṭasakalaṃ bhavet // nāndīśca trividhaṃ puṇyaṃ kavacaṃ vajrapañjaranāmakam / kavacaṃ vada me nātha gaṇeśasya mahātmanaḥ // śrīśiva uvāca – śṛṇu devi pravakṣyāmi jagatāmupakārakam / atisampatkaraṃ nāmnā kavacaṃ vajrapañjaram // gaṇeśapratijātaṃ vai sarvamaṅgaladāyakam / mahāgaṇapati(era)sya kavacasya mahātmanaḥ // ahameva ṛṣiproktaścchando'nuṣṭubhudāhṛtam / mahāgaṇapatirasya devatā parikīrtitā //

End

Fol. 57a, l.7. vighneśaṃ varṣavacchakyo paiśācatvaṃ bhavet dhruvam / tasmāt sarvaprayatnena satputrāya pradāpayet // śiṣyāya bhaktiyuktāya dadyāt sarvārthasādhanam / mahāgaṇeśasamprītyā gāṇapatyatvatāṃ vrajet // iti śrīmantraprakāśikāyāṃ mahāgaṇapatitantre śrīpārvatīparameśvarasaṃvāde śrīmahāgaṇapatikavacaṃ sampūrṇam // hariḥ oṃ //

78

Gaṇapatikalpa

RE 8241. PL.; 98 fols.; 189 – 228 × 30 – 35 mms.; 7-9 lines; bad condition; Grantha, Tamil and Kannada; old; ownership: M. Nīlakaṇṭha Joshi (see fols. 12b & 77b); origin: Rameśvaram.
Blank folios: 87b & 88b.

General contents

1. Fols. 1a-77a: Ākāśabhairavakalpa Makākaṇapatikalpa ; 2. 78a-79b: Gaṇapatimantra; 3. 80a-87a: Homavidhi; 4. 89a-98b: Gaṇapatitarpaṇādi.

Fol. 10b also contains a note in Tamil on the loss of pīṭhikā-s 3 to 8. Fol. 12b also contains a note in Tamil on the non-availability of pīṭhikā-s 9 (mostly later half) to 15, and a request by M.N. Joshi to collect them. Fol. 13 contains a note in Tamil saying that though the work Cidākhyāna is old, its parts (pīṭhikā-s) are scattered, but the owner (and scribe) has collected and corrected them. Fol. 77b contains a statement in Tamil saying that with that (folio), the Gaṇapatikalpa comes to an end, and some previous parts (of the work) are not available; the name of one M. Nilakantha Joshi is written in English. Fol. 88a contains a few words in Kannada regarding Ketu Daśā, (to those who are born in) Aśvini, Magha and Mūla stars.

78.1 MAKĀKAṆAPATIKALPAM

(Ākāśabhairavakalpa)

This text contains a Tamil version of Mahāgaṇapatikalpa which is a section of the Ākāśabhairavakalpa (see n° 77.1). Sanskrit expressions are freely mixed with the Tamil words. The chapters are called pīṭhikā-s. There are thirty-six pīṭhikā-s in this text. The first is incomplete. Ch. 3-7, 9 (later part)–15, are missing.

Beginning

Fol. 1a, l.1. . . . . . parā sadānandarāy sārasvatarāy iruk . . . . . . svarūpamāy yallāttukkuinmēlāi irukkiṟa rahasya upa . . . . rukkiṟa cidājñānattai . .

End

Fol. 77a, l.3. – ākācavayiravakalppe atirakaciye umāmakecuvaracaṅvāte caṅkarēṇa viracite makākaṇapatikalppe muppattārām pīṭikai muṟṟum makākaṇapatikalpam muṟṟum //

78.2 GAṆAPATIMANTRA

Beginning

Fol. 78a, l.1. śrīgaṇādhipataye namaḥ / śrīśiva uvāca / kriyābhedaṃ pravakṣyāmi mantrāṇāṃ sarvasiddhaye / yasya smaraṇamātreṇa karasthāssarvasiddhayaḥ //

End

Fol. 79b, l.7. saṃkocaya sampiṇḍaya khādaya nipātaya mūkaya mūrcchaya śīghraṃ mūrcchaya āṃ hrīṃ kṛoṃ grauṃ(?) svāhā //

78.3 HOMAVIDHI

This text deals with the fire rituals which are to be performed for curing diseases and avoiding evil spirits. This is written in Tamil.

Beginning

Fol. 80a, l.1. namaḥveṉkiṟatu campattu, vaṣaṭveṉkiṟatu vaciyam, vavuṣaṭuveṉkiratu ākaruṣaṇam, huṃ eṉkiṟatu coṣaṇam

End

Fol. 87a, l.1. itukaḷiṉāl taṉittaṉi patiṉāyiram omam paṇṇiṉāl neñcuvali neñciluḷḷa viyāti cuvācakācam ituvellām tīrntu tīrkāyucum unṭām / omaviti sampūrṇam //

78.4 GAṆAPATITARPAṆĀDI

This text is in Tamil enumerating the 108 tarpaṇa-s to be offered to Gaṇapati and treats the installation and other rituals in honour of Gaṇapati. This is incomplete.

Beginning

Fol. 89a, l.1. camucamuratticcitappiramōtu taṟupayāmi / enṟu 4 cuvāpica mūlatināl 4 āka 8 cāmacāniccitacumukam(?) tarupayāmī

End

Fol. 98a, l.7. celavantuyttu mēṟṟamāy noṟagr-kilaturiṇiyākum nāmañcāṟṟu . . . .

79

Texts dealing with Goddess worship

RE 8242. PL.; 89 fols.; 395 × 35 – 453 × 33 mms.; 5-7 lines; bad condition; Grantha; old; origin: Ramesvaram.

General contents

1. Fols. 1a-4b: Vīralakṣmīvidhāna; 2. 4b-9a: Rājarakṣāvidhānatantra; 3. 9a-83b: Śūlinīdurgākalpa; 4. 84a-85b: Pratyaṅgirāmantra; 5. 86a-87b: Pratyaṅgirāsūktabrahmavidyā.

Two unnumbered leaves at the beginning contain some columns of numbers on their obverse side.

79.1

VĪRALAKṢMĪTANTRA

Vīralakṣmīvidhāna

This is the 72nd chapter of the Vīralakṣmītantra. Vide:– fol. 4b iti vīralakṣmītantre vīralakṣmīvidhānaṃ nāma dvisaptatitamo'dhyāyaḥ. It deals with Mahiṣāsuramardinīvidyā, one of the nine vidyā-s of the Kālīkula group. Vide:– Śāktadarśana of Śrīcakreśvara Bhaṭṭācārya p. 202. Gauhati 1970. The worship of yantra and āvaraṇa of this deity is described here. The surmise, that Mahiṣāsuramardinī may represent an aspect of Vīralakṣmī on the strength of the title of the text under notice, may not be wrong. Vide:– Śāktadarśana p. 75. Tanjore XX supplement 341 deals with some topics treated here.

Contents

1. Fols. 1a-2b: Mahiṣāsuramardinīvidyā; 2. 3a: Yantrarājapūjā; 3. 3a-4b: Āvaraṇapūjā, Naivedya and Upacāra-s.

Beginning

Fol. 1a, l.1. śrīdevyuvāca / bhagavan devadeveśa śrotumicchāmi tattvataḥ / mahiṣāsuramardinyā vidhānaṃ sarvasiddhidam // svā . . . . sarṣicchando daivataṃ samprayogakam / brūhi me kṛpayā deva yadyahaṃ tava vallabhā // śrī śivaḥ / sādhu sādhu mahādevi . . . prājñe sarvalokahitaiṣiṇi / yaduktamadhunā devi saṃyakpṛṣṭantvayeśvari / itaḥ pūrvaṃ mayā noktaṃ yasya kasyāpi suvrate / tava snehāt pravakṣyāmi śṛṇuṣvaikāgramānasā //

End

Fol. 4b, l.1. (evamāvaraṇaṃ pūjya suga)ndhassumanoharaiḥ / dhūpadīpaiśca naivedyairapūpairghṛtapācitaiḥ / pāyasaissurai(ḥ) phalairlehyai(ḥ) khādyacoṣyairikṣukhaṇḍakaiḥ / nāḷikerādivividhair naivedyaiḥ paripūjayet / tāmbūlāmṛtachatrādyaistoṣayenmahiṣamardinīm / evamiṣṭvā mahādevīṃ sarvakarmāṇi sādhayet / iti vīralakṣmītantre vīralakṣmīvidhānannāma dvisaptatitamo'dhyāyaḥ //

79.2 RĀJARAKṢĀVIDHĀNATANTRA

This text contains the ways of ensuring security and protection to the king. There are Mss. in IFI. which deal with this matter but do not have likeness to this text (cf. IFI. T. 29, 40, 136, 191, 257 and 298B). This account is given by Śiva to Pārvatī who is addressd as Deveśi (fol. 8b, l.5.). To achieve the purpose of providing protection to the king, worship is to be offered to Pratyaṅgirā, Mūladurgā, Śāntidurgā, Śūlinī, Kārtavīrya, Tryambaka and Nṛsiṃha (fol. 6a, l.2.).

Contents

1. Fols. 4b-5b: Pratimākumbhapūjana; 2. 5b-6b: Mantrajapārtha, Brāhmaṇavaraṇa, & Grāmadevatāpūjā; 3. 6b-9a: Svagṛhyoktaprakāreṇa Agnikārya.

Beginning

Fol. 4b, l.4. śrīśivaḥ / rājño rakṣāṃ pravakṣyāmi rāṣṭrarakṣādibhissaha / yenaiva kṛtamātreṇa svāṅgasaṃrakṣaṇaṃ bhavet // svāmyamātyasuhṛtkośarāṣṭradurgabalādayaḥ / vardhante tu dinantasya rājñassaṃrakṣaṇaṃ bhavet // śatrūṇānnāśanārthāya kṣudrāṇāṃ nāśanāya ca / bhūtapretārikṛtyānāṃ vināśāya samācaret //

End

Fol. 8b, l.5. vidhinānena deveśi kārayenmantravittamaḥ / sa tu sarvasukhaṃ prāpya sarvatra jayamāpnuyāt / homānte pratimāndadyādācāryāya sadakṣiṇām / iti rājarakṣāvidhānatantram //

79.3 ŚŪLINĪDURGĀKALPA

(Ākāśabhairavakalpa)

This, text contains a detailed treatment of Śūlinīdurgā. This is included in the Ākāśabhairavakalpa. According to the colophons, there are 20 chapters called upadeśa-s; however, chap. IV is missing without any break in the Ms. End of chapter XX is missing.

Contents

1. Fols. 9a-13a: Śrīśūlinīdurgāparameśvarīprakaraṇa (ch. I); 2. 13a-17a: Kriyābheda (ch. II); 3. 17a-18b: Atirahasya (Vairiparājayamantra, Vīrabhadramantra, etc.) (ch. III); 4. 18b-27a: Kriyotkarṣa (ch. V); 5. 27a-29b: Nānāvidhavijaya (ch. VI); 6. 29b-33a: Nālikeratantrādivicitrakaraṇa (ch. VII); 7. 33a-35a: Sarvoccāṭana (ch. VIII); 8. 35b-40b: Viśvarūpastuti (ch. IX); 9. 41a-43b: Sumukhīkaraṇastuti (ch. X); 10. 44a-46a: Kriyāvicit-

ra (ch. XI); 11. 46a-47a: Mantrānuvedha (ch. XII); 12. 47a-49a: Kriyāmogha (ch. XIII); 13. 49a-51a: Mantrabhedopadeśa (ch. XIV); 14. 51b-61b: Viśvasaubhāgyayantrādi (ch. XV); 15. 62a-67a: Durgādhyānabheda (ch. XVI); 16. 67a-72b: Kriyākāla (ch. XVII); 17. 72b-75b: Yantradoṣanivāraṇa (ch. XVIII); 18. 75b-78a: Hiraṇyeśvarīvidhāna (ch. XIX); 19. 78a-83b: Mantrāṇāṃ karmasiddhi (ch. XX).

Ms. n° 931 (supplementary) of XX catalogue of TMSSM Library contains this work calling ch. 31 as upadeśa like the text under notice. The ending, in this text, does not have any indication to show that this chapter marks the end of the work. Besides, there is no agreement between this and the text under notice. IFI. T. 417 contains this work which is divided into chapters called adhyāya, which are not marked correctly. Ch. XII ends on p. 175 and the next chapter is noted as 4th adhyāya on p. 177. On p. 196, the chapter is called Caturthopadeśa. The next chapter on p. 201 is noted as 8th adhyāya. A chapter is noted as, ṣaṣṭhaḥ paṭalaḥ, (p. 322). The final folio in the text under notice which is numbered as 83 corresponds to p. 212 of IFI. T. 417. Even among these contents of these portions, there is not much agreement between the two Mss. From the colophon on fol. 13a, this text is found to form part of the Ākāśabhairavakalpa which is a Mahāśaivatantra (see n° 71). The results, which are to be obtained by practising the prescriptions laid down here, are stated to be perceptible. It is in the form of conversation between Śiva and Pārvatī. The Ākāśabhairavakalpa, as noted in the colophon, seems to contain a section by name Śarabhasāluvapakṣirājakalpa. The Ms. is incomplete.

Beginning

Fol. 9a, l.1. śrīśivaḥ / tato vakṣye'mbike durgāṃ sarvātītaparākramām / carācaramayīndevīṃ sarvakāmaphalapradām // bahurūpāṃ mahotsāhāṃ bhedavādiharāṃ parām / śabdabrahmamayīndevīṃ sāvadhānamanāśśṛṇu // vibhaktā ṣaḍvidhā durgā svātmanā karuṇecchayā / agnidurgā mahādurgā jaladurgeti nāmataḥ // vanadurgā tataḥ paścācchūladurgā ca śūlinī / tāsāntu śūlinī devī mahākrūreti kīrtitā // athātassampravakṣyāmi śūlinīntu viśeṣataḥ /

Colophons

1. Fol. 13a: iti śrīmahāśaivatantre atirahasye ākāśabhairavakalpe pratyakṣasiddhiprade umāmaheśvarasaṃvāde śarabhasāluvapakṣirājakalpe durgāviśvacalanābhidhāne śrīśūlinīdurgāparameśvarīprakaraṇannāma prathamopadeśaḥ / 2. Fol. 78a: iti śrīmahāśaivatantre + hiraṇyeśvarīvidhānannāma ekonaviṃśopadeśaḥ /

End

Fol. 83b, l.2. ṣaṭkarmamantrasya vijñeyaṃ sādhanaṃ śuddhacetasaḥ / ṣaṭkarmopāsanaṃ divyaṃ bhogamokṣābhidhā . . parātmāvabhāsinyā śūlinyā mantrajāpinām / nityanaimittikabhāvo layaścābhimukhaṃ smṛtam / nityabha . . . . . homapūjā (vi)prārcanāparah / layavarjyaṃ vṛthā dhyānaṃ dhyānavarjyo vṛthā japaḥ / japavarjyo vṛthā(homo)homavarjyaṃ vṛthārcanam / arca(nā)varjyaṁ . . . . ṣaṭkarmanirate mantrī bhoga . . .

79.4 PRATYAṄGIRĀMANTRA

Same as n° **62.1**. This text contains the Pratyaṅgirāmantra from the 5th varga to the ninth. This mantra is based on the Atharvaveda. The entire mantra contains nine varga-s. Vide:– Prapañcasārasārasaṃgraha, II, pp. 972-978 (TSMS). Pratyaṅgirā is one of the nine deities of the group of Kālī-s. The other eight are:– Kālī, Tārā, Chinnamastā, Bhuvaneśvarī, Mahiṣāsuramardinī, Tripurā, Tvaritā and Durgā. This mantra does not agree with the mantra of the same name treated in the Makuṭāgama IFI. T. 568.

Beginning

Fol. 84a, l.1. yataḥ cchiraḥ / iti caturthavargaḥ / abhiprehi sahasrākṣaṃ yuktāśu śapathaṃ rathe / atha ku(rva)n nanvaścita kṛtye vṛkīvāpivato gṛhān / 1 // pariṇo vṛtt(ndh)i śapathādahannagniriva hradam / śakunenāvāhīno jahi draivyā vṛkṣamivāśaniḥ // 2 //

End

Fol. 85b, l.2. atharvaṇamantraḥ / śamyupāka bārhaspatyā śamdhyapāka ṛṣiḥ / śakvarīchandaḥ / viśvedevā devatā / śāntiṛkjape viniyogaḥ / taccha(m)iyorāvṛṇīmahe gātuṃ yajñāya + catuṣpade oṃ śāntiśśāntiḥ /

79.5 PRATYAṄGIRĀSŪKTA BRAHMAVIDYĀ

This sūkta is treated here with nyāsa. This is called Pratyaṅgirāṛcaḥ in the Prapañcasārasārasaṃgraha. Vol. II, pp. 972-978. The title means that the mantra-s of Pratyaṅgirā are derived from the Ṛgveda. The Ṛgvedic sūkta-s undergo changes generally when they are adopted in the other Vedas. Curiously enough, only one of the 48 sūkta-s contained in this mantra is taken from the Ṛgveda (VI. 75-19) which appears as sūkta 4 in the seventh varga. Ten are taken from the Atharvaveda (Śaunaka recension). Twenty mantra-s, agree with those in the Atharvaveda (Śaunakīya recension), five among them have much similarity with those in the Atharvaveda, e.g., Varga II 5 with A.V. 10.1.8.; A.V. 2.7.2. and 5 with A.V. 6.15.2. The Atharvaveda which deals with the rites to be performed for offensive and defensive ends should have been the source for these mantra-s in the text under notice. However, the source for the remaining thirty eight sūkta-s is not known. The words sūkta and rcaḥ in the title, suggests the attempt of the sponsors of the Śākta tradition to claim hoary antiquity for these mantra-s as related to the Ṛgveda.

Pratyaṅgirā is a deity of the Śākta-s. She is identified with Bhadrakālī. As stated, in her dhyāna (Prapañcasārasārasaṃgraha vol. II, p. 971), she is a companion of Bhairava and of frightful appearance. The word brahmavidyā, occurring in the title, is suggestive of the authority given to the deity Pratyaṅgirā based on Upaniṣad. The text is incomplete.

Beginning

Fol. 86 (98)a, l.1. asya śrīpratyaṅgirāsūktabrahmavidyāyāḥ pratyaṅgiraso bhagavantaṛṣayaḥ / brahmaṇaḥ parameṣṭhinaḥ prajāpati(r) ṛṣayaḥ / dvātriṃśadṛcāmanuṣṭupchandaḥ / ya etasyā paṅktiśchandaḥ / avabrahmatyekapādā gāyatricchandaḥ / yona iti tṛṣṭupcchandaḥ / śiṣṭamanuṣṭupcchandaḥ / mama sarvāpatpratihartrī kṛtyā bhagavatī brahmāgniruddaḥ raḥ / kālāgnirudraḥ / śrīmahādevo'dhidevatā / oṃ bījam / phaṭ śaktiḥ / krīṃ kīlakam /

End

Fol. 87 (99?)b, l.5. yadviṣmo yaśca no dveṣṭyaghāyuryaśca naśśāpāt / śune paiṣṭamiva kṣāmāṃ tvantaṃ pratyasya mṛtyave / 3 // yaśca sāpatnaśśapatho yaśca jātraśapādi naḥ / brahmā ca yat tu kruddhaśśāpāt sarvantat kruddhyādapsaspādam / 4 // sabandhuścāssabandhuśca yo asmamabhīdāsati / tasya tvaṃ bhīdyatiṣṭa . . . . .

80

PRATYAṄGIRĀṚGBHĀṢYA

RE 8243. PL.; 26 fols.; 406 × 33 mms.; 7-8 lines; good condition but somewhat damaged; Grantha; old; origin: Rameśvaram.

Fol. 13b contains the description of a herbal preparation to control a hysterical person overpowered by evil spirits.

The Pratyaṅgirāṛgbhāṣya is a commentary in two parts on the mantra-s of the Atharvaveda pertaining to Pratyaṅgirā, a terrific aspect of Goddess. Vide: fol. 1a, mantra 2 of the 1st varga. She is propitiated by her devotees for the destruction of their foes and demons. Vide: fol. 2b, mantra 5 of the 1st varga.

The first part of the Ms. has got the commentary for six varga-s, and the second part, for the first two varga-s in full and for the third varga upto the 45th mantra. There are nine varga-s of the Pratyaṅgirāṛks in the Prapañcasārasārasaṅgraha, II, pp. 972-978, of the TSML. 1963. The mantra-s found in the Ms. are in close agreement with those found in the printed text but for some variant readings.

The Pratyaṅgirāṛks are found in the 10th Kāṇḍa of the 1st Sūkta of the Atharvaveda as mantra-s 1 to 32. Vide: The Atharvavedasaṃhitā, pp. 219-221 of the Satavalekar edn., Svādhyāyamaṇḍal, Paradi, [Surat, 1957].

The name and identity of the commentator is not known for the first part. Pippalāda is said to be the commentator of the second part. Vide: fol. 14a.

As the Ms. starts with fol. 48a (original number), it is clear that leaves from 1 to 47 are missing.

Beginning

Fol. 1 (48)a, .1. (yā)ṃ kalpayanti no'rayaḥ krūrāṃ kṛtyāṃ vadhūmiva / tāṃ brahmaṇāpanirṇudmaḥ pratyakkartāramṛcchatu // 1 // asyārthaḥ yāṃ kalpayanti – yāndevatāṃ pra . . . . pare kalpayanti asmāt bādhanavyāpārasamarthy( )āṃ kurvan( )tī – japahomadhyānaiḥ utpādayantītyarthaḥ / no'rayaḥ – naḥ asmākamarayaḥ – śatravaḥ / krūrāṃ kṛtyāṃ vadhūmiva – krūrām – ugrāṃ – kṛtyāṃ śatrubādhanayogyāṃ – vadhūmiva – ākāreṇa striyamiva /

End

Fol. 26 (73)b, l.6. he devi devi mahādevi ādarātiśayadyotanārthaṃ trīṇyapi imāni viśeṣaṇāni . . . bhūte he kṛtye tava prasādāt mama śatruḥ vinaśyatu // 45 // kuberaṃ te mukhaṃ raudraṃ nandinā nandimāvaha . . .

81

SĀṄKHYĀYANATANTRA

(Ṣaḍvidyāgama)

RE 8244. PL.; 32 fols.; 375 × 35 mms.; 6-7 lines; injured condition; old; origin: Rameśvaram.

Fol. numbers run from 2 to 68 but those corresponding to number 1, 11-16 and 33-63 are missing.

A fol. without number (32) at the end contains some mantra-s.

The Sāṅkhyāyanatantra in 36 chapters deals, as is indicated in its subtitle (Ṣaḍvidyāgama), with the six acts (Stambhana, Mohana, Ākarṣaṇa, Vidveṣaṇa, Uccāṭana and Māraṇa). Bagalā, a fierceful goddess, is said to use them to paralyse even Brahmāstra and prevent the activities undertaken by those who are opposed to her. Pub.: Kalyāṇa Mandira, Katara, Allahabad 1965.

The Ms. under notice contains chapters 1-6, 10-16 and 33. The first chapter is wanting in 16 and a half śloka-s at the beginning. Ch. 10 is wanting in 4 and a half śloka-s at the beginning. Fols. 64-68 contain ch. 33 according to the colophon on fol. 68b but the contents of this chapter could not be traced to the printed text. Further the scribe on this fol. is asking for pardon for the mistakes in writing.

Contents

1. Fol. 2: Tantrāvatāra and Māhātmya; 2. 2b-3b: Dīkṣā and Śiṣyalakṣaṇa; 3. 3b-5a: Abhiṣekavidhi; 4. 5a-6b: Sandhyāmantra; 5. 6b-8a: Ekākṣarīmahāmantravaibhava; 6. 8a-10a: Ekākṣarīmahāmantraprayoga; 7. 10b: Ṣaṭtriṃśadakṣarīvidyā; 8. 17a-18a: Bagalāyantrapūjā; 9. 18a-19b: Bagalātarpaṇajapādi; 10. 19b-21b: Bagalāgāyatrī; 11. 21b-23b: Bagalāpūjā; 12. 23b-26b: Bagalārcāvidhi; 13. 26b-29a: Stambhanavidyā; 14. 29a-32a: Vedamukhyāstravidyā; 15. 32: Bagalāśatākṣarīmahāmantra; 16. 64a-68b: Bagalāyantra.

Beginning

Fol. 2a, l.1. (vistare)ṇoktavānasmin vakṣye tatsarvamādarāt / svavidyārakṣiṇī vidyā svamantraphaladāyinī / svakīrtirakṣiṇī vidyā śatrusaṃhārakārikā / paravidyācchedinī ca paramantravidāriṇī / paratantraprayogeṣu sadā vidhvaṃsakāriṇī / parānuṣṭhānahāriṇī parakīrtivināśinī / parāpajaya . . dvidyā pareṣāṃ bhramakāriṇī / ye vā vijayamicchanti ye vā jetuṃ jayam karau /

Colophons

1. Fol. 2b: iti ṣaḍvidyāgame śāṅkhyāyanatantre prathamaḥ paṭalaḥ 2. Fol. 30b: iti ṣaḍvidyāgame . . . . . yanatantre trayastriṃśaḥ paṭalaḥ /

End

Fol. 30 (68)b, l.4. etatsarvañcopasaṃhāravi . . . ssidhiśśāntimāpnoti rogaṃ dadyādvidyāsevayā vidyāthavā iṣṭapūrtidravyāthavātha putra / iti ṣaḍvidyāgame . . . . yanatantre trayastriṃśaḥ paṭalaḥ // śrīgurubhyo namaḥ / śubhamastu / karakṛtamaparādhaṃ kṣantumarhanti santaḥ //

82

Rasaratnākara and other texts

RE 8245. PL.; 178 fols.; 375 × 30 mms.; 6-7 lines; bad condition; Grantha & Tamil; old; scribe: Svāminātha, son of Raghunātha of Rameśvara (see fol. 119a); ownership: Nīlakaṇṭhan, son of Lokanāthan (see fol. 176b); origin: Rameśvaram.

Fols. with nos. 24, 24A, 83 & 83A do not appear to have any relevance to the contents. Blank folios: 119b, 152b & 177b.

General contents

1. Fols. 1a-119a: Rasaratnākara (Mantrakhaṇḍa); 2. 120a-152a: Śābaracintāmaṇi; 3. 153a-171b: Kaumārasaṃhitā Vidyāgaṇeśakalpa; 4. 172a-173b: Tantrasāra (Gaṇapatimantra); 5. 174a-176b: Vīragaṇapatividhāna.

Fol. 176b also contains a note on the death of a person, etc.

Fol. 177 though attached to this bundle, does not form part of this. It contains Budhnaharaṇavidhi. Fol. 178 is a fragment dealing with vidveṣaṇakarma, etc.

82.1 RASARATNĀKARA

Mantrakhaṇḍa

The Rasaratnākara is a work in five khaṇḍa-s (sections) which are Rasa, Rasendra, Rasāyana, Vādi and Mantra. The text, under notice, represents the Mantrakhaṇḍa. The Rasa and Rasendra khaṇḍa-s were published at Calcutta and Bombay respectively. The Rasāyana khaṇḍa is printed by the Chowkhamba Press, 1940. The entire work was published with a commentary in Bhāṣā (Mahārāṣṭri or Hindi) at Bombay in 1897. Vide:– Yogaśataka, IFI. Pub. n° 62p. XXXVI.

Nityanāthasiddha is the author of the entire work. He was the son of Pārvatī and Śaṁkhagupta. Vide:– RASB. VIII. p. 684. He is known as the author of other works on Tantra such as Indrajālakautuka, Kāmaratnatantra and others. For details see NCC. X p. 120.

The text under notice contains 20 chapters. Chapters 2 to 20 are almost identical with Siddhanāgārjuna's Kakṣapuṭa, as far as the topics dealt with in them are concerned. In some chapters, most of the śloka-s, in the text under notice, occur in the Kakṣapuṭa. Differences are however noticed in some chapters by the version in one being longer than in the other. Ch. 15 to 20 in particular are almost the same in both. The last chapter is called Kakṣapuṭa in the text under notice, but as Sarvasaṃkhyāsādhana in the Calcutta edn. of Siddhanāgārjuna's Kakṣapuṭa (Indrajālavidyāsaṃgraha Calcutta 1861. 2nd edn.). The closing lines, in the text under notice, are the same as those occurring at the end of GOML D 7779, Siddhanāgārjuna's Kakṣapuṭa. The colophon of ch. I of the Rasaratnākara (Mantrakhaṇḍa) of GOML D 8053 mentions this work as Kacchapuṭa written by Siddhanāgārjuna. This text may be considered as based on and adapted from Siddhanāgārjuna's Kakṣapuṭa.

Ch. XIV is called adhyāya and the other chapters upadeśa.

Contents

1. Fol. 1a-9b: Mantrasādhana; 2. 9b-18b: Sarvalokavaśīkaraṇa; 3. 18b-21b: Rājavaśyādivyāghranivāraṇa; 4. 21b-28b: Strīvaśyādidrāvaṇa; 5. 29a-31b: Pativaśya; 6. 32b-34b: Ākarṣaṇa; 7. 35a-46a: Jalastambhana; 8. 46a-54a: Senāstambhana and Śanistambhana; 9. 54a-60b: Mohanādyuccāṭana; 10. 60b-62b: Māraṇa; 11. 62b-68b: Vidveṣaṇādi; 12. 68b-73b: Unmādakaraṇādigrahakleśanivāraṇa; 13. 74a-84a: Kautūhalendrajāla; 14. 84a-88b: Yakṣiṇīmantrasādhana; 15. 89a-95a: Sarvāñjanādimantrāñjana; 16. 95b-99a: Nidhigrahaṇa; 17. 99a-105b: Adṛśyakaraṇa; 18. 105b-109a: Ghaṭikākhecaritvasādhana; 19. 109a-113a: Mṛtasañjīvanādikālavañcana; 20. 113a-119a: Kakṣapuṭa.

Beginning

Fol. 1a, l.1. śrīmahāgaṇādhipataye namaḥ / sa . . . smyambāyai namaḥ / śrīmaddakṣiṇāmūrtaye namaḥ / yeṣāṃ vaktrācchrutaṅkiñcinmaṇimantrauṣadhādikam / tattatkarmaṇi tān pūrvaṃ praṇamāmi mahātmanaḥ / (saṃsāre bahuvistīrṇe) siddhiranekadhā / proktavān śaṅkaraḥ pūrvaṃ pṛcchantīṃ pārvatīṃ prati / svacchande . . . . se munisevite / anyairdevagaṇaissiddhairmunideśikasādhakaiḥ / yadyadu . . . vilokitam / śāmbhave yāmale śākte kule kauleyaḍāmare / svacchande lāguḷe . . . sapa . ke / oḍḍīśe vātule tantre ucciṣṭe siddhaśābare/ kiṃkiṇī merutantre ca / lākinī ḍākinītantre kā(rau ?)drenugrahanigrahe / kautuke śilpatantre ca kriyākālaguṇottare / haramekha . . . ārṇave / ātharvaṇe mahāvede cārvāke gāruḍe'pi ca / ityevamāgamoktaṃ ca vaktrādvaktreṇa ya .. . . tya dadhno ghṛtamivāvilam / sādhakānāṃ hitārthāya mantrakhaṇḍamihocyate / vaśyamākarṣaṇa . . . māraṇam / vibhraṣṭaṃ vyādhikaraṇaṃ paśusasyārthanāśanam /

Colophons

1. Fol. 9b: iti śrīpārvatīputranityanāthasiddhaviracite rasaratnākare mantrakhaṇḍe mantrasādhanannāma prathamopadeśaḥ / 2. Fol. 118a: iti śrīpārvatīputranityanāthasiddhaviracite rasaratnākare mantrakhaṇḍe kakṣapuṭannāma viṃśatitamopadeśaḥ /

End

Fol. 118b, l.6. adṛśyo jāyate satyaṃ devairapi na dṛśyate / . . . digveda(?)munikāmaiśca khecarataṅkolītailapeṣitaiḥ / puṣyabhāskarayogena trilohena tu veṣṭitaih mūrdhnisthe vañca d( )yojanānāṃ śātādhikam / sarve yatne mahāyogaścaṇḍātmantreṇa siddhidā // iti śrīpārvatīputranityanāthasiddhaviracite rasaratnākare mantrakhaṇḍe kakṣapuṭannāma viṃśatitamopadeśaḥ // śrīgurubhyo namaḥ / śrīsaubhāgyalakṣmyambāsametaśrīmahāgaṇādhipataye namaḥ / śrīsarasvatyai namaḥ // avighnamaṣtu / śrīrastu / bindudurlipivisargavīthikāśṛṅgavanti (paṅkti) padabhedadūṣaṇaiḥ / hastavegajamabuddhipūrvakaṃ kṣantumarhati samīkṣya sajjanaiḥ / yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśaṃ likhitaṃ mayā / abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate / rāmeśvare vasanvipraraghunāthagurossutaḥ(ena)svāminātheṇa likhitaṃ rasaratnākaraṃ śubham // śubhamastu / sarvavighnanivāraṇamastu / śrīśivāya namaḥ /

82.2 ŚĀBARACINTĀMAṆI

This text gives the mantra-s for the ṣaṭkarma-s of the Tāntrika school. It deals with the topics that are treated in the Rasaratnākara and Kakṣapuṭa.

The name of the text is mentioned as Śābaramantracintāmaṇi (fols. 127b, 130a, 141a, 144a, 149a & 152a), Mantracintāmaṇi (fols. 124a, 137b), and Drāviḍamantracintāmaṇi (fol. 134a). The colophon on fol. 121b reads: pañcadrāviḍaśābaramantravidhiḥ. The full title seems to be Pañcadrāviḍaśābaramantracintāmaṇi or Śābaramantracintāmaṇi. From the title, it is suggested that the five Drāviḍas are from Cōḷa, Kerala, Karṇāṭaka, Āndhra and Gūrjara (Śabdakalpadruma I p. 760). They are held to be the disciples of Ādinātha, the Tāntric writer of the Nātha school (Vide:– NCC. II p. 81).

The colophons for the first three paṭala-s mention Ādinātha as the author and the remaining paṭalas state the author as Nityanāthasiddha. cf. GOML D 8101. Ādinātha is a name for Śiva, said to be the first among the nine Nātha gurus. (For details, see Cultural Heritage of India IV pp. 281-282, 304-305). Here both Ādinātha and Nityanātha are referred to as propounders and propagators of the Nātha cult; fol. 125a, 125b, 129b, 130b, 142b. The lore (vidyā) is stated to have been formulated by Ādinātha (fol. 149a) and the Karṇāṭavidyā in particular (fol. 149a, 150b). Both are stated in the colophons as Pārvatīputra. In this text Ādinātha and Nityanātha seem to be one and the same author who is Matsyendranātha, a disciple of Śiva – Ādinātha. The disciple is putting in writing the teachings of his guru.

The Mantra-s are in Tamil, Telugu, Malayalam, Kannada and Gujarati languages: e.g., Tamil (131b), Telugu (130a), Malayālam (128b, 129a), Kannada (126a, 143a) and Gujarati (137a, 140a). Some of the mantra-s are called Kerala (125b, 128b), Karṇāṭaka (143a), Gauḍa (137a, 141a, 144b), Karṇāṭamāraṇī vidyā (150b) and Karṇāṭākarṣaṇī vidyā (147a). Ādinātha is said to have been the promulgator of the Śābaramantra (130b, 142b, 149a, 150b). Nityanātha's name is also associated with iṭ (130b, 141a, etc.). At the beginning, prayers are offered to Nṛkesarin, that is to Lord Narasiṃha. This text is printed in Varanasi in Saṃvat 2034 (A.D. 1980) as n° 59 of Gorakṣagranthamālā and it is ascribed to Nityanātha, though the colophons are same as in this MS.

Contents

1. Fols. 120a-121b: Mantravidhāna; 2. 121b-124a: Mantracintāmaṇi (mantrasādhana); 3. 124a-127b: Sammohana; 4. 127b-130a: Vaśīkaraṇayoga & Keralamantrādi; 5. 130b-134a: Uccāṭana; 6. 134a-137b: Śāntikarma; 7. 137b-141a: Vidveṣaṇayoga; 8. 141a-144b: Nānās-

tambhanayoga; 9. 144b-149a: Ākarṣaṇamahāvidyā; 10. 149a-152a: (Gauḍī) Māraṇavidyā.

Beginning

Fol. 120a, l.1. oṅkāravācakassākṣānmahograśrīnṛkesarim / hṛdi dhyātvā pravakṣyāmi yattat siddhyatu me v(ā)cā // mantrātmakaṃ mantramūrtiṃ mahograśrīnṛkesarim / hṛdi dhyātvā pravakṣyāmi yattat siddhyatu me v(ā)cā // prayogarūpiṇaṃ vīraṃ mahograśrīnṛkesarīṃ / hṛdi dhyātvā pravakṣyāmi yattat siddhyatu me v(ā)cā // varṇātmakaṃ varṇamayaṃ mahograśrīnṛkesarīm / hṛdi dhyātvā pravakṣyāmi yattat sidhyati me v(ā)cā // brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ / vāgvibhūtaṃ ramāṃ kāḷīṃ vande'haṃ kāryasiddhaye // pārvatyuvāca / bhūsurārcita bhūteśa śeṣakaṅkaṇa śaṃkara / laṅkeśārcitapādābja namaste śaṃkarīpate // saptakoṭimahāmantrānupamantrānanekaśaḥ / tvatkaṭākṣānmahādeva śrutamevantava prabho / bhūtale śābaraṃ mantraṃ vartate sādhakaṃ vinā // pāṭhāt siddhikarī vidyā pāvanīṃ vada me prabho / īśvara uvāca / mama mānasaputro'sti matsyendrākhyo mahābalaḥ / gauḍakeraḷakarnāṭāndhragūrjaradeśakaḥ / śiṣyapañcakasaṃyukto tapastepe sudāruṇam //

Colophons

1. Fol. 121b: iti śrīpārvatīputrādināthasiddhaviracite pañcadrāviḍaśābaramantravidhirnāma prathamaḥ paṭalaḥ / 2. Fol. 152a: iti śrīpārvatīputranityanāthasiddhaviracite śābaracintāmaṇirnāma daśamaḥ paṭalaḥ /

End

Fol. 152a, l.1. (agho)raghorānandaparākrame ghorarūpe ehyehi amukaṃ śatruṃ māraya māraya / śoṇitaṃ piba piba glauṃ glauṃ svāhā / etanmantrantu deveśi ayutaṃ caṇḍikāgrataḥ / prajapedbalipūrvantu śaktiḥ pratyakṣamāpnuyāt / baliṃ dadyāt kukkuṭañca madyamāṃsādikantathā / tathaiva pretabhūmau tu dhairyabuddhisamanvitaḥ / evaṃ kṛte mahādevi sarvasiddhirbhaviṣyati // iti śrīpārvatīputranityanāthasiddhaviracite śābaramantracintāmaṇirnāma daśamaḥ paṭalaḥ / rāmeśvarapure vāsī raghunāthagurossutaḥ // svāminātthena likhitaṃ pustakaṃ vidhipūrvakam // śubhamastu / śrīgurubhyo namaḥ //

82.3 KAUMĀRASAṂHITĀ

Vidyāgaṇeśakalpa

This section of the Kaumārasaṃhitā deals with the worship of Gaṇesa as the deity presiding over learning. It contains 8 chapters while the printed edn. (S.I.A.A. 1974) and the Ms. GOML D 7801 have nine of them, with chap. 6 and 7 treating the matter of the 6th chapter of the text under notice. R.A.S.B. VIII n° 6050 has an additional chapter called Vāñchākalpalatā; IFI. T. 96 has different names for chap. 3 to 5 and has two more ones treating Vāñchākalpalatā which is in the form of a dialogue between Śiva and Devī. For the different versions of Kumārasaṃhitā, see above, n° 77.

Contents

Chap. 1. Fol. 153a-154b: Mantroddhāra; Chap. 2. 155a-160b: Puraścaraṇalakṣaṇa, Pañcamukhavighneśvaramahāmantra; Chap. 3. 160b-162a: Pūjāvidhāna; Chap. 4. 162a-164b:

Pañcāvaraṇapūjana; Chap. 5. 164b-166b: Vaśyākarṣaṇa; Chap. 6. 166b-168a: Uccāṭanādiprayoga; Chap. 7. 168a-169b: Homavidhi; Chap. 8. 169b-171b: Nityahoma (Saṅgrāmavijaya).

Beginning

Fol. 153 (230)a, l.1. śrīgaṇeśāya namaḥ / samastāyudhasampūrṇaṣaḍbhujadvādaśānvitam / adhastādvanitā(manujā)kāramādyaṃ vande gajānanam / rajatādrivane ramye munibṛndaniṣevite / kalpadrumaiḥ parivṛte śikhare hemabhūṣaṇe / ratnastambhasahasraistu śobhite ratnamaṇḍape / varasiṃhāsanārūḍhaṃ devyā sahitamīśvaram / draṣṭuṃ samāgato brahmā praṇipatya kṛpānidhim / baddhāñjalipuṭo bhūtvā tuṣṭāva parameśvaram /

Colophons

1. Fol. 154: iti śrīkaumārasaṃhitāyāṃ sadāśivabrahmasaṃvāde vidyārahasye śrīvidyāgaṇapatikalpe mantroddhāro nāma prathamo'dhyāyaḥ / 2. Fol. 171b: iti śrīkaumārasaṃhitāyāṃ vidyārahasye īśvarabrahmasaṃvāde śrīvidyāgaṇapatikalpe nityahomādisaṃgrāma – vijayo nāma aṣṭamo'dhyāyaḥ /

End

Fol. 171 (248)b, l.5. . . . yuddhe vijayadaṃ hyetat aṣṭaiśvaryapradaṃ śubham / āyuṣkaraṃ yaśovṛddhisarvaśatruvināśakṛt / dharmārthakāmamokṣāṇāṃ sarveṣāṃ lokarañjanam / vidyāgaṇeśamāhātmyaṃ śrotṛṇāṃ paṭhatāmapi // iti śrīkaumārasaṃhitāyāṃ vidyārahasye īśvarabrahmasaṃvāde śrīvidyāgaṇapatikalpe nityahomādisaṃgrāmavijayonāma aṣṭamo'dhyāyaḥ // śubhamastu / gurubhyo namaḥ //

82.4

TANTRASĀRA

Gaṇapatimantra

In spite of numerous discrepancies in the readings, this text seems to be a part of the chapter dealing with the mantra-s of Gaṇapati in the Tantrasāra of Kṛṣṇānanda Bhaṭṭācārya (edn. Chowkhamba Skt. Ser. n° 491, see pp. 108-110). The first part, which deals with Ekākṣaragaṇapatimantra ends with a colophon which is not found in the Tantrasāra text but reads: iti śrītantrasāre ekākṣaragaṇapatividhānaṃ sampūrṇam (fol. 173a); the second part contains the dhyāna as in Tantrasāra. The worship is to be done using mantra-s in which the seed letter (bījākṣara) of Gaṇapati "gaṃ" is to be prefixed.

Beginning

Fol. 172 (249)a, l.1. atha vakṣye gaṇapatermantraṃ sarvārthasiddhidam / ekākṣaramahāmantrasarvakāryārthasādhanam / ye jñātvā mānavā nityaṃ sādhayanti manorathān / pañcāntakaṃ śaśidharaṃ bījaṃ gaṇapaterviduḥ / pañcāntakaṃ gakāraḥ / tatra ṛṣyādinyāso yathā / asya śrīekākṣaragaṇapatimantrasya gaṇaka ṛṣiḥ nicṛtchandase namaḥ / ekākṣaragaṇapatirdevatā /

End

Fol. 173 (250)b, l.3. gaṇḍapālīgaladdānapūralālasamānasaṃ / dvirephān karṇatālābhyāṃ vārayantaṃ muhurmuhuḥ / karāgradhṛtamāṇikyakumbhavaktravinissṛtaiḥ / ratnavarṣaiḥ prīṇayantaṃ sādhakān madavihvalāt / māṇikyamakuṭopetāṃ ratnābharaṇabhūṣitām / evaṃ dhyātvā vidhānena pūjayitvā gaṇādhipam // śrī gurubhyo namaḥ /

82.5 VĪRAGAṆAPATIVIDHĀNA

(Vināyakakalpa)

This text prescribes the method of worshipping Vīragaṇapati, one of the several forms of Gaṇapati. For a list of such forms, see NCC. V p. 241 which does not, however, mention this form. For another list of such forms including the present one, see Prapañcasārasārasaṃgraha I ch. XVI. TSMS 1962, and Vighneśvarapratiṣṭhāvidhi, SIAA 1961, p. 2.

The procedure for worshipping Vīragaṇapati, is stated, on fol. 174a, as contained in a work called Somabhujaṅgavallarī. A Somabhujaṅgavallī is available in Trivandrum Curator's office Library. (See Cat. V p. 2007 Ms. 911 A), which is a text belonging to the Śākta school. These two works may be one and the same but for slight change in their titles. GOML R 5129 also is a similar Ms.

Beginning

Fol. 174 (251)a, l.1. śrīvīragaṇapatividhānaṃ likhyate / iti samprārthayitvā tu vīravighneśvaraṃ yajet / taduktaṃ somabhujaṅgavallaryām / ādau pūjāṃ pravakṣyāmi pratyūhaghnī japādiṣu(su) / śaive mahati yaḥ śaivaḥ prathamaṃ sa gaṇeśvaraḥ / tatpūjā sarvakāryāṇāṃ mukhamityucyate budhaiḥ / ataḥ pūjyo gaṇādhyakṣaḥ prathamaṃ sarvakarmasu /

End

Fol. 176 (253)a, l.5. . . . punarabhyarcya kalaśe kalaśe nyastvā śrīkramaṃ yajet / tadyathā / gaṇeśārghyaṃ samuddhṛty(a) tacca svātmānale hunet / etasminnantare devi tiraskaraṇikāṃ yajet / iti śrīvīragaṇapatimantravidhānaṃ nāma vināyakakalpaṃ sampūrṇam / śrīvīragaṇādhipataye śrīgurubhyo namaḥ / reghunāthaguruputrasvāmināthena likhitām paddhatiṃ vighnarājasya vīranāmnāhvayasya ca // lokanāthaṉ puttiraṉ nīlakaṇṭhaṉ pustakam eṭut-tavan kuṭuk-k-aṇum kuṭu(k-k-ā)te pōnāl matṛgama(na)m paṇṇina doṣat-tilē pōvān / idu-k-ku lakṣam . . . gurumūrti ariyā //

83

Cidambarakalpa & stotra-s

RE 8246. PL.; 70 fols.; 244 × 40 mms.; 7-10 lines; fairly good condition (leaves are damaged at their edges); 1852(?) (see below); origin: Ramesvaram.

Blank folios: (Fly-leaf Ab, B, Cb, Eb, F & G), 34b, 50b, 51b, 52b, 53b & 61b.

Fly-leaf-Aa-contains a reference to Paritāvi year, Kārttikai month, Trayodaśī, as the date of death of one Raghunātha Gurukkal, brother in-law of the owner or the scribe of the Ms.

General contents

1. Fols. 1a-46b: Cidambarakalpa; 2. 47a-49a: Cidambaraśuddhakavaca; 3. 54a-55a: Kālikāstava of Kālidāsa; 4. 55b-58b: Karpūrastava (Mahākālasaṃhitā); 5. 58b-59b: Kālikātrailokyamohanastotra (Kālikātantra); 6. 60a-61a: Dviṣaddveṣaṇīya; 7. 62a-63b: Cidambaranṛtteśākhyamahāmantra.

Fly-leaf-Ca-contains some lines of the Durgāsūkta and Śūlinīmantra. Fly-leaf – Ea – contains a fragment of a Garbharakṣāmantra. Fols. 50a, 51a, 52a and 53a treat Śūlinīmantra, Yantradaśāṅga, Uccāṭanayantra and Nārīvaśyayantra respectively. Fol. 61a contains the names of some animals to be offered as bali (to a god or goddess).

83.1 CIDAMBARAKALPA

(Pañcākṣararahasyatantra)

This contains Cidambarakalpa in 7 adhyāya-s; it is understood, from the colophons, as forming part of the Pañcākṣararahasyatantra. The word tantra is left out in colophons of ch. 2 (fol. 15b) & ch. 3 (fol. 21b). The Pañcākṣararahasyatantra is available only in parts. Vide:– NCC XI. p. 65. Ch. 4 in the text under notice has an abrupt end on fol. 27b, Fol. 28a has a fresh topic, ie. ch. 5. IFI. T. 86. which is called Cidambarakalpa containing 13 chapters, among which ch. 2. (pp. 1-10) and another ch. also numbered as 2 (pp. 83-92) treat Mantroddhāravidhi in different ways. Treatment of this topic in ch. 2 (fol. 8a-15b) of the text under notice agrees with the former. Śakticakra treated in fols. 20b & 21b is incomplete in IFI. T. 86 and Cidambarasabhāpatipūjākrama (fol. 21b) is not found in it. The colophons of IFI. T. 86 mention Pañcākṣararahasyatantra (ch. 1) and Pañcākṣara in ch. 2 (p. 92) and ch. 7 (p. 51) and ch. 11 mentions the Cidambarakalpa as forming part of the Sanandanasaṃhitā.

Contents

1. Fols. 1a-7b: Dīkṣākrama; 2. 8a-15b: Cidambaramantroddhāra; 3. 16a-21b: Cidambaracakroddhāra; 4. 21b-27b: Cidambarasabhāpatipūjākrama; 5. 28a-33a: Bhūtanigrahavidhāna; 6. 33a-34a: Anuṣṭhāna; 7. 35a-36a: Santānahoma; 8. 36a-38a: Pratiṣṭhāvidhi; 9. 38a-41b: Dīkṣākrama (Vāstuyāga); 10. 41b-43a: Balikrama; 11. 43b-46b: Guṇalakṣaṇa;

Beginning

Fol. 1a, 1.1. śrīnārā(yaṇa) (u)vāca – bhagavan devadeveśa sṛṣṭisthitilayātmaka / jñānamokṣapradaṃ (mantraṃ) brūhi me karuṇānidhe // īśvara uvāca / śṛṇu mantraṃ pravakṣyāmi nigrahānugrahaprada(m) / sarvapāpapraśamanaṃ darśanādbhuktimuktidam // cidambaramahāmantraṃ śṛṇu viṣṇo samāhitaḥ / bhūyo bhūmitale same virahite romāsthiloṣṭādibhissaptapañcakamiśritaiḥ /

Colophons

1. Fol. 7b: iti śrīpañcākṣararahasyatantre cidambarakalpe dīkṣākramaṇo nāma prathamo'dhyāyaḥ / 2. 46b: 1.8: iti pañcākṣararahasye tantre cidambarakalpe guṇalakṣaṇannāma saptamo'dhyāyaḥ

End

Fol. 46b, l.7. raktaśyāmāruṇaṃ śleṣmaṃ kṣayarogamidaṃ mṛtiḥ / bhiṣakśāstrānusāreṇa sarvarogān parīkṣayet // iti pañcākṣararahasye tantre cidambarakalpe guṇalakṣaṇannāma saptamo'dhyāyaḥ /

83.2

CIDAMBARAŚUDDHAKAVACA

(Cidambararahasya)

This text forms, according to the colophon (fol 49b), ch. 13 of the Cidambararahasya, this last being a portion of the Mahāśaivatantra (Vide:– N° **87.1** fol. 3b) and this text may therefore belong to the Ākāśabhairavakalpa. For Cidambararahasya, see NCC VII. p. 50.

Beginning

Fol. 47a, l.1. śrī śiva uvāca / śṛṇu devi pravakṣyāmi rahasyātirahasyakam / rahasyaṃ citsabheśasya kavacaṃ vajrapañjaram // ṛṣir naṇḍīśvaraḥ proktaṃ chando'nuṣṭa(ubha)mi hocyate / devatā citsabhānātha sarvārthe viniyujyate / hrāmityādiṣaḍaṅgañca tārādyaṃ vinyaset dvijam //

End

Fol. 49b, l.5. dhyāyet japa(ṃ) sadā bhakta sarvabhāgyaprasūtaye / iti mahāśaivatantre cidambararahasye cidambarakavacannāma trayodaśo'dhyāyaḥ / hariḥ oṃ / iti śrī cidambaraśuddhakavacaṃ sampūrṇam / hariḥ oṃ / śubhamastu svastirastu / cirāyurastu / yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśaṃ likhitaṃ mayā / abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate /

83.3

KĀLIKĀSTAVA

by Kālidāsa

This text contains eight śloka-s in praise of Mahiṣāsuramardanī. The colophon reads the title as Kālikāstava and ascribes it to the authorship of Kālidāsa, while fol. 54a reads Mahiṣāsuramardanyaṣṭaka on the margin. This text is available in Śivarahasya, Aṃśa 1, adhyāya 53, śloka-s 9 to 21. Also this is published with Tamil meaning many times under the title Mahiṣamardinīstotram. Also see Bhagavatīpadyapuṣpāñjalistotra, śl. 7 to 27, BR II (1965) No. 291.

Beginning

Fol. 54a, l.1. śrīgaṇeśāya namaḥ / śrīgurubhyo namaḥ / ayi girinandini nanditamedini viśvavinodini nandinute / girivaravindhyaśirodhinivāsini viṣṇuvilāsini jiṣṇunute //

End

Fol. 55a, l.5. śrutikṛtaphullasamullasitāruṇapallavasallalite jaya jayam-te // (8) iti śrīkālidāsaviracitāyāṃ kālikāstavanaṃ samāptaṃ // śrīgurubhyo namaḥ //

83.4 DAKṢIṆAKĀLIKĀKARPŪRASTAVARĀJA

(Mahākālasaṃhitā) of Ādinātha

This contains in 22 śloka-s the praise of Kālī. The author is mentioned as Ādinātha. This work forms part of the Mahākālasaṃhitā according to the colophon on fol. 58b. This same text appears under different names such as Karpūralaharī, Karpūrādiśyāmā from various sources. Vide:– NCC III pp. 191-193. Tanj. Ms. N° 19564 calls this as Kālīkarpūrastava, without mentioning the source. This could not be traced to the Mahākālasaṃhitā (Parts I-III, Ganganatha Jha Kendriya Samskṛta Institute Allahabad 1977), which is devoted to the adoration of the deity Kāmakalā. Pub.: Karpūrādistotra, ed. by A. Avalon 1922.

Beginning

Fol. 55b, l.1. karpūraṃ madhyamāntaḥsvarapararahitaṃ senduvāmākṣiyuktaṃ bījante mātaretastripuraharavadhūstriḥ kṛtaṃ ye japanti / teṣāṃ padyāni gadyāni ca mukhakuharādullasantyeva vācaḥ svacchandadhvāntadhārādhararucirucire sarvasiddhiṃ gatānām // 1 //

End

Fol. 58b, l.3. kuraṅgākṣībṛndaṃ tamanusarati premataralaṃ vaśastasya kṣoṇīpatirapi kuberapratinidhiḥ ripuḥ kārāgāraṃ kalayati ca taṃ keḷikalayā cirañjīvan muktassabhavati hi bhaktaḥ pratijāne // 22 // iti śrīmadādināthaviracitāyāṃ mahākālasaṃhitāyāṃ śrīdakṣiṇakālikākarpūrastavarājastotraṃ sampūrṇam /

83.5 KĀLIKĀTRAILOKYAMOHANASTOTRA

(Kālikātantra)

This text contains in 11 śloka-s the praise of Kālī taken from the Kālikātantra. Vide:– NCC IV pp. 47-48. This is not traceable to the Kālītantra, published by the Saṃskṛta Sāhitya Pariṣat, Calcutta.

Beginning

Fol. 58b, l.6. gaḷadraktamuṇḍāvalīkaṇṭhamālāmahāghorāravā sudaṃṣṭrā karālā / vivastrā śmaśānālayā muktakeśī mahākālakāmākulā kālikeyam // 1 //

End

Fol. 59b, l.2. yadi dhyānapūrvaṃ paṭhedyo manuṣyaḥ tadā sarvavidyāviśālo bhavecca / gṛhe cāṣṭasiddhirmṛte caiva muktiḥ svarū + devāḥ // 11 // iti śrīkālikātantre kālikātrailokyamohanastotraṃ sampūrṇam // śrījagadambikārpaṇamastu //

83.6 KĀLIKĀTRAILOKYAMOHANASTOTRA

(Dviṣaddveṣaṇīya)

Same as n° 83.5; writing in the margin gives another title: Dviṣaddveṣaṇīya.

Beginning

Fol. 60a, l.1. galadraktamuṇḍāvalīkaṇṭhamahāghorāravā sudaṃṣṭrā karāḷā / vivastrā śmaśānālayā muktakeśī mahākālakāmākulā kālikeyam // 1 //

End

Fol. 61a, l.2. yadi dhyānapūrvaṃ paṭhedyo manuṣyastadā sarvavidyāviśālo bhavecca / gṛhe cāṣṭasiddhirmṛte caiva muktiḥ – svarūpam // 11 // iti śrīkālikātantre kālikātrailokyamohanaṃ sampūrṇam //

83.7 CIDAMBARANṚTTEŚĀKHYAMAHĀMANTRA

This text begins with the method of drawing the yantra. It is incomplete and includes the drawing of the yantra.

Beginning

Fol. 62a, l.1. ūrdhvaṃ tiryagadāṣṭare (?) . . . . ṣṭheṣu binduṃ likhet / tanmadhye vilikhet sabhāpatimanuṃ pañcāśatārṇakramāt / ha . . . . . māmiti likhecchiki (khi) gṛhe tārādibindau likhet

End

Fol. 63b, l.6. aum aim maṃ māhendryai namaḥ adharoṣṭhe / oṃ oṃ vyoṃ gāyatryai namaḥ ūrdhvadante / oṃ auṃ maṃ medhāyai namaḥ adharadante / oṃ aṃ vyoṃ prītyai namaḥ jihvāyām / oṃ aḥ mnāṃ kalāyai namaḥ kaṇṭhe / oṃ kaṃ śaṃ ramāyai namaḥ dakṣiṇabāhumūle / oṃ khaṃ ktiṃ sarasvatyai namaḥ / tanmadhye / oṃ gaṃ śiṃ . . . .

84

Tripurāpūjā

RE 8247. PL.; 73 fols.; 316 × 36 mms.; 4-10 lines; condition: medium (some leaves are much broken); Grantha; Date: an unnumbered leaf following fol. 71 mentions the date as Saumya, Kārttika 28. Ownership: Aśvatthanārāyaṇadīkṣita; origin: Rameśvaram.

Blank folios: 1^{B}b, 1^{C}a, 48b, 71^{A}b, & 73b.

General contents

1. Fol. 1a-48a: Arcanācandrikā (Rājarājeśvarītantra); 2. 49a-51b: Mantrapārāyaṇakrama; 3. 52a-55b: Trailokyamohanakavaca (Rājarājeśvarītantra); 4. 55b: Kāmakalāmantra; 5. 56a-59b: Saubhāgyakavaca (Vāmakeśvaratantra – Ṣoḍaśikārṇava); 6. 60a-62a: Kumārīpūjā; 7. 62a: Vaṭukapūjā; 8. 62b: Ṣaṇṇavatikalā-s; 9. 63a-65b: Tripurasundarīmālāmantra; 10. 66a-68a: Tripurāśāntastava (Brahmasiddhāntakulārṇava); 11. 69a-70b: Cintāmaṇidhyānaśloka-s; 12. 71b: Citravidyāmantra; 13. 72: Devīṣaṭpārāyaṇasandhyādi.

Fols. Ia-Ba deal with Bhasmadhāraṇa and Sandhyāvandana. Fol. I cb contains a list in Tamil of things like a piece of cloth required for some rites (śāntihoma). Fol. 68b treats Aṣṭabhairavakalānyāsa. Fol. 71a contains fragments of the Dakṣiṇāmūrtistotra, Śaktiyantroddhāra and the statement that the Kaulamārga is great. Fol. 73a contains a prayer addressed to Devī as seated on the yantra.

84.1 ARCANĀCANDRIKĀ

(Rājarājeśvarītantra) Nityapūjāvidhi

This text contains the Nityapūjāvidhi section of the Arcanācandrikā which forms part of, as the colophon (fol. 48a) has, the Rājarājeśvarītantra. The author is stated, in the colophon, as Abhinavaśaṃkarācārya. Rāmabrahmānanda (1600 A.D.) had the title Abhinavaśaṃkara. Vide:– NCC I. p. 306. It is not clear whether Abhinavaśaṃkara, the author of this work, is identical with his namesake mentioned in NCC I. p. 306 as the author of the Rudrabhāṣya. This work Arcanācandrikā is on the Śākta mode of worshipping Lalitā.

Contents

1. Fol. 1a-2b: Gurvādidhyāna and Ajapāmantra; 2. 2b-3b: Bhasmadhāraṇamantra; 3. 4a-8a: Prātaranuṣṭhānakrama; 4. 8: Pūjārambha; 5. 8b-10a: Saurapūjā; 6. 10a-11a: Dvārapūjā; 7. 11: Dīpanāthapūjā; 8. 11b-12a: Āsanapūjā; 9. 12a-13a: Mātṛkāsarasvatīmahāmantra; 10. 13b-14a: Pīṭhapūjā; 11. 14a-15b: Mahāṣoḍaśanyāsamantra; 12. 16a-20a: Pūjāvidhi and Prāṇapratiṣṭhā; 13. 20a-23b: Ṣoḍaśopacāra; 14. 24a-25a: Tripurasundarīpādukāpūjā; 15. 25a-30a: Āvaraṇapūjā; 16. 30a-32b: Samayadevatāpūjā; 17. 32b-39a: Āmnāyadevatā; 18. 39a-46b: Anuttarakrama; 19. 46b-47a: Vaiśvadeva; 20. 47a-48a: Baliprakāra.

Beginning

Fol. 1a, l.1. śrīgurubhyo namaḥ / dakṣiṇeśāya namaḥ / śrīdakṣiṇāmūrtaye namaḥ / śrīsarasvatyai namaḥ / oṃ / śrīguruṃ dakṣiṇāmūrtiṃ vaṭukaṃ śivamacyutam / gaṇeśaṃ bhāratīṃ natvā likhāmyarcanacandrikām / prātaśśirasi sukle'bje dvinetraṃ dvibhujaṃ gurum / varābhayakaraṃ natvā japet tatpādukāmanum // namaste gurave tasmai sarvadevasvarūpiṇe / yasya vāgamṛtaṃ hanti viṣaṃ saṃsārasambhavam /

End

Fol. 48a, l.1. śivādyavaniparyantaṃ rudrādistanta(mba)saṃyutaṃ / kālājñāi(gnyādi)śivāntañca jagadyajñenatṛpyatu / iti śaṅkhodakena svātmānaṃ prokṣya śrīpātramuddhṛtya ārdraṃ jvalati + svāhā / śivomiti aiṃ blūṃ jraṃ jūṃ saḥ amṛte + svahā iti mantreṇa svīkṛtya guruṃ praṇamediti / iti rājarājeśvarītantre arcanācandrikāyāṃ hayagrīvaproktam abhinavaśaṃkarācāryaviracitaṃ nityapūjāvidhissamāptaḥ // śubhamastu / vaśiṣṭan pustakam / gurubhyo namaḥ / vaśiṣṭan (in Telugu script) /

84.2 MANTRAPĀRĀYAṆAKRAMA

This text gives the order in which mantra of Devī is to be recited for each of the ten days when this recitation is to go on. The several names of Devī are given here. The bird śārikā is addressed at the end to communicate to Devī the plight of the devotee. This is similar to GOML D 8004 and RASB VIII (1) – 6280.

Beginning

Fol. 49a, l.1. mantrapārāyaṇaṃ kuryāt tatkramastu vilikhyate / māyā kuṇḍalinī kriyā madhumatī kālī kalāmālinī mātaṅga(ī) vijayā māyā bhagavatī devī śivā śāmbhavī śaktiśśaṃkaravallabhā trinayanā vāgvādinī bhairavī hrīṃkārī tripurā parāparamayī mātā kumārī tuhī(?) //

End

Fol. 51b, l.3. śyāmā(ṃ)kārāmbhoruhakelilagnāṃ somāvataṃsastutipālimagnām / vidyātihṛdyāṃ vimalāmupāsye śāriñcatuṣṣaṣṭikalāsvarūpām // oṃ namo bhagavati śārike sakalakalākovide devīṃ bodhaya bodhaya svāhā śārikāmbāśrīpādukāṃ pūjayāmi tarpayāmi namaḥ // śubhamastu hariḥ om //

84.3 TRAILOKYAMOHANAKAVACA

(Rājarājeśvarītantra)

This, according to colophon, is the 33rd chapter of the Rājarājeśvarītantra. This text agrees with RASB N° 5815 where Trailokyamohanakavaca is from Jñānārṇava. See NCC VIII p. 278. This is similar to n° **63.7** (Vide:– col. 55b and above **84.1**).

Beginning

Fol. 52a l.1. śrī devyuvāca / śrīmattripurasundaryā yā yā vidyā sudurlabhā / kṛpayā kathitāssarvā śrutāśca kathitā mayā // prāṇanāthādhunā brūhi kavacaṃ mantrasaṃgraham / trailokyamohanañceti nāma yat kathitaṃ purā // idānīṃ śrotumicchāmi sarvārthaṃ kavacasya tu // īśvaraḥ – śṛṇu devi pravakṣyāmi sundari prāṇavallabhe / trailokyamohanaṃ nāma mahāvidyaughavigraham //

End

Fol. 55b, l.1. sa śastraghātamavāpnoti so'cirānmṛtyumāpnuyāt / mantrahīnaṃ kriyāhīnaṃ bhaktihīnañca yat bhavet // paṭhitaṃ kavacaṃ devi kṣantavyamayamañjaliḥ / iti rājarājeśvarītantre trailokyamohanakavacaṃ nāma trayastriṃśaḥ paṭalaḥ // śubhamastu //

84.4 KĀMAKALĀMANTRA

The Kāmakalāmantra given here is held to help in accomplishing one's desires. Similar to GOML D 6037-6039. See NCC III. p. 344.

Fol. 55b, l.3. oṃ asya śrīkāmakalāmantrasya manmathaṛṣiḥ / jagatīcchandaḥ / śrīkāmakalā devatā / īṃ bījam / āṃ śaktiḥ / klīṃ kīlakam / kāmakalā pra + gaḥ / hrāmityādi ṣaḍaṅganyāsaḥ / dhyānam / paṅkajapāśekṣudhanuḥkiṃśukaśālyagrapañcabāṇadharām / satatābhayavarahastāṃ kalaye kāmakalādharāmambām // manuḥ / īṃ hrīṃ klīṃ ka e / 17 /

yādṛśaṃ pustakañcaiva tādṛśaṃ likhyate tataḥ / abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate // śubhamastu / hariḥ om / śrīgurubhyo namaḥ //

84.5 SAUBHĀGYAKAVACA

(Ṣodaśikārṇava, Vāmakeśvaratantra)

Same as n° 47.11.

This text contains the Saubhāgyakavaca forming part of Ṣoḍaśikārṇava of the Vāmakeśvaratantra (see colophon).

Beginning

Fol. 56a, l.1. ikṣukodaṇḍapuṣpeṣupāśāṅkuśakarojjvalām / udyatsūryanibhāṃ vande mahātripurasundarīm // śrīdevyuvāca / kailāsaśikhare ramye sukhāsīnaṃ surārcitam / girīśaṃ girijā stutvā stotrairvedārthagarbhitaiḥ // praṇamya parayā bhaktyā tamapṛcchat kṛtāñjaliḥ / rahasyarakṣaṇaṃ kiṃ vā sarvasampatkaraṃ padaḥ //

End

Fol. 59b, l.3. tatpādakamalāsaktarajoleśābhimarśanāt / vaśyaṃ bhavati śīghreṇa trailokyaṃ sacarācaram // ābālamahilābhūpaṃ kimu māyāvimohitaḥ // iti vāmakeśatantreṇa nyāsam ṣoḍaśikārṇave saubhāgyakavacaṃ sampūrṇam // śubhamastu śrīmahātripurasundarīpādukāṃ pūjayāmi / hariḥ om / śrīgurupādukebhyo namaḥ / hariḥ om //

84.6 KUMĀRĪPŪJĀ

This is a Śākta text giving directions for worshipping a virgin (Vide: – R. Mitra L. 636). There is a Ms. in the Adyar Library Alph. List. p. 28. The source is not known.

Beginning

Fol. 60a, l.1. iti vijñāpya deveśaṃ japenmantraṃ triyambakam / triyam + tāt / oṃ juṃ saḥ saḥ juṃ oṃ / mṛtyuñjayāya rudrāya nīlakaṇṭhāya śambhave / amṛteśāya śarvāya mahādevāya te namaḥ //

End

Fol. 61b, l.7. iti gṛhītvā / ātmatattvaṃ vidyātattvaṃ śivatattvaṃ sthūlasūkṣmakāraṇadehaṃ pariśodhayāmi svāhā / vastradakṣiṇāṃ dattvā visarjayet //

84.7 VAṬUKAPŪJĀ

Vaṭuka is one of the eight forms of Bhairava. His worship is given here. Tanjore Library has a similar Ms. Suppl. N° 724.

Fol. 62a, l.1. atha vaṭukapūjāṃ kuryāt / karakalitakapālamantreṇa vaṭukaṃ sampūjya baliṃ dattvā ala(i)piśitānnaṃ caturaśramaṇḍale vaṭukādi aṣṭadevatāṃ (h)pūjayet / vaṭukāya baliṃ gṛhṇa gṛhṇa svāhā / yogini (y)imāṃ baliṃ gṛhṇa gṛhṇa svāhā / sarvabhūtebhya imāṃ baliṃ gṛhṇa gṛhṇa svāhā / kṣetrapālakāya imāṃ baliṃ gṛhṇa gṛhṇa svāhā / iti madhye pūrvādi prādakṣiṇyena baliṃ dattvā prārthayet / yasya smṛtvā ityarghyaṃ dattvā śrīśāntistavaṃ paṭhitvā / anayā pūjanayā śrīmahātripurasundarī prīyatām / visṛjya // śubhamastu / śrīgurubhyo namaḥ //

84.8 ṢAṆṆAVATIKALĀ

This text gives the names of the flames of the sacred fire which are Agnikalā, Ravikalā, Candrakalā, Brahmakalā, Viṣṇukalā, Rudrakalā, Maheśvarakalā, Īśvarakalā, and Bhairavakalā. Candrakalā is written as Caṇḍakalā. The colophon on fol. 62b runs thus: – ṣaṇṇavatikalā samāptā. All the nine kalā-s mentioned above together have 96 kalā-s.

Beginning

Fol. 62b, l.1. agni kalā / dhumrārcirūṣmā jvālinī jvālinī viṣphuliṅginī / suśrīsvarūpā kapilā havyakavyavahāstathā /

End

Fol. 62b, l.7. sūkṣmā sūkṣmāmṛtā jñānāmṛtā plāvinī vyāpinī / vyomarūpā tathānantā sambhṛte saṃprapūjayet / bhairavakalā / asitāṅgo ruruścaṇḍo krodha unmattabhairavaḥ / kapālī bhīṣaṇaścaiva sammā (saṃhāra) ścāṣṭabhairavāḥ / ṣaṇṇavatikalai(ā)samāptā / bhairavamūlaṃ ha sa kṣa ma la va ra yūm / asitāṅgo ruruścaṇḍo krodhonmattakapālinī / bhīṣaṇaśca saṃhāraśca samṛte samprapūjayet /

84.9 TRIPURASUNDARĪMĀLĀMANTRA

This contains the mālāmantra of Tripurasundarī. It is in the form of a dialogue between Hayagrīva and Agastya. The colophon contains the word navāvaraṇapūjāvidhi (fol. 65b). The title Tripurasundarīmālāmantra is known from the writing in the margin on fol. 63. This text is similar to GOML D 6345 and seems to be different from Tanjore Ms. Suppl. 1073 which is called Tripurasundarīnavāvaraṇapūjāvidhi. See Tanj. Suppl. 736 & NCC VIII p. 243.

Beginning

Fol. 63a, l.1. oṃ asya śrītripurasundarīmālāmantrasya varuṇāditya ṛṣiḥ / devī gāyatrīcchandaḥ / tripurāmbā devatā / aiṃ bījam / klīṃ śaktiḥ / sauḥ kīlakam / mama + gaḥ / bījatrayeṇa ṣaḍaṅganyāsaṃ kṛtvā / dhyānam-bālārkamaṇḍalābhāsāṃ caturbāhutrilocanām / pāśāṅkuśadhanurbāṇān dhārayantīṃ śivāṃ bhaje //

End

Fol. 65b, l.5. āpatkāle nityapūjāṃ vistarāt kartumarhasi / yogavāre (ekavāraṃ) japennityaṃ sarvapūjāphalaṃ bhavet // sarvamaṅgalamāṅgalye śive sarvārthasādhake / śaraṇye tryambake devi śrī nārāyaṇi namo'stu te // iti hayagrīvāgastyasaṃvāde śrīmahātripurasundarīnavāvaraṇapūjāvidhissampūrṇaḥ // śubhamastu / hariḥ om //

84.10 TRIPURĀŚĀNTISTAVA
(Brahmasiddhāntaparamarahasya Kulārṇava)

This stotra in praise of Tripurasundarī is, according to the colophon, ch. 381 of the Stotra section of Kulārṇava (wrongly written as Gulārṇava) which forms part of the Brahmasiddhāntaparamarahasya. This is a rare text almost similar to Adyar Des. Cat. Stotras II. N°382 where the source is stated to be Kulārṇavasaṃhitā and Tanjore Ms. N° 20447 Des. Cat. Stotras I which does not refer to the source. The word brahmasiddhāntaparamarahasya may be taken as an adjective qualifying the word Kulārṇava.

Beginning

Fol. 66a, l.1. oṃ jaya..devyo harapādapaṅkajaṃ prakāśanāmāmṛtamokṣadāyakam / anantasiddhāntamatiprabodhakaṃ namāmi cāṣṭāṣṭakayoginīgaṇam // yoginīcakramadhyasthaṃ mātṛmaṇḍalaveṣṭitam / namāmi śirasā devaṃ bhairavaṃ bhairavīpriyam // 2 // āpado duritā rogāt samayācāralaṅghanāt / ye sarve (devam ?) te vyapohanti divyacakrasya melanāt // 3 //

End

Fol. 68a, l.5. aṅgāni kuṣṭheṣu gṛheṣvalakṣmirmūkatvamanye sujanāpamānam / śrībhādaśrīsādhakanindakānām āyuḥ kṣaṇaṃ(kṣayaṃ) gacchati tatkṣaṇena // iti brahmasiddhāntaparamarahasye guḷārṇave stotrakhaṇḍe tripurāśāntistavaṃ nāma triśataikāśītipaṭalaḥ // śubhamastu / hariḥ om //

84.11 CINTĀMAṆIDHYĀNAŚLOKA

This text contains 20 dhyānaśloka-s of God and Goddess at Cidambaram. The printed edn. (Rajamundry, 1977) called Śrīcidambarakṣetrasarvasva (pp. 21-23) contains 10 śloka-s only. The text under consideration has got additional 1½ śloka-s between 11a and 11b, one more, between 15a and 15b, and half more after the 18th. There are variant readings between the text and the printed edn.

There is a śloka at the end describing a different form of Goddess. It is difficult to decide whether it forms part of the said Cintāmaṇidhyāna.

Beginning

Fol. 69a, l.1. mantrārṇordaśamāṣṭana . . . . nava ṣaṭkrameṇa nyaset / dhyānam / saptārṇavaparikṣepāṃ dvīpaissaptabhiraṅkitām / pañcāśatkoṭivistīrṇāṃ dhyāyet sarvāṃ sabhāṃ mahīm // tasyāstu hṛdayāmbhoje mātṛkākṣarakesarāṃ / dhyāyedaṣṭadalaṃ dhīmān mahāhṛdayapaṅkajam //

End

Fol. 70, l.4. evaṃ dhyāyet pareśānīṃ puṇḍarīkapureśvarīm / dhyātvaivaṃ yojayennityaṃ sa bhavet(labhet)sarvasampadam //

84.12 CITRAVIDYĀMANTRA

This text contains the Citravidyāmantra which is effective in curing fever and accomplishing one's desires. It agrees mostly with the treatment of this mantra in the Prapañcasārasārasaṃgraha (Part II p. 762. TSMS 1963). This is different from the treatment of this mantra in GOML D 7832, which is from the Ākāśabhairavakalpa. GOML D 7748 has chapter 55 dealing with this topic. See NCC VII p. 43. This is treated in Ākāśabhairavakalpa n°87.1.

Fol. 71b, l.1.asya śrīcitravidyāmantra(sya) samvartakaṛṣiḥ / śakvarīcchandaḥ / citravidyādevatā / vaṃ bījam / jhraṃ śaktiḥ / thaṃ kīlakam / mama + gaḥ / mūlena aṅganyāsaṃ kṛtvā / dhyānam / amalakamalamadhye candrapīṭhe niṣaṇṇām amṛtakalaśadānābhītimudrāgrahastām // praṇataśirasi pūraṃ saṃsravantī sudhāyā(ḥ) śaraṇamahamupaimi śrīśivāṃ citravidyām // vaṃ saṃ jhraṃ juṃ ṭhaṃ hrīṃ śrīṃ oṃ namo bhagavati citravidye mahāmāye'mṛteśvari ehyehi vara varade prasannavadane devadattaśarīre amṛtaṃ plāvaya analaṃ śītalaṃ kuru kuru sarvaviṣaṃ nāśaya nāśaya sarvatāpajvarannāśaya hana hana sarvapaityonmādaṃ mocaya mocaya jvaroṣṇaṃ śamaya sarvajanaṃ mohaya mohaya māṃ pālaya śrīṃ hrīṃ ṭhaṃ juṃ jhraṃ saṃ vaṃ svāhā / devīsahāyam // sādhyanāma ca bhūpuram / sahasraṃ japayet (jāpayet ?) nityaṃ saptavāraṃ japettataḥ //

84.13 DEVĪṢAṬPĀRĀYAṆASANDHYĀDI

This text treats sandhyā, ṣaṭpārāyaṇa, etc. of Devī. The name ṣaṭpārāyaṇa must be taken to refer to the reading of six traditional items i.e. nātha, ghaṭikā, tattva, nityā, nāma and mantra.

Beginning

Fol. 72a, l.1. śrī devyuvāca / kuleśa śrotumicchāmi karuṇāmṛtavāridhe / ṣaṭpārāyaṇasandhyādi vada me parameśvara // īśvaraḥ / devyāstu sandhyāṃ vakṣyāmi pārāyaṇasamanvitām /

End

Fol. 72b, l.2. mahārātre samābuddhvā nāthapārāyaṇañcaret / ghaṭikāprajapaṃ kuryāt madhyāhne tattvameva ca / nityā japañca sāyāhne tathā nāmajapaṃ smaran / mantrapārāyaṇaṃ kuryāt devīsāyujyahetave //

85

LALITĀMAÑJARĪ

RE 8248. PL.; 18 fols. (numbered from 10 to 27); 398 × 37 mms.; 8 lines; good condition but slightly damaged by moths; Grantha; old; origin: Ramesvaram.
Blank folio: 27b.

This gives in six chapters (paṭala-s) the method of worshipping the Śrīcakra. The colophon on fol. 11b reads the title as Lalitārcanamañjarī, while the others (fol. 13a, 14a, 16a, 19b and 27a) read it as Lalitāmañjarī. This has much agreement with GOML D 17922, which is called Lalitārcanamañjarī; it is different from GOML D 5716 Lalitārcanapaddhati of Cidānandanātha.

Beginning

Fol. 10a, l.1. śivaṃ guruṃ gaṇeśānca praṇamya paradevatām / śrīcakrapūjanaṃ vakṣye saṃkṣepeṇa kramoditam / tataśśrīmān sādhakebhyo dhruvaṃ me śṛṇu pārvati / brāhme muhūrte cotthāya svaśirasi sahasradalakamale svaguruṃ dhyāyet / tadyathā / prātaśśirasi śukle'bje dvinetra(ṃ)dvibhujaṃ guruṃ / varābhayakaraṃ śāntaṃ smarettannāmapūrvakam / ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ //

Colophons

1. Fol. 11b: iti lalitārcanamañjaryāṃ prathamapaṭalaḥ / 2. Fol. 27a: iti lalitāmañjaryāṃṣaṣṭhapaṭalaḥ /

End

Fol. 27a, l.3. gaccha gaccha parasthānaṃ svasthānaṃ parameśvari / yatra brahmādayo devā na viduḥ paramāmadam(?) // iti calanaṃ kṛtvā viśeṣārghyapātrasvīkaraṇaṃ kṛtvā latheṣṭaṃ viharet / iti lalitāmañjaryā ṣaṣṭhapaṭalaḥ / lalitāparameśvaryai namaḥ / śrīmīnākṣīsahāyam / śrīlalitāmañjaryā(ī)samāptā //

86

Mahotsavapaddhati and other texts on ritual

RE 8249. PL.; 133 fols.; 311 × 33 mms.; 5-6 lines; good condition but worm-eaten at some places; Grantha and Tamil; old; scribe (?): Mahādevaśāstri (aiyar) of Rāmeśvaram (see fols. 104b & 131a); ownership: Jayarāman, son of Nārāyaṇa Aiyar of Rāmeśvaram (see fols. 104b, 126b, 130b & 131a); origin: Rameśvaram.

General contents

1. Fols. 1a-104b: Mahotsavapaddhati (Rāmanātheśvara); 2. 105a-126b: Maṇṭapapūjādi; 3. 127a-130b: Praveśabali

Fol.131a contains an order from one Mahādeva Aiyar of Rameśvaram that the Ms. Śivotsava(vidhi), possessed by Jayarāman, son of Nārāyaṇa Aiyar, North Street of Rāmeśvaram, must be returned to its owner (Jayarāman). Fol. 132 contains some Subhāṣitaśloka-s and fol. 133a, (Ārdrā)utsavanirṇaya.

86.1 MAHOTSAVAPADDHATI

Similar to n° 74.1.

This text contains the procedure for celebrating the Mahotsava of God Śrīrāmanātheśvara at Rāmeśvaram. This festival is to be conducted in the month of Māgha. The text stops with Dhvajārohaṇāśīrvāda.

Contents

1. Fols. 1a-4b: Vighneśvarapūjā and Anujñā; 2. 5a-7b: Dvārapūjādi; 3. 7b-8b: Anujñāpūjā; 4. 8b-20a: Vāstupūjāvidhi; 5. 20a-28b: Vāstuhoma; 6. 28b-30a: Paryagnikaraṇa; 7. 30a-33b: Mṛtsaṃgrahaṇa; 8. 33b-42a: Aṅkurārpaṇa; 9. 42a-47a: Rakṣābandhana; 10. 47a-67a: Vṛṣayāga; 11. 67a-68b: Astrayāga; 12. 68b-95a: Dhvajārohaṇa; 13. 96a-104b: Dhvajārohaṇāśīrvāda.

Beginning

Fol. 1a, l.1. śrīgurubhyo namaḥ / atha mahotsavapaddhatiḥ / mahotsavaṣya kāmyārthaṃ pūrvoktavidhinā tataḥ / kriyākramamatho vakṣye tattatkarmavidhānataḥ / ādau anujñāpūjāvidhiḥ / ādau ācāryaḥ / utsavāt pūrvadivase kṣaurakarma samāpya svasūtroktavidhānena snātvā śuddhavastrottarīyaparidhānassan vidhivat bhasmadhāraṇañca kṛtvā ...

End

Fol. 104 (9)b, l.3. sadyassuvṛṣṭirastu / kāverīpravāhasiddhirastu / rājā sudhārmiko bhavatu / sarve janāssukhino bhavantu / samastamaṅgalāni bhavantu / uttarottarābhivṛddhirastu / śrīmahāgaṇeśāya namaḥ / śrīdhvajārohaṇāśīrvādam / śubhamastu / mahādevaśāstriyi . . . . nā je rāman //

86.2 MAṆṬAPAPŪJĀDI

Similar to n°7.2.

This text gives the procedure for performing pūjā for the pavilion (maṇṭapa) on the occasion of celebrating the festival for Rāmanātheśvara at Rāmeśvaram in the Māgha month (February). The full title of the text is given as Kriyākramamaṇḍapapūjāvidhiḥ which is followed by notes on fire ritual.

Beginning

Fol. 105 (1)a, l.1. atha madhyāhne sāyāhne vā maṇṭapapūjāmārabhet / dvāravasudhāturasabhūtakaragehe pādaraviṣoḍaśanavonavapadaṃ syāt / madhyanavavedisahatrīṇi padamadhye kuṇḍanavapañcaśivamaṇṭapavidhānam //

End

Fol. 126 (22)b, l.3. cūtapallavanālikeradarbhābhyāmabhyantaramukhamalaṅkṛtya / navavastreṇāveṣṭya / mṛtyuñjayāya namaḥ iti kriyākramamaṇḍapapūjāvidhissamāptaḥ / athāgnikāryavidhimārabhet / maṇḍapakumbhasya pūrvabhāge sikatairhastamātrapramāṇam aratnimātramutsedhaṃ kuṇḍaṃ vā sthaṇḍilaṃ vā kṛtvā / samīpaṃ gatvā / vināyakapūjām / puṇyāhaṃ kṛtvā /

86.3 PRAVEŚABALI
(Kāraṇa)

Similar to 76.6. The treatment is based on the Kāraṇāgama.

Beginning

Fol. 127 (1)a, l.1. śrīgaṇeśāya namaḥ / praveśabaliḥ / āpohiṣṭhetimantreṇa bherīṃ saṃprokṣya / praṇavāsanāya namaḥ / praṇavamūrtaye namaḥ /

End

Fol. 130b, l.4. na kuryāt snānamantreṇa devatānāñca pīṭhitāḥ / taddoṣaśamanārthāya aghoramantrān japaṃ kuru / iti kāraṇe pratiṣṭhātantre praveśabaliḥ sampūrṇaḥ // śubhamastu / nā ce ṟā n //

87

ĀKĀŚABHAIRAVAKALPA and ŚŪLINĪYANTRAVIDHĀNA

RE 8251. PL.; 75 fols.; 375 × 36 mms.; 6-11 lines; bad condition; Grantha; old; origin: Ramesvaram.
Blank fols.: 41b & 42b.

General contents

1. Fols. 1a-51b: Ākāśabhairavakalpa; 2. 52a-75b: Śūlinīyantravidhāna.

87.1 ĀKĀŚABHAIRAVAKALPA

This text is not attached to any particular Śaivāgama text. According to the colophon on fol. 3b, this is a Mahāśaivatantra, in the form of a discourse given by Śiva to Pārvatī. Directions are given for the practices enjoined here which are said to bear the results without any intermediary. One Śaṃkara is stated to be the author (see n° **64** and IFI. T. 863 p. 3). In the Ms. under notice there are 57 chapters which are numbered from 16 to 79, of which the chapters bearing nos. 29, 30, 31, 55, 59 and 61 are missing. See IFI. T. 863, 884 & 928 and n° **52.12, 64, 77.1, 78.1**. Chapters 17-20, 22-28, 32-52, 63-77 of the text under notice are found in T. 863. None of these is found T. 884. Chapters 16-28, 35-43, 45 & 47-50 of this text are found in T. 928. Among the 57 chapters contained in this text, 29 are mentioned in NCC. II (pp. 3-6), 48 in GOML. D. 7748, 36 in Tanjore Supp. 92 and 31 in RASB VIII. N° 5895. Chapters 18, 21 & 57 are found in IFI. T. 417.

Contents

1. Fol. 1a-2a: Mantroddhāraṇa (ch.16); 2. 2a-3b: Śarabheśvarāṣṭakastotra (ch.17); 3. 4a-5b: Śarabhamālāmantra and Prayogabheda (ch.18); 4. 5b-6a: Nigrahakarma (ch.19); 5. 6a-7b: Homabhedakriyāvidhāna (ch.20); 6. 8a-9a: Nigrahavidhi (ch.21); 7. 9a-10a: Rak-

ṣābhiṣekavidhi (ch.22); 8. 10a-11b: Kṣudravidhi (ch.23); 9. 11b-14b: Ācārapuraścaryāvidhi (ch.24); 10. 14b-15b: Śarabhārādhanavidhi (ch.25); 11. 15b-17b: Mātṛkākṣaravidhi (ch.26); 12. 17b-18a: Bhadrakālīvidhi (ch.27); 13. 18a-20a: Tailāñjanavidhi (ch.28); 14. 20a-22a: Jagadrakṣobhaṇamantra (ch.32); 15. 22a-23a: Bhairavamahāmantra (ch.33); 16. 23a-24b: Bhairavamantra (ch.34); 17. 24b-25a: Kṣetrapālamantra (ch.35); 18. 25a: Baḍabānalamantra (ch.36); 19. 26a: Dikpālamantra (ch.37); 20. 26a: Vyādhimantra (ch.38); 21. 26b: Mṛtyukavaca (ch.39); 22. 27a-30b: Śarabhakavaca (ch.40); 23. 30b-31a: Kāmarājamahāmantra (ch.41); 24. 31a: Raktacāmuṇḍīmantra (ch.42); 25. 31b-32a: Mohinīdevīmantra (ch.43); 26. 32a: Drāviṇīdevīmantra (ch.44); 27. 32b-33a: Śabdākarṣaṇīmantra (ch.45); 28. 33a: Bhāṣāmantra (ch.46); 29. 33b: Lakṣmīmantra (ch.47); 30. 34a: Māyāprayogamantra (ch.48); 31. 34a: Pulindinīmantra (ch.49); 32. 34b-35b: Mahāśāstṛmantra (ch.50); 33. 35b-36a: Saṃkṣobhiṇīmantra (ch.51); 34. 36a: Dhūmāvatīmantra (ch.52); 35. 36b-37a: Dhūmāvatīmantra (different one, ch.53); 36. 37a: Śarabhasāluvapakṣirājamantra (ch.54); 37. 37b-38b: Citravidyāmantra (ch.56); 38. 38b-40a: Deśikastotra (ch.57); 39. 40a: Dussvapnanāśanamantra (ch.58); 40. 40b-41a: Mantranyāsa (ch.60); 41. 41a-43b: Bhaiṣajyaprayoga (ch.62); 42. 43b: Kālamantra (ch.63); 43. 43b-44a: Ṣaṇmukhamantra (ch.64); 44. 44a: Bhairavamantra (ch.65); 45. 44b-45a: Tvaritāmantra (ch.66); 46. 45a: Vīrabhadramantra (ch.67); 47. 45b: Baḍabānalabhairavamantra (ch.68); 48. 45b-46b: Māyāprayoga (ch.69); 49. 46b-47a: Brāhmīmantra (ch.70); 50. 47a: Māheśvarīmantra (ch.71); 51. 47a: Kaumārīmantra (ch.72); 52. 47b: Vaiṣṇavīmantra (ch.73); 53. 48a: Vārāhīmantra (ch.74); 54. 48a: Nārasiṃhīmantra (ch.75); 55. 48b: Indrāṇīmantra (ch.76); 56. 48b-49a: Cāmuṇḍīmantra (ch.77); 57. 49a-50a: Īśvarastotra (Śarabhabhujaṅgastotra) (ch.78); 58. 50a-51b: Śāluveśadhyānādi (ch.79);

Beginning

Fol. 1a, l.1. . . . . gatāmapa . . tha saccidānandaśāśvata . . . . metadvibhe . . . śṛṇu deveśi sarvarakṣākarannṛṇām yasya smaraṇamātreṇa vai . . . ṇāṃ kulanāśanam / bhogamokṣapradandivyaṃ . . . . rvapāpapraśamanaṃ sarvāpasmāranāśanam / rājacorārimṛtyūnānnāśanañjayavardhanam / jvarādisarvarōga . . . . taḥ / śarabheśvaramantrasya ṛṣiḥ kālāgnirudrakaḥ / chandastu jagatī devo bhagavāñścarabheśvaraḥ / . . . . kāro . . . . stataḥ param / svecchāprayogasiddhyarthe viniyogaḥ tathāmbike / tridvidvādaśanavaka . . . . karannyāsaṃ mātṛkāsahitaṃ manum / keśādikannyāsenmantraṃ karavaccaṣaḍaṅgakam / candrārkāgnitrika . . . . kālīdurgā ca pakṣau hṛda . . jāḍharagau . . . . ravo bāḍavāgniḥ / ūrusthau vyādhimṛtyūścaṭula . . . . .

Colophons

1. Fol. 2a: ityākāśabhairavakal . . . . . śvarasaṃvāde śarabheśvaramantroddhārakathanannāma ṣoḍaśo’dhyāyaḥ / etc. 2. Fol. 51b: ityākāśabhairavakalpe navasaptatitamo’dhyāyaḥ /

End

Fol. 51a, l.9. likhedvā nivahet kalpaṃ sa kṛtvā sa śivo bhavet / śuśrūṣā vartate asya kalpe tvākāśabhairave // tasmai tu mama sāyujyaṃ dattameva sanātanam / pustakaṃ vā smaret paśyennityaṃ yassa jano’mbike / bhuktvā yathepsitān bhogān bhūyaśśaivapadaṃ bhajet /

ādikṣārṇāntamantraprabhavabahukalākāraśāstroktamāṃśaśarvaṃ vanyāditattvasvalayakaraṃ bhairavaṃ brahmakalpam / ramyā mantrī samīkṣya svamativibhavato varṇayitvātmabodhaṃ karṇe śiṣyasya kasyāpi ca dṛḍhamanaso'nalpabuddhyai rahasyam / ityākāśabhairavakalpe navasaptatitamo'dhyāyaḥ / onnamaścaṇḍikāyai namaḥ / bindudurlipivisargavīthikāṣṛṅgapaṅktipadabhedadūṣaṇaiḥ / hastavegajamabuddhipūrvakaṃ kṣantumarhanti samīkṣya sajjanāḥ //

87.2 ŚŪLINĪYANTRAVIDHĀNA

This text lays down the procedure for preparing the yantra of Śūlinī. It contains explanation (vyākhyā) for 37 śloka-s whose beginning-words alone are given. Of these śloka-s, twenty-eight are lost and the text begins with a part of the treatment for śloka 28. The word vyākhyā used here is only the procedure for marking the letters in the yantra in accordance with the contents of the particular śloka-s. IFI. T. 417 contains fourteen śloka-s among these which are explained in verses. These śloka-s are marked in the text as 31, 32, 35, 42, 45-49, 51, 54 and 64 and are found on pp. 18, 20, 21, 28, 29, 33, 34 and 37 of T. 417. The śloka-s 35, 37, 42, 43, 47, and 56 are found treated on pp. 359, 360, 362, 363, 370 and 371 of the Prapañcasārasārasaṃgraha (Part I, TSMS. 1962) where the explanation given differs from that in the text. Fols. 62 to 75b contain mātṛkākṣara-s and their nyāsa in the yantra. The work is incomplete.

Writing is in a different hand.

Beginning

Fol. 52a, l.1. likhya bahissādhyaṃ kṣaḷaṃ vītaṃ kṣakārādi akāraparyantaṃ vilikhet / 28 / māyāgarbhastha ityasya vyākhyā / hrīṃ vilikhya tadudare sādhyākṣaram / tadudare marut yaṃ / tatparitaḥ raṃ ramiti veṣṭayet / nāgāśretyaṣṭakoṇeṣu śaimiti vilikhya tadupari ṣoḍaśadaḷeṣu praṇavasahitaṃ mūlamantraṃ vilikhet / bhūri khanavilikhya tadupari koṇeṣu kālārṇaṃ ndeṃ iti vilikhet / bahissādhyena māyayā veṣṭayet / 29 //

End

Fol. 75b, l.2. yantre mantre bhavedetat siddhādīnāñcatuṣṭayam / samantraṃ siddhamityuktaṃ sādhyo vai siddhivarjitaḥ / ripuvarjyatrayaṃ mantra . . . mihocyate / susiddhyena vihīnañcet trayaṃ bhūṣitam / athavānte susiddhe yaḥ trailokyamapi dāsyati / athavānte dhyāyā so'pi kālena siddhyati / athavānte ca dhyo yaḥ śatrusādhakamara(ya)tyalam / siddhyasiddhyati kālena badhyo yā . . kādibhiḥ / susiddhasmaraṇādeva ripussādhakamārakaḥ / evaṃ mantrā śak(t)aṃ jñātvā susiddhasiddhameva ca // sādhyo vātha kvacit grāhyamasiddhyarthaṃ . . . vaktrādvā śrāvayet sādhyet punaḥ / pure vā paṭṭane vā grā(me) . . . siddhasaṅgame // vane co . . . .

88

Stotra-s

RE 8252. PL.; 86 fols.; 191 × 26-364 × 32 mms.; 4-6 lines; bad condition – many leaves are broken and moth-eaten; Tamil and Grantha; old & new; scribe (?): Mahādevan (see fol. 60a) and Lakṣmī (fol. 67a). Origin: Rāmeśvaram.

Blank folios: 17b, 55b, 60b, 61a, 62a, 63b & 80b. Fol. 5 & 6 are missing.

General Contents

1. Fols. 1a-3b: Aparādhastotra; 2. 4a-6b: Devīstotra; 3. 7a-9a: Argalastotra; 4. 9a-10b: Kīlakam; 5. 11a-17a: Devīkavaca; 6. 18a-21a: Devīpūjā; 7. 21a-22b: Bhūsūkta; 8. 22b-26a: Śrīsūkta; 9. 26a-43b: Durgālakṣmīsarasvatīpūjā; 10. 44a-55a: Devīstotra; 11. 57a-60a: Mahāgaṇapatyaṣṭottaraśatanāmastotra; 12. 64a-65b: Dhūrjaṭitāṇḍaveśvarastotra; 13. 65b-66a: Parvatavardhanīstava; 14. 67a: Dakṣiṇāmūrtistotra; 15. 67: Tripurasundarīstotra; 16. 68a-69b: Dravyadānamantra-s; 17. 70a-72b: Vaidya; 18. 73a-78b: Tripurasundarīpūjākrama; 19. 79a-82b: Śāstṛmantrādi.

A fol. at the beginning contains some poems in Tamil in praise of a goddess. Fols. 83 and 84 contain names of Śakti and names of things required for pratiṣṭhā, etc. A small leaf at the end contains names of Devīmāhātmya, etc.

88.1 APARĀDHASTOTRA

by Śaṃkara

Same as **32.4**.

This Aparādhastotra is otherwise called the Śivāparādhakṣamāpaṇastotra (V.V.S. N° 11 pp. 74-78). The order of some śloka-s as found in the text is different from that of the ptd. text, and one śloka, as per the ptd. text, is left out. The last śloka of the text is different from that of the ptd. text.

Beginning

Fol. 1a, l.1. . . . kaluṣaṃ mātṛkukṣau sthitassan ti(vi)n(ṇ)mūtra . . . . . . jātavedāḥ / yadyadvai tatra duḥkhaṃ vyathayati nitarāṃ śiva śiva . . . śrī mahādeva śambho // 1 //

End

Fol. 3b, l.3. karacaraṇakṛtaṃ vā karmavākkāyajaṃ vā śravaṇanayanajaṃ vā mānasaṃ vāparādhaṃ / vihitamavihitaṃ vā sarvametat kṣamasva śiva śiva karuṇābdhe śrīmahādeva śambho // iti śrīśaṃkarācāryaviracitam aparādhastotraṃ sampūrṇam //

88.2 DEVĪSTOTRA

Same as n° **30.3** which is called Devīstava and n° **44.4** called Bālādhyāna.

Beginning

Fol. 4a, l.1. āyī ānandavalli amṛtakaratali ādiśaktiḥ parāyī māyī māyāsvarūpi sphaṭika(m)ṇimayī māmataṅgī ṣaḍaṅgī

End

Fol. 4b, l.5. himakiraṇatidinajyotirūpaprasādi mraṃ kraṃ sramantraśaktipraṇavaparīmite . . .

88.3 ARGALASTOTRA

Argalastotra or Argalāstotra is one of the preliminary stotra-s to be recited before beginning the recitation of the Devīmāhātmya. It is addressed to Durgā for getting a charming personality, success and fame (in life), and the destruction of enemies. The order of the śloka-s in this text differs from that found in the ptd. text of the Durgāsaptaśatī, pp. 39-44 (Chowkhamba Sanskrit Series, Benares, 1968). There are variant readings between the text and the ptd. text. The text is with nyāsa and dhyāna which are not in the ptd. text.

Beginning

Fol. 7a, l.1. asya śrīargaḷastotramahāmantrasya svarṇākarṣaṇabhairavarṣiḥ / anuṣṭupcchandaḥ / śrīmahālakṣmīcaṇḍikā devatā / haṃ bījam / gaṃ śaktiḥ / laṃ kīlakam / śrīmahālakṣmīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 9a, l.1. . . . . idaṃ stotraṃ paṭhitvā tu mahāstotraṃ paṭhennaraḥ / sa tu saptaśatīsaṃkhyā japamāpnoti sampadāmiti argaḷaṃ stotraṃ sampūrṇam // śrīmahālakṣmī – caṇḍikārpaṇamastu //

88.4 KĪLAKA

The Kīlaka or the Kīlakastotra is also a preliminary stotra to be read before starting the recitation of the Durgāsaptaśatī. By reading this stotra, a person can get all happiness in life. The text is, with variant readings, in agreement with the Durgāsaptaśatī of the Chowkhamba edn. (see pp. 45-48). The text is with nyāsa and dhyāna, while the ptd. text is devoid of them.

Beginning

Fol. 9a, l.3. asya śrīkīlakastotramahāmantrasya viśuddhajñānarudra ṛṣiḥ / anuṣṭupchandaḥ / mahālakṣmī caṇḍikā devatā / klāṃ bījam / klīṃ śaktiḥ / klauṃ kīlakam /

End

Fol. 10b, l.5. . . . . . . aiśvaryaṃ tatprasādena saubhāgyārogyasampadaḥ / śatruhāniḥ paro mokṣaḥ stūyate sā nu kiṃ janaiḥ // iti bhagavatyāḥ kīlakaṃ sam(pūrṇam) //

88.5 DEVĪKAVACA

The Devīkavaca is recited mainly for the protection of a devotee. This text is in agreement with the Durgāsaptaśatī (Chowkhamba edn. pp. 27-38). There are variant readings between the text and the ptd. text. The text has two different nyāsa-s (see fols. 11a and 12a); the ptd. text has only a brief mention of nyāsa.

Beginning

Fol. 11a, l.1. . . . . . . (p)añcakavacastotramahāmantrasya brahmā ṛṣiḥ / mahālakṣmīrdevatā / anuṣṭup chandaḥ / hrāṃ bījam / . . . hrūṃ kīlakam /

End

Fol. 17a, l.3. . . . . . dehānte paramaṃ sthānaṃ yatsurairapi durlabham / prāpnoti kavacān nityaṃ mahāmāyāprasādakaḥ(taḥ ?) / hariharabrahmāviracite devyāḥ kavacaṃ sampūrṇam // hariḥ oṃ / śrīgurubhyo namaḥ / śrīrājarājeśvaryai namaḥ //

88.6 DEVĪPŪJĀ

The procedure, of Durgādevīpūjā as stated in this text, is different from the one given in "The Śrī Śāradīyadurgāpūjāpaddhati" (Pragati Prakasan Ranchi, 1961).

Beginning

Fol. 18a, l.1. oṃ namaścaṇḍikāyai namaḥ / oṃ . . . . . lakṣmīṃ mātṛṇāṃ rūpadhāriṇīm / . . navadurgāṃ himā . . . ṃ sākṣāt kanyāmāvāhayāmyaham / sarvatra tīrthāni sarvatra mantrān sarvatra kṣetrāṇi sarvatra devatāḥ āvāhayāmi //

End

Fol. 21a, l.5. . . . . . kaiṭabhau iti dhyātvā / mūlamantraṃ japitvā / aṣṭottaraśata . . . pi . . ṃ sampūrṇam // śrī sarasvatyai namaḥ /

88.7 BHŪSŪKTA

This contains the procedure for reciting Bhūsūkta. For the sūkta see Taittirīyasaṃhitā I, 5, 3 and Yājuṣamantraratnākara pp. 180-181 (Vaidikavardhini Press). This is incomplete. Folios are broken and lost at the right edge.

Beginning

Fol. 21a, l.6. . . . . . oṃ asya śrī sa . . . . . mahākāḷī devatā bhūlokakanandā śaktiḥ . . . . . ktra phalāvāptyarthe śvetamūrtiśrīmahākāḷī devatā . . . . .

End

Fol. 22b, l.5. pārijātataruśobhitamūle / svarṇaratnamaṇimaṇḍapamadhye cintayet sakalalo . . .

88.8 ŚRĪSŪKTA

The text under reference contains the Śrīsūkta with the names of Ṛṣi and chandas, and with phalaśruti (promise of fruit) of reading the sūkta. This is in agreement with the text found in Ṛgveda, pariśiṣṭa, 11 and the Yājuṣamantraratnākara (pp. 93, 94 which is devoid of the ṇames of Ṛṣi, etc.).

Beginning

Fol. 22b, l.6. . . . miti pañcadaśarcasya sūktasya śrī oṃ ānandakardamārutaciklītā catvāra ṛṣayaḥ . . . cānuṣṭubhuñcaturthabṛhatīpañcamīṣṭhītṛṣṭupsaptamyāmanuṣṭup eṣa . . . . dasvarūpiṇyai śrīmahālakṣmīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 25b, l.4. . . . . yalakṣmīrvaralakṣmīśca prasanne mama sarvadā vara . . . . sanasthāṃ bālārkakoṭipratimāntriṇetrām . . māṅgaḷye śive sarvārthasādhake śaraṇye . . . . mahādevyai ca vidmahe viṣṇupatnī ca dhīmahi / tanno lakṣmī(ḥ) pracodayāt //

88.9 DURGĀLAKṢMĪSARASVATĪPŪJĀ

This is a manual on Durgālakṣmīsarasvatīpūjā and Āyudhapūjā to be performed on Navarātri days. Fols. 29-31 have lost most of their parts affecting the continuity of the contents.

Contents

1. Fols. 26a-35b: Durgāpūjā; 2. 36a-38b: Mahālakṣmīpūjā; 3. 39a-43b: Sarasvatīpūjā and Āyudhapūjā.

Beginning

Fol. 26a, l.2. asya śrī pūrvoktae(i)vaṃguṇaviśeṣaṇaviśiṣṭāyāṃ puṇyatithau mama sarvābhīṣṭasiddhyarthe japapūjāṃ kariṣye / durgālakṣmīsarasvatīrevantakumārīsuvāsinīprītyādidvārā aṇimādyaṣṭaiśvaryabhogabhogyasamanvite ihaloke cirakālasukhānubhuktyanantaraṃ bhavānte svargalokāvāptyartham . . .

End

Fol. 43b, l.1. . . . . sakala aiśvaryapradāya namaḥ / dhūpadīpam / pūjāvidhānaṃ samāptam / śrīdevyai namaḥ / mahādevīmahākāḷīdurgāsarasvatītrayapūjā samāptā // śrīgurubhyo namaḥ / śrīgaṇeśāya namaḥ / śrīparadevatāyai namaḥ / śrīrāmanāthāyai(°nathāya ?)namaḥ //

88.10 DEVĪSTOTRA

Devīstotra, especially of Durgā, is given in this text. The stotra-s found on fols. 44a-45a are the components of the Rātrisūkta (Tantrokta or Paurāṇika) (see pp. 51-54 of the Durgāsaptaśatī of the Chowkhamba edn.). Fols. 45a-54b contain the 4th, the 5th and the 11th Adhyāya-s of the Durgāsaptaśatī (see pp. 46-75, 118-125 of the Durgāsaptaśatī ibid). There are variant readings between the text and the ptd. text. As all the śloka-s are in praise of Goddess, the title is Devīstotra.

Beginning

Fol. 44a, l.1. brahmā uvāca / viśveśvarīṃ jagaddhātrīṃ sthitisaṃhārakāriṇīṃ staumi nidrāṃ bhagavatīṃ viṣṇoramitatejasaḥ // tvaṃ svāhā tvaṃ svadhā tvaṃ hi vaṣaṭkārasvarātmikā / sudhā tvamakṣare nitye tridhā mātrātmikā tathā //

End

Fol. 54b, l.4. sarvabādhāpraśamanaṃ trailokyasyākhileśvari / evametattvayā kāryamasmadvairivināśanam //

88.11 MAHĀGAṆAPATYAṢṬOTTARAŚATANĀMASTOTRA

(Āgneyapurāṇa)

The text contains 108 names of Gaṇeśa. This is with nyāsa and phalaśruti. This stotra is said to have been taken from the Āgneyapurāṇa, (see the colophon on fol. 60a). But the Agnipurāṇa (KSS n° 174) does not contain this. The leaves are moth eaten at the left edges. Vide:– GOML. D. 8799, 8800, 8801.

Beginning

Fol. 57a, l.1. oṃ asya śrīmahāgaṇapatyaṣṭottaraśatadivyanāmastotramahāmantrasya īśvara ṛṣiḥ / anuṣṭup chandaḥ / śrīmahāgaṇapatirdevatā / gaṃ bījam / svāhā śaktiḥ / oṃ kīlakam / śrīmahāgaṇapatiprasādasiddhyarthe aṣṭottaraśatadivyanāmamantrajape viniyogaḥ / gāmityādiṣaḍaṅganyāsaḥ / gajavadanamacintaya(ṃ)tīkṣṇaśṛṅga(ṃ) triṇetraṃ bṛhadudaramaśeṣaṃ bhūtarūpaṃ purāṇam amaravarasupūjyaṃ raktavarṇama(ma)reśaṃ paśupatisutamīśaṃ vighnarājaṃ namāmi //

End

Fol. 59a, l.3. yo bījākṣarabījena kena vā japyate stavaḥ / teṣāṃ bhavati saṃsiddhiḥ satyaṃ satyaṃ na saṃśayaḥ // ityāgneyapurāṇe mahāgaṇapatyaṣṭottaraśatadivyanāmastotraṃ saṃpūrṇam // hariḥ oṃ / śrīgurubhyo namaḥ / mahāgaṇapataye namaḥ / śrī sarasvatyai namaḥ / śrīmatparadevatāyai namaḥ / śrī rāmanāthāya namaḥ / mahādevan //

88.12 DHŪRJAṬITĀṆḌAVEŚVARASTOTRA

This text contains 11 śloka-s describing the dance of Śiva. GOMS n° 70, pp. 112-115, contains 20 śloka-s under the caption Śrītāṇḍavastotra. There are variant readings between the text and the ptd. edn. The śloka-s, in this text, are not in the order of the printed text. The last śloka of the text is taken from "Aparādhastava" on Śiva or Bhṛṅgīstava (see edn. pages 123 and 153).

Beginning

Fol. 64a, l.1. namaskṛtya rāmaṃ mahādevadevaṃ bhavānīkaṭākṣakṣaṇānandajālam / tathā lokalolaṃ mahānṛtyali . . . bhaje pārvatīśaṃ mahātāṇḍaveśam // 1 //

End

Fol. 65a, l.4. . . . . . kaṭiprāntasambaddhasauvarṇaśūtraṃ śaṃbho śaṅkara śānta śāśvata śiva sthāṇo . . . māpate / bhūteśa tripurāntaka triṇayana śrīkaṇṭha kālāntaka śarvograbhaya bharga bhīma jagatāṃnāthāya . . . rudreśāna maheśvareśvara mahādevena . . . . . . hariḥ oṃ / śubhamastu / gurubhyo namaḥ / tāṇḍava . . . hariḥ oṃ / śubhamastu / gurubhyo namaḥ //

88.13 PARVATAVARDHANĪSTAVA

This text contains 9 śloka-s in praise of Parvatavardhanī, goddess of Rāmeśvara. This is a rare work.

Beginning

Fol. 65b, 1.2. oṃ śrīnāthasaṃsevyapadāravinde bhaktapriye parvatavardhani tvām / mahānnapūrṇākṣa . . . hyaṃ pradehi bhikṣāṃ girirājakanye // 1 //

End

Fol. 66a, 1.4. mātarbhaktajanapriye girisute bālenducūḍāmaṇe / candrādityavilocane bhagavati mātar . . . .sarveśvari // devi tvatpādavanditākhilajagatsāmrājyalakṣmīprade / nityaṃ śrīraghurāmasetunivāse śrīrāmanātheśvari // 9 // śrīmatparvatavardhanīstavamidaṃ mokṣa (?) . . . . pāvanam / yo bhaktyā prativāsare te tava puro mātarjape mānavaḥ // hariḥ oṃ / śubhamastu / gurubhyo namaḥ //

88.14 DAKṢIṆĀMŪRTISTOTRA

Six śloka-s in praise of Dakṣiṇāmūrti are given in this text. There is one more śloka as phalaśruti. This is similar to GOML. D. 10990 which is called Dakṣiṇāmūrtyaṣṭaka. It is stated on fol. 66b that this is written by Lakṣmī (name of copyist).

Beginning

Fol. 66b, 1.1. lakuleśvaradevāya yogine vyā (ghracarmi) ṇe / vidyājñānaprakāśāya śrīdakṣiṇāmūrtaye namaḥ //

End

Fol. 66b, 1.6. mūrtaṣṭa . . . kamidam pu . . . paṭhetprātarutthitaḥ / sarvavīdyāsamāyuktaḥ śivaloke mahīyate // śrīdakṣiṇāmūrtaye namaḥ // "lakṣimī eḻuttu" //

88.15 TRIPURASUNDARĪSTOTRA

Ten śloka-s in praise of Tripurasundarī are given in this text. Their order is changed in the printed edition: GOMS. n°70 (p. 654). Adyar Library Ms. 196 (Des. cat. Stotras II p. 43) has an identical beginning but a different end and is named Tripurasundarīdaśaka. For a similar text, see Tanjore Des. cat. Vol. XXI (Part I) Stotra-s N° 19756.

Beginning

Fol. 67a, 1.2. śvetapadmāsanārūḍhāṃ śuddhasphaṭikasannibhām / vande vāgdevatāṃ dhyātvā devīṃ tripurasundarīm //

End

Fol. 67b, l.4. pañcabāṇadhanurbāṇapāśāṅkuśadharāṃ śubhām / pañcabrahmamayīṃ devīṃ tripurasundarīm // hariḥ oṃ / śubhamastu / gurubhyo namaḥ //

88.16 DRAVYADĀNAMANTRA-S

This text contains the names of Dānadravya-s, like cow, which are given as gifts for the appeasement of planets, etc., and the mantra-s that are used when the gifts are made. The text is incomplete.

Beginning

Fol. 68a, l.1. gobhūtilahiraṇyājyaṃ vāso dhānyaguḷāni ca / raupyaṃ lavaṇamityāhurdaśadānaṃ prakīrtitam // godānamantraḥ – yajñasādhana . . . . viśvasyāghapraṇāśinī / viśvarūpadharo devo prīyatāmanayā gavā //

End

Fol. 69b, l.2. . . . . . rāhuḥ / māṣadānam / yasmān madhuvedhe . . . ṣṇordehasamudbhavāḥ / tasmā + / ketuḥ / kuḷutthadānam / agnigarbhodbhavāssaumyāḥ sarvapāpāpanodayāḥ / tasmā + /

88.17 VAIDYA

This Tamil text contains prescription for ailments.

Beginning

Fol. 70a, l.1. peruvayaṟu irumal vali iḻaippuppāṇṭu ivai kuṇamām //

End

Fol. 72b, l.6. . . . . ākācakavaṉam pōkkaveṇumeṉṟāl . . .

88.18 TRIPURASUNDARĪPŪJĀKRAMA

This text is on the worship of Tripurasundarī. The Gurumaṇḍalapūjā is included in this text. It is incomplete. Most part of fol. 78 is worm-eaten and lost.

Beginning

Fol. 73a, l.1. aiṃ hrīṃ śrīṃ tripurasundaryambāśrīpādukāṃ pūjayāmi tarpayāmi namassvāhā / 3 // tripurasundarānandanāthaśrīpū . . . 3 / hṛdayadevyambā-śrī + hā / hṛdayadevānandanāthaśrī + hā / 3 // śirodevyambānanda(?) śirodevyānandanāthaśrī / 3 / śirodevyambāśrī + /

End

Fol. 78a, l.5. . . . . sa ka la hrīṃ cidambarānandanāthaśrīpādukāṃ pūjayāmi tarpayāmi namassvāhā / e . . . varasya śivānandanāyakyā . . . . . . pādukāṃ . . . tarpayāmi namassvāhā . . . .

88.19 ŚĀSTṚMANTRĀDI

This text contains a Śāstṛmantra, dhyānaśloka, Śāstṛgāyatrī, the names of attendants of Śāstṛ, and the description of yantra. As the leaves are new, this part of the Ms. seems to be a recent one. The names of the attendants of Śāstṛ are repeated on fol. 82a.

Beginning

Fol. 79a, l.4. hrīṃ hariharaputrāya putralābhāya śatrunāśanāya / madagajavāhanāya mahāśāstre namaḥ /

End

Fol. 82b, l.1. madano bhīṣaṇo rudro unmatto ugrabhūṣano / ācāryo sundaro vīryo śāstraṣṭaparivārakāḥ //

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RĀMANĀTHEŚVARAPARĀRTHANITYAPŪJĀVIDHI

RE. 8253. PL.; 74 fols.; 310 × 34 mms.; 6 lines; bad condition: a few leaves at the beginning have lost a portion in the left side; Grantha; old; origin: Rameśvara. Missing folios: 1(?) and 2(?).

This Ms. contains the procedure for performing the daily worship for Rāmanātheśvara, the deity in the temple of Rāmeśvaram. This is in verse and prose and is incomplete. References are made to Vātula (fol. 36a), Suprabheda (fol. 56a) Sūkṣma (fol. 64a) and Kāmika (fol. 64b) and to a paddhati called Kamalālaya (name of the present Tiruvārur temple) (fol. 63b).

Contents

1. Fols. 3b-6a: Tantrāvatāra; 2. 6a-9b: Anujñā and Ghaṇṭāpūjā; 3. 10a-11b: Kalaśapūjā; 4. 11b-12a: Gaṇapatipūjā; 5. 12b-13b: Dhūpadīpapūjā; 6. 13b-15a: Dīpārādhanavidhi and Ṣoḍaśopacāra; 7. 15a-16a: Nandikeśapūjā; 8. 16a-21b: Sūryapūjā; 9. 21b-22b: Aṣṭagrahapūjā; 10. 23a: Sthānaśuddhi; 11. 23b: Dravyaśuddhi; 12. 24a-32b: Puṇyāhavidhi; 13. 32b-40b: Pañcagavyavidhi; 14. 40b-42a: Pañcāmṛtasthāpanavidhi; 15. 42a-49a: Snapanakumbhasthāpanapūjāvidhi; 16. 49a-56b: Dvārapūjā; 17. 56b-57a: Jaladroṇīpūjā; 18. 57b-61b: Arghyādilakṣaṇa; 19. 62a-63a: Antaryāga; 20. 63b: Mantraśuddhi; 21. 64: Liṅgaśuddhi; 22. 65a-68a: Devadevasya pūjā; 23. 68b-69a: Gaṇeśādipūjā; 24. 69b-76b: Āsanakalpana.

Beginning

Fol. 3a ?, l.1. śrīgurubhyo namaḥ / śrīparvatavardhanyambāsametaśrīrāmanātheśvarāya namaḥ / śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // vāgīśādyāssumanasassarvārthānāmupakrame / yannatvā kṛtakṛtyāssyustannamāmi gajānanam // namaśśivāya śaktyai ca bindave śāśvatāya ca // gurave ca gaṇeśā(ya) . . . . dhīmate guru gururviṣṇurgururdevo maheśvaraḥ / guru . . .

End

Fol. 76b, l.4. . . . jyeṣṭhāyai namaḥ / raudrīṃ śvetanibhāṃ devī . . . . śūladhāriṇīṃ ṭake(ṭaṅka) hastakucabhārāṃ hṛdayāñjalisamyutām / oṃ hāṃ raudryai namaḥ / nīlameghanibhāndevīṃ kāḷīṃ śūlakapālinīṃ hṛdayāñjalisamyu . . . . .

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Śākta texts

RE 8254. PL.; 176 fols.; Size: 234 × 36 mms.; 9-12 lines; good condition but some leaves are damaged; Grantha and Tamil; old; scribe: Īśvaraśarmā, disciple of Śrīnīlakaṇṭhayogīndra (see fol. 176b); ownership: Uttarakośam (Mun?)īśvaraśarmā (see fol. 108b); son of Īśvara and grand-son of Śaṃkara and Nīlakaṇṭhayogi (see fol. 176b); origin: Uttarakośamaṅgai(?) Rāmanāthapuram Dt.

Blank fols.: 3b and 109b.

General contents

1. Fols. 1a-3a: Śrīvidyā; 2. 4-54b: Śrīvidyānityāhnika; 3. 54b-95b: Subhagodayavāsanāpaddhati; 4. 95b-101b: Rudrayāmala – Tattvatrayanirūpaṇa; 5. 102a-105a: Kumārīvaṭukasuvāsinīpūjākramavidhāna; 6. 105b-108b: Tattvatrayanirūpaṇastotrarāja; 7. 109a: Kaulikasaṃpradāya; 8. 110a-114b: Śrīcakravidhāna; 9. 115a-119a: Tripurasundarīcakrārcanacandrikā & Madanakāropaṇa; 10. 119b-122a: Pavitrāropaṇakrama; 11. 122b-127b: Tripurasundarīcakrārcanacandrikā: Śāntistava; 12. 128a-129a: Gurupādukāpañcakastotra; 13. 129b-132b: Tattvatrayaśodhana; 14. 133a-134a: Ṣoḍaśapātranirūpaṇadhyāna; 15. 134b-136a: Tripuropaniṣat; 16. 136a-138b: Pādasūtrapārāyaṇakrama; 17. 139a-142a: Cidvilāsastotra; 18. 143a-149a: Rudrayāmala – Pañcacakrasamayāṣṭakanirūpaṇa; 19. 149b-151b: Kaulikasamayāṣṭakanirūpaṇa; 20. 152a-176b: Vāmakeśvaratantra: Yoginīhṛdaya.

Fol. 142 contains four śloka-s on the alphabet and their nature.

90.1 ŚRĪVIDYĀ

(Vāmakeśvaratantra)

This text gives the subjects or topics that are dealt with under the heading Śrīvidyā. It seems to be a part of the Vāmakeśvaratantra. The writing is on 3 cols.

Beginning

Fol. 1a, (col. 2), l.1. prātarbhajanavidhiḥ / ajapā / bahirbhūmividhiḥ / snānavidhiḥ / mantrasandhyāvandanam / pañcakaraśuddhiḥ / śrīgurumantraḥ / mahāgaṇapatimantraḥ / saubhāgyamantraḥ /

End

Fol. 3a, (col. 3), l.1. vāmakeśvaram / mantrasaṃketaḥ / pūjāsaṃketaḥ / pīṭhaviparam /

90.2 ŚRĪVIDYĀNITYĀHNIKA

This (śrīvidyā) text, belonging to śākta school, contains praises of the preceptors and a brief account of the daily routine of the śākta-s and details of mantra-s of several deities. Mantra-s are given according to Dakṣiṇamārga, Paścimamārga and Ogha. There is no reference to Vāmamārga. Ogha meaning a host or group is of three kinds, Divyaugha, Siddhaugha, and Mānavaugha. This text has close similarity to IFI T. 113 (pp. 1-97).

Contents

1. Fols. 4a-5a: Prātarbhajana; 2. 5a-6a: Parādevatāstuti; 3. 6a-9a: Guruparamparāvandana; 4. 9a-13b: Ajapājapārpaṇa; 5. 13b-14a: Mūlādhārasthavahnimaṇḍalādiṣu vāgīśvaryādidhyāna; 6. 14a-15b: Śaucācamanādikriyā; 7. 15b-16b: Snānavidhi; 8. 16b-18a: Mantrasandhyāvandana; 9. 18a-19a: Gurutrayamantra; 10. 19: Mahāgaṇapatimahāmantra; 11. 19b-20a: Saubhāgyamahālakṣmīmantra; 12. 20: Ucchiṣṭagaṇapatimahāmantra; 13. 20b-21a: Vidyāgaṇapatimahāmantra; 14. 21a-22a: Pīṭhatrayakrama; 15. 22a-23a: Bhairavāṣṭakamahāmantra; 16. 23a: Siddhaughamahāmantra; 17. 23: Vaṭukatrayamantra; 18. 24a: Padayugamahāmantra; 19. 24: Dūtīkramamantra; 20. 25a: Maṇḍalatrayamantra; 21. 25b: Daśavīrabhairavamantra; 22. 25b-27b: Catuṣṣaṣṭisiddhamahāmantra; 23. 27b-28a: Mudrānavakamantra; 24. 28: Vīrāvalīmahāmantra; 25. 28b: Mālinīmantra; 26. 28b-29a: Mantrarājamantra; 27. 29: Gurumaṇḍalamahāmantra; 28. 29b-31a: Śrīnāthādipūjanavidhi; 29. 31: Āmnāyastotra; 30. 31b-40a: Pūrvāmnāyadevatākrama: a. Śuddhavidyāmbādivyamanonmanīmantra and Bālāparameśvarīmahāmantra; b. Dvādaśāryāmbāmahāmantra; c. Rājamātaṅgeśvaryambāmahāmantra; d. Hasatyambāmahāmantra; e. Śukāmbāmahāmantra; f. Śārikāmahāmantra; g. Vallakīmahāmantra; h. Veṇvambāmahāmantra; i. Laghuśyāmalāmbāmahāmantra and Brahmāṇyambāmantra; j. Saubhāgyavidyaiśvaryambāmahāmantra; k. Bagalāmukhībrahmāstravidyaiśvaryambāmahāmantra and Vārāhīvārtālīmanoddhariṇīmantra; l. Āpaduddhāraṇavaṭukabhairavamahāmantra; m. Tiraskariṇīmahāmantra; 31. 40a-41b: Paścimāmnāyakrama: a. Lopāmudrāmbāmahāmantra; b. Bhuvaneśvaryambāmahāmantra; c. Annapūrṇeśvaryambāmahāmantra; d. Kāmakalāmbādimahāmantra-s; 32. 41b-43b: Uttarāmnāyakrama: a. Mahāturīyāmbāmahāmantra; b. Mahārdhāmbāmahāmantra; c. Aśvārūḍhāmbāmahāmantra; d. Miśrāmbāmahāmantra; e. Vāgvādinyambādimahāmantra-s; 33. 44a-45a: Ūrdhvāmnāyakrama: a. Parāmbāmahāmantra; b. Paraprasādamahāmantra and Ardhanārīśvaramantra; c. Paraśāmbhavyādimahāmantra-s; 34. 45a-46b: Adharāmnāyakrama: a. Rājarājeśvarīṣoḍaśākṣarīmahāmantra; b. Kālasaṃkarṣiṇyambādimahāmantra-s; 35. 47a-48b: Aughakrama; 36. 48b-50b: Pādukādyarcana, Vāsanārcanakrama and Śāmbhavakrama; 37. 50b-51a: Turīyakrama; 38. 51b-53b: Śāmbhavapūrtikrama; 39. 53b-54b: Ṣaḍādhāravidyākrama.

Beginning

Fol. 4 (1)a, l.1. oṃ prātassmarāmi jagatāṃ jananyāścaraṇāmbujaṃ śrīmattripurasundaryā namitāyā harādibhiḥ / oṃ prātastripurasundaryā namāmi pādapaṅkajam / oṃ hariharaviriñcādyaissṛṣṭyādīn // oṃ prātastripurasundaryā namāmi caraṇāmbujam / yatpādyamambu śirasi bhāti gaṅgā maheśituḥ / oṃ prātaḥpustakābhītivarahastānnamāmyaham / udyadādityasaṃkāśāṃ śrīmattripurasundarīm //

End

Fol. 54 (51)a, l.7. yā cidullasitaviśvasattayā / sā śivo'hamiti viśvasattayā / īśvaro'hamiti viśvasāt vasan nirbhayo'smi niraṃkuśo'smyaham / prajñāmantharamarditāsanamahābhedodadher mudritānnyastākṣaikavivartanādirahito dugdhāmṛtānyatarān / vañcitvā divi kalpadaityanivahaṃ bhūtiranādīptaye(?) / pāyaṃ pāyamamalaṃ pibanti jagatāṃ ślāghyā – sta yevāmarāḥ // haṃsaḥ śivo'hamaniśasmṛtiniṣkalo'hamānandasaṃvidanubhūticidujjvalo'ham / īśo'hamitīśamamṛtapratipāti . . to'ham / so'haṃ samastamiti sarvamidaṃ śivo'ham / śrīśivādyaśeṣagurucaraṇāravindābhyāṃ namo namaḥ / śubhamastu /

90.3 SUBHAGODAYAVĀSANĀPADDHATI

by Śivānandayogīndra

Under this title, we have two texts, the Śrīsaubhāgyahṛdayastotra (see colophon fol. 87a) and the Subhagodayavāsanārcanāstotra (see colophon fol. 95a) both ascribed to Śivānandayogīndra who is stated to be a muni (vide:– IFI. T. 133/C, p. 28). He flourished in the 18th century, a follower of Dakṣiṇācāra. He was also known as Kāśīnātha Bhaṭṭa Bhaḍa. These texts deal with the worship of Śrīcakra which is conceived as the material manifestation of Devī. This cakra is the source of all gods and goddesses; it is the eternal abode of goddess Lalitā who is the beauty of all the triple states and hence she is called Tripurasundarī, Empress of all the sovereigns; she is also known as Rājarājeśvarī. The particular way of worshipping the Śrīcakra dealt in these texts, is called Subhagodaya. Apart from extolling the greatness of Śrīcakra (which they also call as Cakrarāja), these texts offer instructions for rendering personal service to Tripurasundarī. Cf. T. 113.C.. For a similar treatment of this topic, see Tanjore XX Suppl. 867 and GOML. R. 4445a.

Contents

1. Fols. 54b-55a: Snāna / Sūryadhyāna / Devīdhyāna; 2. 55a: Cakrarājalekhana; 3. 55b-56b: Karaśuddhyādi; 4. 56b-57a: Śaṅkhasthāpana; 5. 57a-58b: Kalāśodhana; 6. 59a-60a: Amṛtīkaraṇa; 7. 60: Prathamasaṃskāravidhi; 8. 60b-61a: Dvitīyasaṃskāravidhi; 9. 61b-62a: Pūjopakaraṇasādhana; 10. 62a-70b: Śrīdivyacakre Rājarājeśvarīpūjā; 11. 71a-81b: Pādukāpūjā Navacakrātmakaśrīnavamāvaraṇārcanākrama; 12. 82a-86a: Punarapi ṣoḍaśanityādyarcanā; 13. 86a-87a: Saubhāgyahṛdayastotra; 14. 87b-88b: Śrīcakrārcana; 15. 89a-95b: Subhagodayavāsanārcanākramastotra.

Beginning

Fol. 54 (51)b, l.3. śrīsubhagodayavāsanāpaddhatiḥ / śrīsadgurucaraṇapaṅkajābhyāṃ namaḥ // om / yasmin sṛṣṭisthitidhvaṃsāvidhānam (tirodhānānu ?)grahātmakam / kṛtyaṃ pañcavidhaṃ śaśvadbhāsate tannamaśśivam // om / prātaśśirasi śukle'bje dvinetraṃ dvibhujaṃ gurum / varābhayayutaṃ śāntaṃ smarettannāmapūrvakam // mūlādibrahmarandhrāntaṃ mūlavidyāṃ ca bhāvayet / udyaddivākaradyutāṃ(dyutiṃ)yāvascāsaṃdṛḍhāsanam // aśeṣāśubhaśāntyartham samāhitamanāściram / tatprabhāpaṭalaṃ vyāptaṃ śarīraṃ paricintayet //

Colophons

1. Fol. 87 (84)a: iti śrīcakrārcanānte śrīśivānandayogiviracitaṃ śrīsaubhāgyahṛdayastotraṃ sampūrṇam / etc. 2. Fol. 95 (92)a: iti śrīśivānandayogīndraviracitaṃ śrīsaubhāgyavāsanārcanāstotraṃ sampūrṇam /

End

Fol. 95 (92)a, l.6. itīriteyaṃ kramavāsanāśśubhāṃ viśuddhihīnaḥ / kramamārgaśodhinīṃ hitāhitādvaitapathapraṇāśinīm // samastasaṃvinmayacūrṇacitpathām / sūtrāṇāmapi saptatyāṃ subhagodayavāsanām // śivānandena racitāṃ viduṣāṃ prāhurmahat / iti śrīśivānandayogīndraviracitaṃ śrīsubhagodayavāsanārcanāstotraṃ sampūrṇam / hariḥ oṃ / śubhamastu / śrīsadgurupādapaṅkajābhyāṃ namaḥ //

90.4

TATTVATRAYANIRŪPAṆA

(Rudrayāmala)

This text deals with the Tattvatraya which are Ātman, Vidyā and Śiva. This is not found in the printed editions of the Rudrayāmala (Vidyasagar's edn. or Varanasi Sanskrit University edn.).

Contents

1. Fols. 95b-96a: Gurumaṇḍalādinamaskāra; 2. 96a: Pañcamudrādarśana / Pādukāpūjana / Caraṇārcana; 3. 96: Prathamasvīkāra; 4. 96b: Dvitīyasvīkāra; 5. 97a: Tṛtīyasvīkāra; 6. 97: Viśeṣasvīkāra; 7. 97b-98a: Aparimitasvīkāra; 8. 98b: Punarekavidhasampradāyasaṃgrahatattvatrayasvīkāra; 9. 98b: Puṣpāñjali; 10. 98b-99a: Pañcamudrāpradarśana; 11. 99: Tattvatrayasvīkārasaṃgrahakrama; 12. 100a: Tattvatrayalakṣaṇa; 13. 100b-101b: Pavitramamṛtapāna; 14. 101b: Puraścaraṇa.

Beginning

Fol. 95 (92)b, l.2. tattvatrayasvīkārabindusvīkāraprārambhaḥ / oṃ / vande gurupadadvandvamavāṅmanasagocaram // raktaśuklaprabhāmiśraṃ matarkyaṃ traipuraṃ mahaḥ / oṃ śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavam // siddhaughaṃ vaṭukatrayaṃ padayugaṃ dūtīkramaṃ maṇḍalam / vīrādyaṣṭacatuṣkaṣaṣṭinavakaṃ vīrāvaḷīpañcakam / śrīmanmālinimantrarājasahitaṃ vande gururmaṇḍalam //

End

Fol. 101 (98)b, l.8. tatsarvaṃ siddhyati kṣipraṃ śrīdevyāḥ prasādataḥ / taddaśāṃśaṃ bhojayitvā brāhmaṇān samyagarcayet / ityevaṃ sādhakaśreṣṭho puraścaraṇamācaret // śrīrāja(rāja?)rājes(var)īsvarūpaṃ samavāpnuyāt / iti śrīrudrayāmaḷe tattvatrayanirūpaṇaṃ samāptam //

90.5 KUMĀRĪVAṬUKASUVĀSINĪPŪJĀKRAMAVIDHĀNA

This work belonging to the Śākta school lays down the method of worshipping Kumārī, Vaṭuka and Suvāsinī. These three are a virgin, an unmarried vedic student and a married woman respectively, representing goddess in the virgin form (Durgā), a Vaṭu representing Śiva in his Bhairava form and a married woman representing the goddess as Pārvatī, wife of Śiva.

Contents

1. Fols. 102: Kumārīpūjana; 2. 102a-104a: Suvāsinīpūjana; 3. 104a-105a: Vaṭukapūjana.

Beginning

Fol. 102 (99)a, l.1. kumārīvaṭukasuvāsinīpūjākramavidhānam / ādau maṇḍalakramaḥ / om oḍyāṇañcaturaśrañca kāmarūpañca vartuḷam / jāḷandharamadhyacakraṃ syāt tryaśraṃ pūrṇagirirbhavet / oṃ hrīṃ śrīṃ oḍyāṇapīṭhāya namaḥ / oṃ hrīṃ śrīṃ kāmagiripīṭhāya namaḥ / ityevaṃ gandhapuṣpākṣatairabhyarcya /

End

Fol. 105 (102)a, l.3. oṃ / aḷipātramidantubhyaṃ dīyante piśitānvitam / svīkuruṣva vaṭukeśa tvaṃ jayandehi ripūn daha / iti pātrandattvā carvaṇāpūpaphalādikandattvā visarjayet / ityevaṃ kumārīsuvāsinīvaṭukapūjākramaḥ samāptaḥ // śrī sadgurucaraṇapaṅkajābhyānnamo namaḥ / śubhamastu //

90.6 TATTVATRAYANIRŪPAṆASTOTRARĀJA

by Śivarāma

This stotra glorifying Goddess Rājarājeśvarī depicts her glory in the Tattvatraya and the way of worshipping Śakti in this form. The Tattvatraya refers to Pati, Paśu and Pāśa or Ātman, Vidyā and Śiva. This text is called by another name Ārātrikādibalidānaprakṛtipūjā which forms part of Śrī Rājarājeśvarīmahātripurasundarīpādukārcanāpaddhatidīpikā. The author is Śivarāma, a Pāśupata who seems to be a pupil of Vīraśaṅkara. The name Śivarāma occurs at the beginning. Śivarāma was a noted writer. Vide:– RASB VIII-Part I, Ms., 6210.

Beginning

Fol. 105 (102)b, l.1. atha stotrapāṭhaprārambhaḥ / om stutyānayā tvaṃ tripure toṣye'bhīṣṭaphalāptaye / yayā pūjanti tāṃ lakṣmīṃ manujāssurapūjitām // om / brahmādayasstutiśatairapi sūkṣmarūpaṃ jānanti naiva jagadādimanādi mātaḥ / tasmād vayaṃ kucanatāṃ navakuṅkumābhāṃ sthūlāṃ stumaḥ sakalavāṅmayamātṛbhūtām(?) //

End

Fol. 108 (105)b, l.3. oṃ / vīṇāvādyavinodagītaniratāṃ nīlāṃśukollāsinīm / bimboṣṭhīnnavayāvakārdracaraṇām ākīrṇanīlāḷakām // hṛdyāṅgīṃ navaratnakuṇḍaladharāṃ māṇikyabhūṣojjvalām / mātaṅgīṃ praṇato'smi susmitamukhīndevīṃ śukaśyāmaḷām // iti śrīśivarāmamahāpāśupataśrīmahāvīramaheśvaraśrīvīraśaṃkaraparicaryāpā(a)rāyaṇaviracitaṃ śrīrājarājeśvarīmahātripurasundarīpādukārcanāpaddhatidīpikāyām ārātra(i)kādibalidānaprakṛtipūjākhyatattvatrayanirūpaṇastotrarājaprakāreṇa punaḥ pratisampūrṇam / hariḥ om / śubhamastu / gurubhyo namaḥ / uttarakośam munīśvaraśarmāpustakam //

90.7 KAULIKASAMPRADĀYA

The word Kaula is derived from the word kula. Kulācāra or Kaulācāra is one among many forms of Śākta worship. For an account of this school see Śaktisaṅgamatantra Vol. IV (GOS n° 166,) Introduction p. 40.

Beginning

Fol. 109 (106)a, l.1. atha kauḷikasampradāyaḥ / atha māheśvarāṇāṃ yat svarūpaṃ procyate'dhunā /dhārmiko śāstravettā ca vedāntajño dṛḍhavrataḥ / gurubhaktaṃ suśāntañca kramāt samarcayet /

End

Fol. 109 (106)a, l.8. bahurogī mahāmūrkho garvito nindakakṣayī / hīnāṅgo malino dhūrto cakramadhye na pūjayet / ete maheśvarādharmā bahiṣkāryā nirantaram / cakrārcanamataḥ kuryāt sāṅgaṃ sāvaraṇānvitam / sampūrṇam / śrīgurubhyo namaḥ /

90.8 ŚRĪCAKRAVIDHĀNA

This text gives the procedure for worshipping Śrīcakra. This is similar to GOML. D. 5731 and 5732 which are respectively called Śrīcakralekhanaprakāra and Śrīcakravivaraṇa.

Contents

1. Fol. 110a: Śrīcakrarūpakathana; 2. 110b: Ādhārasthāpana / Pūrṇāmṛtaghaṭasthāpana; 3. 111a: Dravyaśodhana; 4. 111b: Jyotissthāpana; 5. 112: Śaktipūjana; 6. 113a-114b: Cakrārcana.

Beginning

Fol. 110 (107)a, l.1. śrīcakravidhānaprārambhaḥ / om / bindutrikoṇavasukoṇadaśārayugmaṃmanvaśranagadaḷaṣoḍaśakarṇikāram / vṛttatrayañca dharaṇīsadanatrayañca śrīcakrametaduditaṃ paradevatāyāḥ // om / cakreśvarāya vidmahe cakrarājāya dhīmahī / tanno śrīcakraḥ pracodayāt //

End

Fol. 114 (111)b, l.6. āgalāntaṃ pibeddravyañcāṣṭadrumūtrapurīṣakam / savisṛṣṭaṃ tathā pānaṃ paśupānasamaṃ bhavet // adehānitapodvek(g?)akṣīṇacintābhayāni ca // vyādhiśokovamānañca paśupānasamaṃ bhavet / saccittamāsanandattvā nāmāṅyevaṃ tato sakṛt // samaṃ prādāccarvaṇañca mārjanatranna dāpayet(?) //

90.9 TRIPURASUNDARĪCAKRĀRCANACANDRIKĀ

by Vīraśaṃkara
Madanakāropaṇa

This text contains the special ritual (occasional) of worshipping goddess with the Damana plant. In this ritual Madana and Rati are connected and the story gives a statement that Madana was born as Damana plant. This may lead to a confusion in the title (Madanakāropaṇa or Damanakāropaṇa). The author is Vīraśaṃkara (see n° **90.6** and IFI. T. 113.B). This work forms part of Tripurasundarīcakrārcanacandrikā. Tanjore Library has a similar Ms. Suppl. N° 1261.

Beginning

Fol. 115 (112)a, l.1. atha śrīmadanakāropaṇam / athāvagraphalāvāptyarthaṃ śrīmadanakāropaṇavidhirnityādiko naimittikākhyaṃ vilikhyate / om / pūrvaṃ samādhisaṃgatasya śivasyāmitatejasaḥ / taponivartaye kāmaśśakreṇa prerito yadā // 1 // tato lalāṭanetrāgnijvālāgnistena śambhunā bhasmarāśikṛtaṃ kopāt damanastena viśvajit // 2 // ratiḥ pativiyogārtā rodanākrandattadā / tadā prabhātādudbhūtandamanasya latāṃ śubhām // 3 //

End

Fol. 119 (116)a, l.1. damanaṃ sarvabhaktānāṃ viniyogaṃ vidhānataḥ / evaṃ yaḥ kurute devi damanāropaṇakramam / tasya sāṃvatsarī pūjā śrīvidyā'dhiṣṭhitā bhavet // iti śrīvīraśaṃkaraviracitāyāṃ śrīmahātripurasundarīcakrārcanacandrikāyāṃ sāṃvatsarī pūjā damanakāropaṇannāma ṣaṣṭhaṃ sopānaṃ samāptaṃ sampūrṇam // hariḥ oṃ / śubhamastu / śrīsadgurucaraṇapaṅkajābhyāṃ namo namaḥ //

90.10 PAVITRĀROPAṆAKRAMA

by Vīraśaṃkara

This text deals with the method of Pavitrāropaṇa for Devī. The full title is Pratisāṃvatsarikapavitrāropaṇapūjanakramaḥ. For details relating to Pavitrārohaṇotsava, see Somaśambhupaddhati Part II (IFI. Pub. n° 25), Introduction, pp. VII-XII and text pp. 1-221. To some extent, this text can be taken to be based upon the treatment of this topic in Sūkṣmāgama IFI. T. 1016.

Contents

1. Fols. 119b-120a: Pavitraśodhana; 2. 120b-121a: Daśagranthigrathana; 3. 121: Pavitrādhivāsana / Pavitrāropaṇa; 4. 121b-122a: Kumāryādipūjana.

Beginning

Fol. 119 (116)b, l.1. athātassampravakṣyāmi pavitrāropaṇakramam / saṃhitāyāṃ mahātantre taduktamapi vistarāt // yasmin kṛte kṛtaṃ sarvam anyathā śūnyamucyate / gate saṃvatsareṇa karoti pavitrakam //ekīkṛtya phalaṃ tasya nīyate durgaṇairbalāt / āṣāḍhyām uttamo māsaḥ śrāvaṇo madhyamaḥ smṛtaḥ / hīne bhādrapade māse pakṣe sitāsitetarau //

End

Fol. 122 (119)a, l.5. sadakṣiṇaissatāmbūlaistoṣayitvā vidhānataḥ / evaṃ yaḥ kurute bhaktyā pavitraṃ vatsaraṃ prati // yo'sau devyāssannidhāne bhuktvā bhogān yathepsitān / paścādbhairavagaṇairādhipatyaṃ pramodate // iti śrīvīraśaṃkaraviracitaṃ pratisāṃvatsarikapavitrāropaṇapūjanakramaḥ sampūrṇah / hariḥ oṃ / śubhamastu / śrīmattripurasundaryambārpaṇamastu / gurubhyo namaḥ //

90.11 TRIPURASUNDARĪCAKRĀRCANACANDRĪKA

Śāntistava of Vīraśaṅkara

This text contains the section Śāntistava by Vīraśaṃkara which is a part of Tripurasundarīcakrārcanacandrikā (see 90.9). This contains the praise of tranquillity (śānti) in 45 śloka-s and also Śrīnāthādimaṇḍala. The entire work is based on the principles of Kaulamārga. A stotra under this name is found in Ms. n° 382 of the Adyar Library – Stotra-s part II, p. 85; it has a beginning similar to that in the text under notice, but has a different end and is stated to have been included in the Kulārṇavasaṃhitā.

Beginning

Fol. 122 (119)b, l.1. atha śrīmanmahādevīprītyarthaṃ śrīmatsāmpradāyapāramparyaśrīmatkauḷikadharmottarottarapāramparyābhivṛddhyarthaṃ śrīmacchāntistavaṃ japet / śrīmadrājarājeśvaryai namo namaḥ //

End

Fol. 127 (124)b, l.1. vyādhayastasya naśyanti jīvedabdaśataṃ sukham / vihṛtya bhuvanaiśvaryaṃ sāmaratvamavāpnuyāt // atha śāntisūktañjapet // om śānti + śāntiḥ // ā no bhadrāḥ kratavo + śāntiḥ // namo brahmaṇe + śāntiḥ // śanno mitraśśaṃ varuṇaḥ + śāntiḥ / saha nāvavatu + śāntiḥ // tacchaṃ yo rāvṛṇīmahe + śāntiḥ / śāntā pṛthivī + om śāntiśśāntiśśāntiḥ / iti śrīmadvīraśaṃkaraviracitāyāṃ śrīmattripurasundarīcakrārcanacandrikāyāṃ śāntistavaḥ sampūrnaḥ // hariḥ om / śubhamastu //

90.12 GURUPĀDUKĀPAÑCAKASTOTRA

This text contains the praise in prose of the pādukā of Tripurasundarī, and the praise in poetical form of the pādukā of the Guru. Pub: Śrīvidyānityāhnika, p. 152 (Guhānanda maṇḍalī Series n° 9, Madras 1955).

Beginning

Fol. 128 (125)a, l.1. tattvatrayamāsatrayaśodhanam / om / namaḥ śrīdevatāñjalipadayugaḷakabalīkṛtaniśśeṣatattvagrāmasurūpāya namaḥ / taṭillatābhāsāyāḥ / taruṇādityakāntayantin(?)dayantyāḥ śrīlalitārājarājeśvarīparābhaṭṭārikākhyajaga(?)kulacicchaktisvarūpāyāḥ //

End

Fol. 129 (126)a, l.1. . . . . parabrahmaṇ(a)āspadam / mānase smarati macchaṭo(?)dghaṭaṃ yādṛśādi yugamādihaṃsakam // 5 // tatra nāthacaraṇāravindayossaṃvidāmaranvari(?)marandayoḥ dvandvamindukarakandaśītalaṃ mānasaṃ smarati maṅgalāspadaḥ(m) // 6 // pādukāpañcakaṃ stotraṃ pañcavaktramukhodgataṃ(bhavam) pañcavāhagateḥ prāptiṃ prapañce durlabham // iti śrīgurupādukāpañcakastotraṃ sampūrṇam // 7 //

90.13 TATTVATRAYAŚODHANA

This text deals with the purification, according to the Śākta system, of the three Tattva-s, namely Ātman, Vidyā and Śiva.

Contents

1. Fols. 129b-130a: Prathamakhaṇḍaḥ – Ātmatattva; 2. 130a-131a: Dvitīyakhaṇḍaḥ – Vidyātattva; 3. 131: Mūlatra(tṛtīya)khaṇḍaḥ – Śivatattva; 4. 131b-132a: Mahākāraṇadehaśodhana; 5. 132: Paragurvādipūjana and havana; 6. 132b: Vimarśapūjā.

Beginning

Fol. 129 (126)b, 1.1. oṃ / prathamakhaṇḍena // ātmatattvāya svāhā // oṃ śrīnāthādi gurutrayaṃ + gurormaṇḍalam // oṃ prathamakhaṇḍena ātmatattvāya svāhā / caturviṃśatitattvātmakaṃ sthūladehaṃ prātassavanaṃ liṅgasthānaṃ rajoguṇaṃ pītavarṇaṃ b[illegible]hmā devatā sāvitraṃ śaktiḥ / varuṇa ṛṣiḥ // haṃsavāhanaṃ jāgradavasthā vaikharī vācaṃ ṛgvedasvarūpaṃ kāmāgniprajvalitabhūmikā sālokyatā mokṣaḥ //

End

Fol. 132 (129)b, 1.6. oṃ / ādhāre bhujagādhirājavalayaṃ pātraṃ mahīmaṇḍalam / divyaṃ saptasamudravāribharitañcāṣṭaughadigbandhanam // so'haṃ bhairavamarcayet // pratidinaṃ tārāgaṇairarcitam ādityādinavagrahaiśca kusumairiṣṭārthasaṃsiddhaye // iti vimarśapūjā //

90.14 ṢOḌAŚAPĀTRANIRŪPAṆADHYĀNA

by Śaṃkara(?)

This text contains a Śaṃkara's work in 19 śloka-s on the Kaula's practices (unpublished). The 16 vessels (pātra), which are used for the ritual, are the objects to be meditated upon for achievement of the Kauladharma described here. The colophon on fol. 134a, 1.12 reads śrīmacchaṃkarācāryaviracitaṃ ṣoḍaśapātranirūpaṇadhyānaṃ sampūrṇam. In the sentence on fol. 132b, (1.9) atha ṣoḍaśapādaślokaprārambhaḥ, the word, pāda, may be a wrong reading for the word, pātra.

Beginning

Fol. 132 (129)b, 1.9. atha ṣoḍaśapādaślokaprārambhaḥ // om / śrīmacchaṃkarapravilasaccandrāmṛtāt plāvitaṃ kṣetrādhīśvarayoginīgaṇamahāsiddhaissamārādhitam / ānandāgamasambhavātmakamidaṃ sākṣāttrikhaṇḍāmṛtaṃ tatpātraṃ prathamaṃ samastajagatāṃ saukhyāya vande sadā // 1 // haimamīnarasāvahaṃ dayitayā dattaṃ prabhāvedibhiḥ / kiñciccañcalaraktapaṅkajanibham asyāssamāveditam // vāmaissvāduviśuddhaśuddhikaraṇaṃ pātraṃ vidhāyātmakaṃ vande pātramidaṃ dvitīyamadhunānandaikasaṃvardhanam // 2 //

End

Fol. 134 (131)a, l.10. śaktihīne vṛthā pūjā śivahīne vṛthārcanam // śivaśaktisamāyuktaṃ pūjayet sarvasiddhidam // yatheṣṭaṃ pacate dravyaṃ madyaṃ māṃsaṃ yathātmakam // na pītastu tvaṃ me devi varadā bhava sarvadā // iti śrīparamahaṃsaparivrājakācāryaśrīmacchaṃkarācāryaviracitaṃ ṣoḍaśapātranirūpaṇadhyānaṃ sampūrṇam // hariḥ om / śubhamastu //

90.15 TRIPUROPANIṢAT

This text contains the Tripuropaniṣat which belongs to the Ṛgveda. Pub.: "108 Upaniṣads" NS. 4th edn., 1932.

Beginning

Fol. 134 (131)b, l.4. oṃ saha nābha(va)vatu / saha nau bhunaktu / saha vīryaṃ karavāvahai / tejasvināvadhītamastu mā vidviṣāvahai / oṃ śāntiśśāntiśśāntiḥ / oṃ tisraḥ / tripurā tri[illegible]urā viśvacarṣiṇīpyatra kathākṣarasanniviṣṭā // adhiṣṭhāyai nama jyā purāṇī //

End

Fol. 136 (133)a, l.3. pṛthivīśivamantarikṣam + oṃ śāntiśśāntiśśāntiḥ / oṃ parāṅkuśāṃ pāśamabhītimudrāṃ karairvahantīṃ kamalāsanasthitām / bālarkakoṭipratibhāntriṇetrāṃ bhaje'hamādyāñjagadīśvarīntām // śubhamastu / śrīsadgurucaraṇāravindābhyāṃ namaḥ //

90.16 PĀDASŪTRAPĀRĀYAṆAKRAMA

(Jñānaratnāvali)

This text gives the procedure for the recitation of the Pādasūtra which will make the person reciting it become a Kaula. The Pādasūtra contains 59 śloka-s and forms part of the Rahasyāmnāya. Vide:– Tantrika Śāhitya p. 366; Hindi Samiti Granthamālā, Lucknow, 1972. For Mss. of this text, see Adyar, Alpha. List. p. 73; Kerala University Alph. List. II 3508 W; Sanskrit-University, Varanasi n° 2554; Tanjore 15398. The text under notice has agreement with the Tanjore Ms. whose title is given in the colophon as Rahasyasūtrapādasūtra. It contains about 42 śloka-s and is, according to the colophon on fol. 138b, ch. 15 of Jñānaratnāvali. However, this is different from the work of the title pertaining to the Śaiva school (IFI. T. 107, T. 131). It depicts the feet of Pārvatī and Śiva as of three kinds, red, white and an admixture of both, which represent the sakala, niṣkala and sakalaniṣkala forms. Mention is made of a fourth kind called Jyotiṣpāda from its possession of radiance (jyotis). All the four represent the pādukā which is to be worshipped in a maṇḍala for drawing which the directions are given.

Beginning

Fol. 136 (133)a, l.6. pādasūtrapārāyaṇakramaḥ / śrīdevyuvāca / oṃ deva deva mahādeva sarvajñāna maheśvara / kathaṃ nāmnā mahādeva pādasūtramanuttamam / tattvakrama(tadvaktuma) rahasi prājña kṛpayā parayā mayi / śrī īśvara uvāca / śṛṇu(devi) pravakṣyāmi guhyāt guhyataraṃ śive / niṣprapañcannirābhāsaṃ nirvikalpannirāmayam / aśūnya(m) śūnyaparamaṃ sadasadbhāvavarjitam // etasmāt vātma . . . . . ravaṯīrṇaṃ padadvayam / raktaśuklañca miśrañca tat tridhaiva vyavasthitam // raktaṃ tvatpadamevātra sakalaṃ viddhi matpriye / matpādo niṣkalaṃ viddhi miśraṃ sakalaniṣkalam / etat samaṣṭirūpantu nirvāṇākhyañca cinmayam /

End

Fol. 138 (135)b, l.6. prakāśamasya vimalaṃ jñānato nirāmayam / tasmāt sarvaprayatnena pādasūtramidaṃ paṭhet // sarvaṃ vā ślokamekaṃ vā ślokārdhaṃ pādameva vā / yaḥ paṭhet prayato nityaṃ sa bhavet kaulakaḥ priye // iti śrījñānaratnāvalyāṃ pādasūtrapaṭhanannāma pañcadaśonmeṣaḥ / hariḥ oṃ / śubhamastu / śrīgurubhyo namaḥ /

90.17 CIDVILĀSASTOTRA

by Amṛtānandanātha

This text contains the Cidvilāsastotra of Amṛtānandanātha. In some Mss., Puṇyānanda is wrongly stated to be the author of this work. See Introduction (p.23) to Nityāṣoḍaśikārṇava (Vārāṇaseyasaṃskṛta University, Varanasi 1968). Amṛtānandanātha was the pupil of Puṇyānanda and author of nine works on Śāktatantra. (Vide:– NCC. I, pp. 355-356).

The soul shines in the modifications of the citta wherefrom tamoguṇa is expelled by knowledge. This stotra is in praise of these activities of cit. This text contains 38 śloka-s and does not contain śloka-s 7 and 11 found in the edition (pp. 322-327) of Nityāṣoḍaśikārṇava; this edn. contains (pp. 329-330) a chart giving the number of śloka-s of this work in various Mss.

Beginning

Fol. 139 (136)a, l.1. iti śrīmaccidvilāsastotraprārambhaḥ / om / svaprakāśaśivamūrtirekikā tadvimarśatanurekikā tayoḥ / sāmarasyavapuriṣyate parā pādukā paraśivātmano guroḥ // 1 // citrabhānuśaśibhānupūrvakaṃ tritribhedaniyateṣu vastuṣu / tattadātmakatayā vimarśanaṃ tatsamaṣṭigurupādukājapaḥ // 2 //

End

Fol. 142 (139)a, l.8. yā kriyāsamabhihāratatkriyādīkṣitātragurubhāvanādikā / sā vibhedalayabhāvanāḍikābhyā(a)syatāṃ paraśivaikyasiddhaye // ityamṛtānandanāthaviracitaṃ cidvilāsaṃ samāptam // 38 // hariḥ oṃ / śubhamastu / gurubhyo namaḥ /

90.18 PAÑCACAKRASAMAYĀṢṬAKANIRŪPAṆA

(Rudrayāmala)

This is an account of the ways of worshipping the five cakra-s, Rājacakra, Mahācakra, Devacakra, Vīracakra and Paśucakra. Cakrarājārcanakrama could have been the title according to the colophon but the title is given as Pañcacakrasamayāṣṭakanirūpaṇam on fol. 143a in the margin. This is similar to GOML. D. 7903 which is named Pañcacakravidhāna. Vide: – NCC XI p. 13.

Contents

1. Fols. 143a: Pañcacakranāmakathana; 2. 143b-144a: Rājacakranirūpaṇa; 3. 144: Mahācakranirūpaṇa; 4. 144b-145a: Di(e)vī(a)cakranirūpaṇa; 5. Vīracakranirūpaṇa; 6. 146a: Paśucakranirūpaṇa; 7. 146b-149a: Cakrārcanadivyakathana.

Beginning

Fol. 143 (140)a, l.1. śrīdevyuvāca / oṃ / devadeva jagannātha sarvavidyāviśārada / kauḷikānāṃ hitārthāya cakrabhedaṃ vada prabho / śrī īśvara uvāca / śṛṇu devi pravakṣyāmi guhyādguhyataraṃ param / cakraṃ pañcavidhaṃ proktaṃ śrīcakraṃ rudrayāmaḷe / vidhinā pūjayeccakraṃ saukhyamokṣaphalāptaye / rājacakraṃ mahācakraṃ devacakramataḥparam / vīracakraṃ caturthaṃ syāt paśucakrantu pañcamam //

End

Fol. 149 (146)a, l.4. ityevaṃ cakrarājasya pūjanaṃ kauḷasādhanam / evaṃ yaḥ kurute bhaktyā sādhakassarvakāmadaḥ // sarvasiddhiṃ samāsādya śivena samatāṃ vrajet / iti śrīrudrayāmaḷe śrīpārvatīparameśvarasaṃvāde śrīcakrarājārcanakramādikauḷikācāranirūpaṇakramaḥ sampūrṇaḥ // hariḥ om / śubhamastu / gurubhyo namaḥ //

90.19 KAULIKASAMAYĀṢṬAKANIRŪPAṆA

This is a conventional list of groups, according to Kaulamārga, each having eight things connected with the worship of the goddess such as eight qualities of the mind, like love and anger, eight things to be taken care of like rudrākṣa and pīṭha, eight persons to be worshipped, like devī, guru, sudhā, vidyā, jyeṣṭhapātra, saṃvid, yoginī and Bhairava.

Beginning

Fol. 149 (146)b, l.1. samayāṣṭakanirūpaṇam / śrī īśvara uvāca // śṛṇu devi pravakṣyāmi rahasyātirahasyakam // gopanīyaṃ prayatnena sāvadhānena cetasā // ena vijñānamātreṇa prasannā parameśvarī // yo na jānāti deveśi saṃketaṃ samayāṣṭakam // tasya sambhāṣaṇandevi kāryaṃ kauḷikottamaiḥ //

End

Fol. 151 (148)b, l.1. kauḷikānāṃ mahātmanāṃ dadāti paramaṃ jñānam antakāle viśeṣataḥ / sarve śāktā dvijāḥ proktā na śaivā na ca vaiṣṇavāḥ // ādidevīmupāsante gāyatrīṃ vedamātaram / sūkaro mahiṣaścaiva sa(ā?)jāmeṣavṛṣaśśaśāḥ // mayūrakukkuṭāścaiva balidāne prakīrtitāḥ / iti kauḷikasamayāṣṭakanirūpaṇaṃ sampūrṇam // hariḥ oṃ / śubhamaṣtu / śrīvāmakeśvaratantram //

90.20 YOGINĪHṚDAYA

(Nityāṣoḍaśikārṇava, Vāmakeśvaratantra)

This work is in three chapters, dealing with the inner worship of Devī. This is also called by the names Nityāhṛdaya and Sundarīhṛdaya. The three chapters, which are the ch. 6-8 of Nityāṣoḍaśikārṇava, are devoted to Cakra, Mantra and Pūjā. The chapter, on Cakra, represents the supreme divine power as the manifestation in the form of universe. The cakra consists of nine triangles. The second chapter deals with mantra-s of each deity for the nine cakra-s. The aspects of the mantra are bhāvārtha, sampradāyārtha, nigamārtha, kaulikārtha, sarvarahasyārtha and mahātattvārtha. The last chapter, on pūjā, deals with parā, parāparā and aparā aspects of worship.

Pub: Benares Sanskrit University, 1963.

Contents

1. Fols. 152a-157b: Cakrasaṃketannāma prathamaparicccheda; 2. 157b-163a: Mantrasaṃketakannāma dvitīyaparicccheda; 3. 163a-176b: Pūjanasaṃketakannāma tṛtīyaparicccheda.

Beginning

Fol. 152 (149)a, l.1. śrībhairavyuvāca oṃ / devadeva mahādeva paripūrṇa jaganmaya vāmakeśvaratantre'smin na jñātārthāst(v?)yanekaśaḥ / tāṃstānarthānaśeṣeṇa vaktumarhasi bhairava / tvatprasādānmayā labdhaṃ khecaratvaṃ vrajo's(jā)myaham // śrī bhairava uvāca / śṛṇu devi pravakṣyāmi yoginīhṛdayaṃ param / tvatprītyā kathayāmyadya gopitavyaṃ viśeṣataḥ /

Colophons

1. Fol. 157: iti śrīvāmakeśvarayoginīhṛdaye cakrasaṅketannāma prathamaḥ paricchedaḥ / sampūrṇam(ḥ) / etc. 2. Fol. 176: iti śrīvāmakeśvaratantre yoginīhṛdaye pūjāsaṅketakannāma tṛtīyaḥ paricchedaḥ /

End

Fol. 176 (173)b, l.1. . . . anyāyena na dātavyaṃ nāstikānāṃ maheśvari // evaṃ tvayā'hamājñapto madicchārūpayā prabho / anyāyena tu yo dadyāt sa pareto bhaviṣyati // saṃketaṃ yo vijānāti yoginīnāṃ bhavet priyaḥ / sarvepsitaphalāvāptissarvakāmyaphalāśrayaḥ // yato'pi dṛśyate devi kadā vidvānnicintayet / tasmāttvadājñayā labdhvā sārvabhaumatvamāpsyasi // iti śrīvāmakeśvaratantre yoginīhṛdaye pūjanasaṃketakannāma tṛtīyaparicchedaḥ / śrīmacchaṃkarapautro'sau śrīmadīśvaraputrakaḥ / śrīnīlakaṇṭhayogīndrahastalekhanaṃ dṛṣṭvā tacchiṣynu(e)śvaraśarmaṇālikhyatedaṃ pratīkam / śubhamastu / hariḥ oṃ / śubhamastu / śrīparāparagurupadadvayadivyapaṅkajābhyāṃ namo namaḥ / śrīmattripurasundaryai namaḥ //

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Texts on pratiṣṭhā, pūjā and śānti

RE 8255. PL.; 312 fols.; 369 × 39 mms.; 7-9 lines; damaged condition; Grantha; old (?);

scribe: Ratnaguru, son of Mūktāvidyānātha (see fol. 148b and fol. 193b); origin: Ramesvaram.

Blank fols: 274b, 277b. Missing fols: 7-14, 203-215, 278, 297.

General contents

1. Fol. 1Aa-148b: Kriyākramadyotikā; 2. 149a-176b: Ātmārthaliṅgapūjā; 3. 176b-177a: Kāmikāgama – Grahayajña; 4. 177b-192b: Kriyākramadyotikā – Pavitravidhi; 5. 192b-193b: Kriyākramadyotikā – Damanavidhi; 6. 194a: Maṭhasamprokṣaṇavidhi; 7. 194b-195b: Kūpapratiṣṭhāvidhi; 8. 195b-196b: Maṭhapratiṣṭhāvidhi; 9. 197a-201a: Devīpratiṣṭhāvidhi; 10. 201b-202b: Saurapratiṣṭhāvidhi; 11. 216a-218b: Vighneśvarasthāpanavidhi; 12. 218b-220b: Subrahmaṇyapratiṣṭhā; 13. 220b-221a: Kalyāṇakarma; 14. 221b-225a: Skandapurāṇa – Pradoṣavratodyāpana; 15. 225a-228a: Somavāravratodyāpana; 16. 228a-231b: Skandapurāṇa – Kṛttikodyāpana; 17. 231b-233a: Somāskandapratiṣṭhāvidhi; 18. 233a-235a: Dakṣiṇāmūrtipratiṣṭhāvidhi; 19. 235b-236b: Vṛṣabhapratiṣṭhāvidhi; 20. 236b-237b: Caṇḍeśvarapratiṣṭhāvidhi; 21. 237b-238a: Śivapūjāpādyācamanārghya; 22. 238a-240a: Nāgapratiṣṭhāvidhi (Bodhāyana); 23. 240a-241b: Prāṇapratiṣṭhā; 24. 242a: Vātulāgama – Puṇyāhavidhi; 25. 242b-243a: Bhairavottarāgama – Ṣaṣṭyabdaśānti; 26. 243a-244a: Jyotiṣārṇava – Kṛkalāsapatanaśānti; 27. 244a-245a: Gaulīpatanaśānti (Bārhaspatya); 28. 245b: Kūrmaprāyaścittavidhi; 29. 246: Dvādaśādūrdhvāvalokanavidhi; 30. 246b-248b: Rudragaṇikādīkṣā; 31. 249a: Śivasandhi; 32. 249a: Mahājāla; 33. 249b-251a: Śāntyādihoma; 34. 251: Deśāntaramṛtavidhi; 35. 252. Antyeṣṭividhi; 36. 253: Khananavidhi; 37. 253b-254b: Annapūrṇeśvarīstotra; 38. 254b: Akṣarauṣadhavidhi; 39. 255a-256b: Vināyakacaturthīpūjā; 40. 257a-259b: Kedāravratapūjā; 41. 260a-263a: Sarasvatīpūjāvidhi; 42. 263a: Āyudhapūjā; 43. 263b-264a: Vāhanapūjāvidhi; 44. 264a: Saptajihvāvaktra; 45. 264a-265a: Kūrmaprāyaścittavidhi; 46. 265a-266b: Kālottara – Mahāpāśupatāstra; 47. 266b-269a: Ṣaṣṭhivināyakavratādi; 48. 270a-272a: Māsikādividhi; 49. 272a-274a: Śrāddhavidhi; 50. 275a-276a: Upodghātavidhi; 51. 276a-277a: Vātulāgama – Puṇyāhavidhi; 52. 298: Pañcagavyavidhi; 53. 302: Antarbalividhi (Antyeṣṭi); 54. 302: Śavadahanavidhi; 55. 305b-312a: Ātmārthapūjāvidhi.

Fol. 1 a contains the maṅgalaśloka of the Kriyākramadyotikā. Fol. 299 contains the fragment of the Antyeṣṭividhi. Fols. 300 and 301 have an incomplete table of contents of the Ms. Fol. 303 has nāmāvali-s of Sūrya, Śiva, Pañcabrahma and others; Fol. 304a has a song enumerating the list of materials of worship.

91.1 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Same as n° 2.

The colophon on fol. 63a reads wrongly nirvāṇadīkṣāvidhi for nirvāṇadīkṣā adhivāsavidhi. The colophon on fol. 87a reads properly that nirvāṇadīkṣāvidhi is complete. Though the text agrees with the printed text in having the same beginning and same end, the Pavitravidhi and Damanapūjāvidhi are omitted here, but found later on fol. 177b-193b (see n° 91.4 & 5); only a portion of the Ācāryābhiṣekavidhi is dealt with. Some portions have been left out here and there.

Beginning

Fol. 1A, l.1. prātaḥ samayātpūrvaṃ pañcanāḍikāvacchede samutthāya śuci . . . . padme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivandhyātvā yathāśakti . . . dāśivādi yathārucitavigrahandhyātvā daṇḍādisahāyo gṛhānnisṛtya . . . . ndivāsandhyayossaumyāsyo niśi yāmyamukho dakṣiṇakarṇopari . . . dyānābhimukhastṛṇāvacchannāyāṃ bhūmau . . .

Çolophons

1. Fol. 30a. kriyākramadyotikāyāṃ nityakarmavidhiḥ kṛtaḥ / 2. Fol. 148b. iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāmantyeṣṭividhissamāptaḥ/

End

Fol. 148b, l.1. nāmekaviṃśati / uddhṛtya śvaśurasyāpi dvi(ṣo'pi)gacchet svayaṃ śivam / rudraśrāddhe – kurvanti ye narā bhaktā rudralokaṃ vrajanti te / śivaśrāddhe – tṛptaistai(r)nikhila(ṃ) tṛptaṃ śivāntamabhavadbhuvi / iti brahmaśambhuḥ / dāhaṃ śivāgninā muktvā rudralokopapādakam / loke prasiddhaḥ parameśvarākhyayā śivaikadhīrāghoraśivākhyadeśikaḥ / samastaśāstrārṇavapāragassudhīścakāra so'ntyeṣṭividhissamāptaḥ // iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāmantyeṣṭividhissamāptaḥ // pūrve darpaṇaṃ pūrṇakumbhañca oṃ skandāya namaḥ / pūrṇakumbhe oṃ lambodarāya namaḥ / dakṣiṇe vṛṣabhe vīrabhadrāya namaḥ / yugmacāmare oṃ gaṅgāyai namaḥ / paścime śrīvatse oṃ mahālakṣmyai namaḥ / svastike rudrāya namaḥ / uttare śaṅkhe candrāya namaḥ / dīpe gauryai namaḥ / iti mahāgaṇapataye namaḥ // muktāvaidyanāthagurutanayan . . ru svahastalikhitam // guruṇābhiṣaṅkanāthena sadāśivakulendunā / antyakarmavidhisso'yaṃ likhitaḥ kṣamyatāṃ budhaiḥ // śubhamastu / devīsahāyam //

91.2 ĀTMĀRTHALIṄGAPRATIṢṬHĀ

This text contains the treatment of installation of the liṅga used in the personal worship which is to be installed in the house. Citations are found from the Vīratantra (fol. 149a) and Vāruṇapaddhati (fol. 149b). Authorship is not known. Trivandrum Library 3862 C and 12249 C have Mss. with this name. Vide:– NCC II p. 64.

Contents

1. Fols. 149a-150a: Liṅgapratiṣṭhākālanirṇaya / Pratiṣṭhāyāḥ pañcabheda; 2. 150: Jalādhivāsana / Kautukabandhana / Maṇḍapapūjā; 3. 151a-152b: Toraṇādipūjā; 4. 152b-153a: Pañcagavyasādhana; 5. 153: Trikhaṇḍavinyāsa / Mūrtimūrtīśvarāvāhana; 6. 154a-155b: Dvārapūjā / Śivavardhanīkumbhayoḥ calācalāsanapūjana / Pāśupatāstrāvāhana / Jñānakhaḍga; 7. 155b-160a: Agnikāryavidhi / Sthālīpāka; 8. 160a-174b: Liṅgapratiṣṭhākrama; 9. 174b-175b: Ātmārthāṣṭabandhavidhi; 10. 176: Samprokṣaṇavidhi.

Beginning

Fol. 149a, l.1. vātāpinaṃ mahādevaṃ ṣaṇmukhañca gurūnapi / iṣṭābhipretasiddhyarthaṃ pratiṣṭhāvidhirihocyate // kālanirṇayaḥ / vīratantre – dvitīyā pañcamī vāpi ṣaṣṭhī vātha viśeṣataḥ / taddvādaśī vā gṛhītavyā trayodaśyāmathāpi vā // somaśukrabudhair jīvavārān jyeṣṭhatamaṃ budhaḥ /

End

Fol. 176b, l.2. nityoktaprakāreṇa pūjayet / pūrvoktaprakāreṇa yāgaṃ visṛjet / evaṃ saṃprokṣaṇaṃ proktaṃ ṣaṭtrimāsādyapūjite / liṅgaśuddhikaraṃ mūlapratimāphaladāyakam / evaṃ pratiṣṭhāliṅgādiparivārāmarāntikā / evaṃ saṃprokṣaṇaṃ proktaṃ prāṇināṃ bhogamokṣadam / evaṃ yaḥ kurute martyassa puṇyāṃ gatimavāpnuyāt / iti saṃprokṣaṇavidhissamāptaḥ //

91.3 KĀMIKĀGAMA (UTTARA-)

Grahayajña

This text coincides as said in the colophon with matter contained in the Kāmika (uttara) (chap. 89 in IFI. T. 298 B and SIAA edn.) and dealing with the ritual to be performed for the appeasement of the planets.

Beginning

Fol. 176b, l.6. grahayajñaṃ pravakṣyāmi grahāṇāṃ prītikāraṇam / sarvaduḥkhañca sarveṣāṃ grahacārādyato bhavet // navabhāgīkṛte kṣetre maṇḍapādau gṛhe'pi vā / pūjayitvā tu juhuyāt deśiko dīkṣitaissaha //

End

Fol. 177a, l.6. palāśaṃ khadire vātha svasamit kuśasambhave / kṣīravṛkṣasamudbhūtā vāthavā tau praśaṃsitau // sruksruvau lakṣaṇopetau palāśadalajāvatha / hotṝṇāṃ dakṣiṇāndadyāt tadante phalasiddhaye / iti kāmikākhye mahātantre grahayajñapaṭalaḥ // śubhamastu

91.4 KRIYĀKRAMADYOTIKĀ

Pavitravidhi

See n° 91.1 and Kriyākramadyotikā (Chidambaram edn., 1927) pp. 147-195.

Beginning

Fol. 177b, l.1. pavitravidhiḥ / uktakāle uktavatpavitrāṇi niṣpādya yāgadravyāṇyapi mṛnmayāni navāni tāmrādimayāni vā pātrāṇi suviśuddhāni vidhāya samitkuśakusumadūrvādarbhādīni samāhṛtya saptamyāntrayodaśyāṃ vā nityāhnikadvayaṃ vidhāya

End

Fol. 192b, l.2. yasya tuṣṭo gurussaṃyagityāha parameśvaraḥ / pañcayojanasaṃstho'pi śiṣyaḥ pavitraṃ gurusannidhau nirvartayet / tataḥ parandūrasthito śaktaścet svasā(nt)ānikairjyeṣṭhādibhissaha nirvartayet / tadabhāve svayameva nirvartayet / śrīmanmṛgendre – evametatparaṃ guhyaṃ vratānāmuttamottamam / sarvavyatikarocchityai kāryaṃ liṅgāśritairnaraiḥ / iti parameśvarāparākhyayā khyāto jagati yo guruḥ / tenāghoraśivākhyena pavitrakavidhiḥ kṛtaḥ //

91.5 KRIYĀKRAMADYOTIKĀ

Damanavidhi

See above n° 91.1 and Kriyākramadyotikā (Chidambaram edn. 1927), pp. 197-198.

Beginning

Fol. 192b, l.6. ye punarna kariṣyanti dāmanaṃ parva mānavāḥ / teṣānte caitramāsotthaṃ dattaṃ puṇyaphalaṃ mayā / iti vacanāt śravaṇāt / caitramāsapūjāphalālābhabhayāt tantrāntaravihitamapi dāmanotsavavidhiṃ sādhakāśśraddadhate /

End

Fol. 193b, l.5. iti krameṇa devasya mastake saṃyojya japannivedya bhagavannatiriktaṃ vā hīnaṃ vā yanmayā kṛtam / sarvaṃ tadastu sampūrṇaṃ parva dāmanakaṃ mama // iti vijñāpyāgnyādibhyo damanannivedya gurupūjādikaṃ sarvaṃ pavitravat kṛtvā yāgaṃ visṛjet / iti damanakavidhissamāptaḥ // ratnagurusvahastalikhitam / devīsahāyam / śubhamastu //

91.6 AJITĀGAMA

(Maṭhasamprokṣaṇavidhi)

This text contains the procedure of consecration (samprokṣaṇa) of the maṭha, maṇḍapa, gopura, sabhā, prākāra, gṛha (house), etc. The matter is stated to be from the Ajitāgama and will be published in IFI. Pub. n° 24-III. This topic is also treated in several works under the name Maṭhapratiṣṭhāvidhi. Vide:– 1. Acintyaviśvasādākhya IFI. T. 100, 152; 2. Sakalāgamasaṃgraha IFI. T. 140; 3. Sūkṣma IFI. T. 191; 4. Acintyaviśva IFI. T. 516; 5. Jñānaratnāvalī IFI. T. 231; 6. Kāraṇa (uttara) ch. 98 (in print), RE. Ms. 26349; 7. Somaśambhupaddhati (Devakoṭṭai edn.), pp. 291-292 etc.

Beginning

Fol. 194a, l.1. ajite – maṇḍapaṃ gopuraṃ vāpī prākāraṃ vā sabhāmaṭham / gṛhaṃ vā vidhivat kṛtvā prokṣaṇantasya śuddhaye // kuryādevaṃ vidhānena tadvidhānamathocyate / tasya pūrve tathā bhaume madhye vā kuṭṭime kṛte / gomayenopalipyātra sthaṇḍile vidhinā kṛte /

End

Fol. 194a, l.7. pradakṣiṇakrameṇaiva pavitrairmantravittamaiḥ / sarvātmanā tataścāpi prokṣayan maṇḍapādikam / brāhmaṇān bhojayettatra śivavrataparāyaṇāḥ / iti maṭhasamprokṣaṇavidhissamāptaḥ //

91.7 KŪPAPRATIṢṬHĀVIDHI

This text contains the rituals to be performed before and after digging a well. For a similar text, see Travancore Uni. Library nos. 2858Z. 13. 38495, NCC IV. p. 262.

Beginning

Fol. 194b, l.1. kūpapratiṣṭhāvidhirucyate / uttarāyaṇakāle śubhadine śuklapakṣe sumuhūrte suvāre kūpasthāpanamārabhet / tadyathā – kūpasya pūrve vā uttare vā prapāṃ kṛtvā vedikāyāṃ sasūtrātmasāpidhānān phalapallavahemakūrcasaṃyuktān vastreṇa prakṣālya gandhatoyenāpūryāṣṭakumbhānaṣṭadikṣu saṃsthāpya /

End

Fol. 195a, l.8. etānyaṣṭadravyāṇi kūpamadhye vinikṣipya kūpatoyaṃ saṃgṛhya bhaktebhyo dattvācāryaṃ vastrahemāṅgulīyakaissaṃpūjya / evamarthaṃ yaḥ kurute saḥ puṇyāṃ gatiṃ yāyāt / iti kūpapratiṣṭhāvidhissamāptaḥ //

91.8 MAṬHAPRATIṢṬHĀVIDHI

This text contains the procedure for the consecration of the maṭha. Travancore Uni. Library has similar Mss. 2617 C and 3849 T.

Beginning

Fol. 195b, l.2. maṭhapratiṣṭhāvidhirucyate / tadyathā maṭhābhyantaraṃ bahirgomayenodakena vā maṭhaśuddhiṃ vidhāya pañcagavyena maṭhasyābhyantaraṃ bahissamprokṣya vitānadarbhamālābhiḥ puṣpamālācitravastradhvajapatākaiśca maṭhamalaṃkṛtya /

End

Fol. 196b, l.4. vātule – guruṃ praṇamya tatkartā tasmai dadyāt sudakṣiṇām / dvijamaheśvarādibhyo dakṣiṇāndāpayettataḥ / maṭhasya nāma kṛtvā tu kartṛnāmavaśena tu / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti maṭhapratiṣṭhāvidhissamāptaḥ // śubhamastu /

91.9 DEVĪPRATIṢṬHĀVIDHI

This text gives the procedure for the installation of the Goddess according to Śaiva Āgama-s. Triv. Library has a Ms. with this name n° 2617 E.

Beginning

Fol. 197a, l.1. vāstuśāntirmṛtsaṃgrahaṇāṅkurārpaṇajalādhivāsamaṇḍapapūjāgnikāryacaruhavanaprāyascittāntakarmajalottaraṇakautukabandhanādi .pūrvoktaprakāreṇa vidhāya śālyādipañcaśayanopayuktavedikāyāṃ deśikaḥ manonmanīmūlena devīṃ prākcchiraḥ paścātpādaṃ śāyayet /

End

Fol. 201a, l.6. kāmike – manonmanīti gaurīti lakṣabhedāstu nānayoḥ / mūrtissadāśivī yatra manonmanīti kalpanā / tato manonmanīsaṃjñāṃ labhate viprasattamaḥ / nṛttamūrtyādibhedeṣu samaśnute / itthaṃ yaḥ kurute martyaḥ pratiṣṭhāṃ bhāvanāyutaḥ / bhuktvaiva bhogān yatheṣṭān so'nte yāyāt paraṃ padam / pitṛṃśca divi saṃsthāpya kulānāmekaviṃśatiḥ / iti devīpratiṣṭhāvidhissamāptaḥ //

91.10 SAURAPRATIṢṬHĀVIDHI

This text contains the procedure for the installation of Sūrya. From the colophon, it appears that one Abhiṣaṅkanātha of Sadāśivakula wrote this. Whether the word, likhitaḥ refers to his authorship or scribal work is not clear. IFI. T. 451, p. 4 does not contain this colophon.

Beginning

Fol. 201b, l.1. saurapratiṣṭhāvidhirucyate / pūrvavat maṇḍapapūjādyagnikāryaṃ sarvaṃ vidhāya tataḥ śālyādyaṇḍajādipañcaśayanopayuktavedikāyāṃ sauraṃ uṣāṃ savyapārśve pratyārjuṣaṃ vāmapārśve śāyayitvā saurasya śirodeśe pradhānakumbhaṃ śaktimuttarabhāge vardhanīñca nyasya paritaḥ pūrvādīśānāntamaṣṭau ghaṭān vinyasya /

End

Fol. 202b, l.6. nityoktavat sampūjya prāyaścittārthaṃ sūryagāyatrīmantreṇa sahasramardhaṃ vā hutvā kalyāṇakarma ca pūrvavadvidhāya maṇḍapasthadevānagnisthadevān visṛjet / guruṇābhiṣaṅkanāthena sadāśivakulendunā pratiṣṭhāvidhisso'yaṃ likhitaḥ kṣamyatāṃ budhaiḥ //

91.11 VIGHNEŚVARASTHĀPANAVIDHI

This text contains the treatment of the installation of Vighneśvara and in the margin, the title is given as Vighneśvarapratiṣṭhā. This has close resemblance to the treatment of this matter in IFI. T. 451, pp. 6-12 where it is stated to be from Kāmika.

Beginning

Fol. 216a, l.1. vighneśvarapratiṣṭhāvidhirucyate / vāstuśāntimṛtsaṃgrahaṇāṅkurārpaṇajalādhivāsamaṇṭapapūjāgnikāryacaruhavanaprāyaścittāntakarmajalottaraṇakautukabandhādi pūrvoktaprakāreṇa vidhāya vedimadhye'ṣṭadroṇaśālibhistadardhataṇḍulatadardhatiladarbhaparistaraṇāṇḍajāti(dibhi ?)ralaṃkṛtāyāṃ vidyāntāsanaśayyāyāṃ lambakūrcasamanvitāṃ pratimāṃ śodh(śāy)ayitvā.

End

Fol. 218b, l.4. kāmike – vighneśasthāpanaṃ vakṣye yaḥ kuryādbuddhimān sa cet / āyuṣkāmo labhedāyurdhanārthī cet dhanāni ca / vidyākāle (vidyākāmo ?) labhet vidyāṃ ratikāmo varastriyaḥ / putrān saubhāgyamārogyaṃ yaśo ranyāṃ (?) mukhaṃ bhavet / labhet paratra mokṣañca vighneśasthāpanena tu / iti vighneśvarasthāpanavidhiḥ samāptaḥ //

91.12 SUBRAHMAṆYAPRATIṢṬHĀVIDHI

This text offers the procedure for the installation of Subrahmaṇya. This treatment is identical with that contained in IFI. T. 451, p. 16-20.

Beginning

Fol. 218b, l.6. subrahmaṇyapratiṣṭhāvidhirucyate / tadyathā vāstuśāntimṛtsaṅgrahaṇāṅkurārpaṇajalādhivāsamaṇḍapapūjāgnikāryacaruhavanaprāyaścittāntakarmajalottaraṇakautukabandhanādi pūrvoktaprakāreṇa vidhāya

End

Fol. 220b, l.6. saubhāgyamahatīṃ lakṣmīṃ nīrogatvaṃ yaśassukham / iti labdhā paratrāpi mokṣañca labhate naraḥ / prāyaścittārthamaghoreṇāsina vā sahasramardhaṃ vā hutvā pūrvoktavanmaṇḍapasthadevāgniñca visṛjet / iti subrahmaṇyapratiṣṭhāvidhissamāptaḥ //

91.13 KALYĀṆAKARMA

This text deals with the marriage ceremony for the god and goddess, a ritual to be performed after their installation or at the end of a festival.

Beginning

Fol. 220b, l.8. kalyāṇakarmārambhayet / vaivāhikaṃ karma pratiṣṭhātmakarmamuktatāt(?)vidhiḥ kathite sumuhūrte sulagne taddine aparadine tṛtīye caturthe divākāle'rdha rātrau

End

Fol. 221a, l.8. kāmike / manonmanīti gaurīti lakṣabhedāstu nānayoḥ / mūrtissadāśivī manonmanīti yatra kalpaña / tato manonmanīsaṃjñāṃ labhate viprasattamaḥ / nṛttamūrtyādibhedeṣu (. . . .) samaśnute / itthaṃ yaḥ kurute martyaḥ / pratiṣṭhā samāptā //

91.14 PRADOṢAVRATODYĀPANA

(Skandapurāṇa)

This text describes the Pradoṣavrata (see also n° 75.5) to be observed on Saturday which is in conjunction with 13th day of either bright fort-night or dark fort-night. According to the colophon, this forms part of the 16th chapter of the Sanatkumārasaṃhitā, a section of the Skandapurāṇa. However, this is not found in the IFI. T. 426 which is called Śivatattvasudhānidhi containing 21 chapers which is a portion of Sanatkumārasaṃhitā of Skandapurāṇa. This is different from GOML. D. 8378 which has the same name.

Beginning

Fol. 221b, l.2. trayodaśadine sāyaṃ kṣīrābdhimathanodbhavam / kabalīkṛtavān rudraḥ kālāgnisadṛśaṃ viṣaṃ // devānāñca hitārthāya vṛṣamāruhya satvaram / tasmin kāle mayā pītaṃ garaḷaṃ lokarakṣayā // karoti yastu matpūjāṃ sarvapāpaiḥ pramucyate /

End

Fol. 225a, l.1. śrīsūtaḥ / evaṃ vā kathitaṃ vipra nandikeśena bhāṣitam / sanatkumāramunaye vistarāt procyate mayā / yaḥ śṛṇoti sadā loke śivalokamavāpnuyāt // iti skānde purāṇe sanatkumārasaṃhitāyāṃ śanipradoṣamahimānuvarṇanaṃ nāma ṣoḍaśo'dhyāyaḥ // śubhamastu / devīsahāyam / om //

91.15 SOMAVĀRAVRATODYĀPANA

This text speaks about the matter of completing the rite of Somavāravrata which pleases Śiva.

Beginning

Fol. 225a, l.4. ṛṣaya ūcuḥ / vratakalpantvayā proktamudyāpanavidhiṃ vada / gautamaḥ / udyāpanavidhiṃ vakṣye vratasya phalasiddhaye / ādye madhye tato'nte vā kuryādudyā panaṃ śubham // pratiprayatnato vāpi udyāpanamathācaret / vṛścike māsi viprendrāḥ ādyante somavārake // udyāpanaṃ prakartavyaṃ athavā phālgune śubham /

End

Fol. 228a, l.1. brāhmaṇān bhojayet paścādāśīrvādaṃ pragṛhya ca / dīnāndhakṛpaṇānātha – bālapaṅgukṛśāturān / sarvānannena santoṣaṃ satāmbūlaṃ vidāpayet / evaṃ yaḥ kurute bhaktyā yathāvittānusārataḥ / putrārthī labhate putrān jayārthī jayamāpnuyāt / sarvān kāmāniha prāpya s'onte sāyujyamāpnuyāt / iti somavāravratodyāpanaṃ sampūrṇam // śubhamastu //

91.16 KṚTTIKODYĀPANA

(Skandapurāṇa)

The manner of completing the Kṛttikāvrata, which is pleasing to Subrahmaṇya, is described in this text. According to the colophon, this text forms part of Śaṃkarasaṃhitā of the Skandapurāṇa.

Beginning

Fol. 228a, l.4. atha vakṣye viśeṣeṇa vratodyāpanamuttamam / ārabhya kṛttikāmāse kṛttikāyāṃ vratamuttamam // ṣaḍvatsarā(ḥ) tadviguṇān asya ca dviguṇānapi / saṃkalpya pūrvaniyamaissa(ṃ)yuta(s) śuddhamānasaḥ //

End

Fol. 231b, l.3. jayārthī jayamāpnoti sarveṣāñca sitaṃ vratam / evaṃ yaḥ kurute bhaktyā subrahmaṇyāṃ gatimāpnuyāt / iti śrīskāndapurāṇe śaṃkarasaṃhitāyāṃ uttarakhaṇḍe kṛttikodyāpanavidhissamāptaḥ //

91.17 SOMĀSKANDAPRATIṢṬHĀVIDHI

This text contains the procedure for the installation of Somāskanda, a form of Śiva in which Śiva and Umā are seated in the same seat together with Skanda in the middle. This is almost the same as IFI. T. 289 pp. 68-71.

Beginning

Fol. 231b, l.4. somāskandapratiṣṭhāvidhirucyate / tadyathā vāstuśāntimṛtsaṅgrahaṇāṅkurārpaṇajalādhivāsamaṇḍapapūjāgnikāryacaruhavanaprāyaścittāntakarmajalottaraṇakautakabandhanādi pūrvoktaprakāreṇa vidhāya paścāt śālyādipañcaśayanopayuktavedikāyāṃ hṛdayena bimbam ūrdhvavaktraṃ prāṅmastakaṃ sādh(y ?)ayitvā paścāt īśvarasya uttamāṅge kumbhaṃ nidhāya gaurīśiraḥpradeśe vardhanīṃ skandasya śirodeśe kumbhaṃcābhitaḥ aṣṭakumbāṃśca nyasya pradhānakumbhe pūjayet /

End

Fol. 233a, l.7. paścāt mūlenāghoreṇāsinā sahasram ardhaṃ vā tadardhaṃ vā kuryāt / kalyāṇakarma vidhāya pūrvavat maṇḍapasthadevatāśca visarjayet / caturdivasaparyantaṃ viśeṣapūjādikaṃ kārayet / iti somāskandapratiṣṭhāvidhissamāptaḥ //

91.18 DAKṢIṆĀMŪRTIPRATIṢṬHĀVIDHI

This text offers the procedure for the installation of Dakṣiṇāmūrti. This is almost similar to IFI. T. 289 pp. 71-75.

Beginning

Fol. 233a, l.9. dakṣiṇāmūrtipratiṣṭhāvidhirucyate / pūrvoktaprakāreṇa vāstuśāntimṛtsaṅgrahaṇāṅkurārpaṇajalādhivāsamaṇḍapapūjāgnikāryajalottaraṇakautukabandhanaprāyaścittāntakarmapūjāṃ pūrvavannirvartya vedikāyāṃ śālyādikṛtasthaṇḍilopari carmajantadupari muṇḍajantadupari aṇḍajantadupari sopadhānaṃ saparicchadamāstīrya pṛthivyādipañcatattvāni sampūjya /

End

Fol. 235a, l.8. sāṣṭāṅgandaṇḍavat praṇamya / evaṃ yo dakṣiṇāmūrtaye sthāpanaṃ kurute naraḥ / so'khilāniha muktau tu bhogān(?) svātmani paścāt dehānte parameśānaṃ kartā yāyāt na saṃśayaḥ / tataḥ prāyaścittaṃ madhunājyena vā śatam ardhaṃ vā hutvā pūjāṃ dattvā caturdivasaparyantaṃ ca śeṣapūjāṃ kārayet / dakṣiṇāmūrtipratiṣṭhāvidhissamāptaḥ //

91.19 VṚṢABHAPRATIṢṬHĀVIDHI

This text contains the procedure for the installation of the bull for Śiva. This is similar to IFI. T. 289, pp. 75-77.

Beginning

Fol. 235b, l.2. vṛṣabhapratiṣṭhāvidhirucyate / pūrvavat maṇḍapapūjāgnikāryaṃ sarvaṃ vidhāya tataḥ vedikāyāṃ bimbaṃ sādh(y)ayitvā tasyopari kumbhe pūjayet / oṃ hāṃ vṛṣabhāsanāya namaḥ / oṃ hāṃ vṛṣamūrtaye namaḥ /

End

Fol. 236b, l.2. ṣoḍaśopacāraissampūjya sāṣṭāṅgandaṇḍavat praṇamya paścāt mūlenāghoreṇāsinā śataṃ śataṃ hutvā pūrṇāndadyāt / pūrvavat maṇḍapasthadevatān agnisthaśivaṃ visṛjet / iti vṛṣabhapratiṣṭhāvidhissamāptaḥ //

91.20 CAṆḌEŚVARAPRATIṢṬHĀVIDHI

This text offers the procedure for the installation of Caṇḍeśvara. This is slightly similar to IFI. T. 289 pp. 77-78.

Beginning

Fol. 236b, l.3. candeśvarapratiṣṭhāvidhirucyate / pūrvoktaprakāreṇa vāstuśāntimṛtsaṅgrahaṇāṅkurārpaṇajalādhivāsamaṇḍapapūjāgnikāryacaruhavanaprāyaścittāntakarmajalottaraṇakautukabandhanādikaṃ vidhāya tataḥ mṛtkaṣāyapañcagavyādibhissaṃsthāpya . .

End

Fol. 237b, l.5. evaṃ praticaṇḍeśvaraṃ saṃsthāpya parārdhe vā garbhagṛhe ādhāraśilāyāṃ bimbaṃ saṃsthāpya navagarteṣu navaratnaṃ vā svarṇam vā nikṣipya aṣṭabandhanena bandhayitvā pūjayet / iti caṇḍeśvarapratiṣṭhāvidhissamāptaḥ //

91.21 ŚIVAPŪJĀDYĀCAMANĀRGHYA

This text prescribes the preparation of arghya, etc. for worshipping Śiva.

Beginning

Fol. 237b, l.7. pādyācamanārghyavacanam / pīṭhasya dakṣiṇabhāge sthaṇḍilopari astreṇa pūrvāgrarekhādvayaṃ sampādya rekhācatuṣṭayam uttarāgrañca sampādya pūrvādipadeṣu . . . .

End

Fol. 238a, l.3. arghyapātre āpakṣīrakuśāgrāṇi yavasiddhārthatilagandhapuṣpadūrvākṣatadravyāṇi nikṣipya arghyaṃ saṃsthāpya / iti sivapūjāpādyācamanārghyam //

91.22 NĀGAPRATIṢṬHĀVIDHI

(Bodhāyana)

Similar to n° **48.4**

This text describes the installation of the serpent-god. All the rites found here are enjoined by Bodhāyana.

Beginning

Fol. 238a, l.5. athāto nāgapratiṣṭhāṃ vyākhyāsyāmaḥ / kārttikyāmāśvayujyāṃ vā caturthyāmapi vā vaiśākhyāṃ yadā kadā vā yajamānasya santata(m) eva lambite sudine vā nāgapratiṣṭhāṃ kuryāt //

End

Fol. 240a, l.2. aśvatthamūlena nāgadevatāṃ pratiṣṭhāpya tatrāpi pūjāṃ kṛtvā dvādaśavārān brāhmaṇān bhojayet / evaṃ yaḥ kurute martyaḥ sarvapāpaiḥ pramucyatetyāha bhagavān bodhāyanaḥ / nāgapratiṣṭhāvidhissamāptaḥ // nāgarājāya namaḥ //

91.23 PRĀṆAPRATIṢṬHĀ

This text gives the procedure of the Prāṇapratiṣṭhā which means infusing life in the idol. Similar to n° 76.3.

Beginning

Fol. 240a, l.4. prāṇapratiṣṭhāmantrasya brahmaviṣṇumaheśvararṣayaḥ / ṛgvedayajussāmātharvaṇaśchandāṃsi / sakalajagatsṛṣṭikāraṇeśvaraprāṇapratiṣṭhārthe viniyogaḥ / āṃ bījaṃ / hiṃ śaktiḥ / heṃ kīlakam /

End

Fol. 241b, l.5. raktāmbodhisthapotollasadaruṇasarojādhirūḍhā karābjaiḥ pāśaṃ kodaṇḍamikṣūdbhavamaḷiguṇamapyaṅkuśaṃ pañcabāṇān / bibhrāṇāstraṃ kapālantriṇayanasahitā pīnavakṣoruhāḍhyā devī bālārkavarṇā bhavatu sukhakarī prāṇaśaktiḥ parā naḥ / śivamayam /

91.24 VĀTULĀGAMA

Puṇyāhavidhi

This text contains the process of performing Puṇyāha, a rite which is done by reciting purificatory mantra-s on a pot of water and sprinkling the water on all the objects to be purified. This is done before undertaking any ritual. The procedure that is offered here is according to the Vātulāgama, one of the 28 mūlāgama-s. IFI. T. 393, pp. 25-30 contain 53 śloka-s, while this text has only 11 śloka-s.

Beginning

Fol. 242a, l.1. ataḥ paraṃ pravakṣyāmi puṇyāhavidhimuttamam / pukāraṃ pāpanāśaṃ syāt ṇyakāraṃ dehaśuddhidam / hakāraṃ sthānaśuddhiṃ syāt puṇyāhantu vidhīyate //

End

Fol. 242a, l.8. astramantreṇa dikbandhanam avakuṇṭhanamācaret / humphaḍantāstramantreṇa dhūpadīpena pūjayet // aghoreṇāstramantreṇa prokṣayet śuddhavāriṇā / vātulākhye mahātantre puṇyāhavidhipaṭalaḥ //

91.25 BHAIRAVOTTARĀGAMA

Ṣaṣṭyabdaśānti

This text describes the rites connected with the sixtieth birth day celebration. As per the colophon on fol. 243a, it is a part of the Bhairavottara (2nd upāgama, of the Kāmikāgama). It is identical with IFI T. 246 (4) pp. 1721-1723.

Beginning

Fol. 242b, l.1. ṣaṣṭyabdaśāntividhirucyate / ṣaṣṭiśāntiṃ pravakṣyāmi narāṇāṃ puṇyakarmaṇām / āyuṣāmabhivṛddhyarthaṃ sarvarogavimuktaye // ṣaṣṭivatsaramāse ca janmarkṣe tithau nadine (?) / prātassnātvā puṇyatīrthe sandhyākarma samāpya ca // guruṃ śivāgamārthasya tattvajñaṃ bhaktisaṃyutam / āhūya pādau saṃgṛhya prārthayedānupūrvaśaḥ // bhavadbhaktya(ā)ya(yā)dāsastanme śāntiṃ kuru prabho /

End

Fol. 243a, l.7. yajamānaśśivandhyātvā japenmantraṃ śivātmakam / ś vadhāma praviśyātha pradakṣiṇanamaskriyām / kṛtvā saṃdṛśya liṅgasthaṃ devadevaṃ jagadgurum / sarvāriṣṭavinirmukta iti cintāparo bhavet / svamandiraṃ samāgamya bhuñjīta nijabandhubhiḥ / iti bhairavottare ṣaṣṭyabdaśāntissamāptaḥ //

91.26 KṚKALĀSAPATANAŚĀNTI
(Jyotiṣārṇava)

To avert the bad effects of a chameleon falling over a person, some rites are to be done. They are described in this text. The word jyoṣārṇava occurs in the colophon. It may be read as Jyotiṣārṇava, in which case, it must be the name of the work. This text agrees well with the printed text of the Śāntikusumākara I, (Kumbakonam, 1935) pp. 126-128 for the first 8 śloka-s. The printed text mentions the source as Jyotiṣārṇavasaṃgraha, which may be taken as a summary of the Jyotiṣārṇava. For the texts called Jyotiṣārṇava, see NCC. VII pp. 368-369. Another text of GOML. D. 3280 is almost similar to the text under notice and is taken from Jyotiśśāstrasaṃgraha. This is same as IFI T. 307 pp. 132-133.

Beginning

Fol. 243a, l.9. śiromadhye ca pārśve ca kṛkalāso patedyadi / māsatraye mṛtyukṛt syāt . . . . ye narāśśāntivarjitāḥ //

End

Fol. 244a, l.4. maheśvarāṇāṃ pūjāñca kṛtvā vidhipurassaram / teṣāṃ prasādaṃ bhuñjīta / iti jyo(ti)ṣārṇavakṛkalāsapatanaśāntividhissamāptaḥ //

91.27 GAULĪPATANAŚĀNTI
(Bārhaspatya)

This describes the Gaulīpatanaśānti, the rites for averting the bad effects of a lizard falling over a person. The śānti is treated here also for the climbing of the lizard on the body of the person. The treatment here forms part of the Bārhaspatya, a work on Dharmaśāstra attributed to Bṛhaspati. This text agrees well with GOML. R. 6013 g and has partial agreement with the printed text – Śāntikusumākara II (Kumbakonam 1935) p. 68. See NCC VI p. 243. This is identical with IFI T. 307 pp. 134-136.

Beginning

Fol. 244a, l.5. gauḷīpatanaśāntiḥ / indra uvāca / namaste paramācārya vākpate surasattama /patanārohaṇe gauḷyāḥ kṛtaṃ śāntiḥ kathaṃ phalam // gururuvāca / śrūyatāṃ maghavan tasyāḥ patanārohajaṃ phalam / śāntiñca tava vakṣye'haṃ sarveṣāṃ hitakāmyayā // pūrve devāsurāṇāñca kṣīrasāgaramanthite / mathanena samudbhūtakvathakṣemabhṛt sahaḥ / tasyekṣurasasārasya kvathanena guḷo bhavet / vibhāgaṃ kṛtavān viṣṇurguḷapiṇḍaṃ pṛthak pṛthak / jyeṣṭhādevī guḷaikāṃśe sambhūtā kṛṣṇarūpiṇī / tadaṃśaṃ dānavasyaiva kare kṣipto purandaraḥ // dānavāstu ta(d)dṛṣṭvā nakhairādāya kutsitam / visṛjya medinīpṛṣṭhe saroṣaṃ sa ca niṣpatat // tatṛṇantatkṣaṇenaiva prāṇibhūtamabhūt tadā / guḷodbhaveti yat jantu nāmnā gauḷī(ti) viśrutaḥ //

End

Fol. 245a, l.6. kartāraṃ prāṅmukhāsīnaṃ pañcagavyaistu secayet / ācāryastu tataḥ paścāt pūrṇakumbhe tu secayet / ācāryadakṣiṇā yo'syadvittaśāṭhyamakurvataḥ / ācāryaḥ brāhmaṇāstuṣṭe sarvaśāntirbhaviṣyati / gauḷīpatanajandoṣaṃ tatkṣaṇāt śāntimāpnuyāt / iti bārhaspatye gauḷīpatanaśāntissamāptaḥ /

91.28 KŪRMAPRĀYAŚCITTAVIDHI

This text states the good and bad effects of a tortoise (kūrma) entering a house. Fol. 245b, l.1. + 2 have two lines written in Grantha and Tamil referring to the sight of tortoise causing distress. This is different from GOML. D. 3279 and the printed edn. of Śāntikusumākara I (Kumbakonam, 1935) pp. 128-131.

Beginning

Fol. 245b, l.3. kūrmaprāyaścittavidhirucyate / tadyathā – aindre bhāryāvināśāya yāmye bandhuvināśanam / paścime tvarthanāśaṃ syāt uttare putranāśanam // gṛhānte'pi vināśāya kūrmadṛṣṭaphalaṃ viduḥ /

End

Fol. 245b, l.9. brahmaṇaḥ homasamit palāśam / īśānasyārkasamit / kapilenājyena juhuyāt / yajamānasya kumbhābhiṣekaṃ kuryāt / ācāryapūjāñca kṛtvā samāpayet / kūrmaprāyaścittavidhissamāptaḥ //

91.29 DVĀDAŚĀDŪRDHVĀVALOKANAVIDHI

This text tells in 11 verses the method by which a person should see his relations after a long absence of 12 years. This differs slightly from the printed text – Śāntikusumākara I (Kumbakonam, 1935) pp. 221-222. RASB. III N° 3005 has much agreement with the text under notice. RASB Ms. is called Dvādaśābdādūrdhvaṃ suhṛdavalokanavidhi which is stated to have been composed by Pārijātakāra and Aparārka. See NCC. IX p. 198-199 for other versions of texts with this title.

Fol. 246a, l.1.dvādaśādūrdhvāvalokanavidhiḥ / dampatī putrapautrau ca svasārau bhrātarau tathā // pītṛvyamātulau caiva dauhitrabhāgineyakau / putrikā pitarā caiva bhaginībhrātarau tathā // dvādaśābde vyatīte tu dūradeśaṃ gatā yadi / eteṣāmekameko'pi nānyonyamavalokayet // icchanti kecidācāryā anyonyamavalokanam / śivālaye yathā tīrthe snātvā samprajvālya dīpakau // śivaṃ sampūjya vidhivat ubhau tau devamadhyataḥ / dhṛtvā kāṃsyamayaṃ pātraṃ sajalaṃ ratnapūritam // śāntikairmantrapūtaiśca ghoṣairdvijai(ra)pyavalokayet / āsanañcaikamekasya dṛṣṭvā saṃyak śivannamet // brāmhaṇebhyo yathāśakti dadyāt pātraṃ sadakṣiṇam / anyebhyaścātha viprebhyo yathāvittānusārataḥ //tebhyo'pi dakṣiṇāndadyāt pūjayecca punaśśivam / natvā devadvijān sūryamāgatya svasvamandiram // aṣṭottaraśatenātha tilahomaṃ samācaret / kṛtvātha bhojayet viprān yathāvittānusārataḥ // bāndhavaissaha bhuñjīta sarvāriṣṭapraśāntaye / itthaṃ(yaḥ)kurute martyaḥ tasyāriṣṭaṃ na vidyate // āyuṣkāmī naraścaivamakṛtvā nāvalokayet / pūrvāvalokitānāntu vidhirevamudāhṛtaḥ // na caivaṃ pūrvadṛṣṭānāmiti prāhurmanīṣiṇaḥ / iti dvādaśādūrdhvāvalokanavidhissamāptaḥ //

91.30 RUDRAGAṆIKĀDĪKṢĀ

Rudragaṇikā (devadāsī) is a woman who lives only for serving Rudra or Śiva in Śiva temples. The procedure for her initiation is detailed here.

Beginning

Fol. 246b, l.2. devadāruvane purvā vinodārthamayaṃ purā / nirvāṇāya pumāsthāya (?) praviṣṭo dvijasattama / taddūre munipatnyādyā dṛṣṭā sānandamakṣamā(ḥ) / viśiṣṭakeśavastrādyā babhūva madanāturāḥ / tathāvidhāśca tāssarvā dṛṣṭā khalu mayādarāt / madāvalokamātreṇa dadhate garbhalakṣaṇam / tattadgarbhavidhāyāśca tā rudragaṇikā matā(ḥ) / ityevaṃ śaṃkareṇoktā praviśedvā mahītale / pūjākālādisarveṣu matprītyarthandine dine / mayā duṣṭena tāssarvā dīkṣāyā dīkṣitā khalu / anukūle dineṣvasyā pañcasaṃvatsarālikā / pañcāśatvatsarāntañca yogyā naivetarā kvacit / tadvidhiḥ – maṇḍapaṃ deśikasya gṛhe vārāṅgasthāne anyatra manorame vā . . . .

End

Fol. 248b, l.8. sā ca tathaiva vijñāpayet / kumbhavahnisthaṃ naṭeśvaraṃ sarvāparādhaṃ kṣamasva / vijñāpya – maṇḍapasthitān devān yathākrameṇa visarjayet / antarbalibahirbaliñca vidhāya visarjayet / rudragaṇikādīkṣāvidhissamāptaḥ //

91.31 ŚIVASANDHI

This text describes in brief the Sandhyāvandana observed by a Śaiva. This is different from GOML. D. 17945.

Fol. 249a, l.1. śivasandhiṃ kuryāt / tadyathā – jalatīre uttarābhimukha upaviśya astramantreṇa jalaṃ parimārjya caturaśraṃ cakramadhye hrīṅkāraṃ vilikhya digbandhanādikaṃ kṛtvā udbhavamudrayā pūrakeṇa binduprasṛtāmṛtaṃ gṛhītvā jalamadhye vinyasya oṃ hāṃ huṃ bhuvaneśvaryai namaḥ / arghyapātraṃ kṛtvātmavidyāśivatattvenācamanaṃ kṛtvā astramantreṇa śrotranetrādisparśanaṃ kṛtvā gaṃ gaṇapataye namaḥ / guṃ gurubhyo namaḥ / śirastāḍanaṃ kṛtvā prāṇānāyamya karanyāsamaṅganyāsaṃ kṛtvā / bhasmanā vidhivat tripuṇḍraṃ dhṛtvā tarpaṇaṃ kṛtvā / iti śivasandhiḥ //

91.32 MAHĀJĀLA

This text deals with a particular ritual performed during funeral rites of an initiated person. The departed soul, which moves in the air without support, is made to enter into a body made by mantra-s by this ritual. This short description is found almost verbatim in IFI. T. 507 (pp. 357-8) and T. 570 (pp. 352-3) where it is said to form part of Siddhāntaśekhara; however only a casual reference to Mahājāla appears in the edn. of this work (Mysore 1971, see 10,246). See also Uttarakāmika 27, 135-138 (SIAA edn.) Sakalāgamasaṅgraha (IFI. T. 632, p. 68).

Fol. 249a, l.5. pṛthivyādi tattvarūpantu jālagranthistu kīrtitam / jālarajjusvarūpantu mahāmāyeti kīrtitam / akārādi ca yadvarṇaṃ tadvarṇaṃ maṇirucyate / jālaprayogarajjustu dharmādharmam iti smṛtam / anādhīnā yathā jālaṃ nadīkūle dṛḍhaṃ sthitam / jālamadhyagato matsye jālasāmarthyam āgatam / saṃgṛhya jalapāre tu peṭakīmadhyayojitaḥ / tathā sāmarthyabhāvena ācāryo mantravigrahaḥ / mantrajālasamāyukto unmanāntakapāragaḥ / kāyaṃ samunnataṃ kṛtvā yathāgamavibhāgataḥ / dīkṣāśaktivaśādātmā yāvad antyeṣṭikarmasu / tāvadambaradeśe tu vātāccalitadīpavat / ācāryo mantrajālena dīkṣānāmam udīrayan / ātmānaṃ mantrajālena ākṛṣyāṅkuśamudrayā / saṃhāriṇyā gṛhītvā tu yojayen mantradehake / paścāt karmāvasāne tu yojayed vidhimārgataḥ //

91.33 ŚĀNTYĀDIHOMA

(Sakalāgamasaṅgraha)

This text contains the procedure for performing Śāntihoma, Diśāhoma and Mūrtihoma. These three rites are performed by way of expiation. The first rite is to pacify the evils that creep in while performing the main rituals. The second is to be done by performing homa using Aghorāstramantra in each of the four directions. The last mentioned rite is to be done by using Mūrtimantra or Tatpuruṣamantra.

Beginning

Fol. 249b, l.3. śāntihomavidhiṃ vakṣye sarvadoṣaharaṃ param agnikāryoktamārgeṇa kuṇḍe vā sthaṇḍile'pi vā śivāgniṃ taṃ yathā pūjya tatra homantu kārayet /

End

Fol. 251a, l.2. adhamamekaniṣkaṃ syāt dviguṇaṃ madhyamaṃ bhavet / triguṇañcottamaṃ proktaṃ deśikasya tu dakṣiṇā / astim(?) ācārya(ṃ)santoṣya āśīrvādapurassaram / ityādikramatasthāpyam īśvarasya priyaṃ bhavet / iti sakalāgamasaṃgraha(e) pratiṣṭhātantre / śubhamastu //

91.34 DEŚĀNTARAMṚTAVIDHI

This text contains the observance of the obsequial rites of those who are dead in an unknown place. This text is different from GOML. D. 3061 & 14249 and also from IFI T. 403 pp. 179-181.

Beginning

Fol. 251a, l.5. svāyambhuve – deśāntaramṛtasyāpi hyantyeṣṭirdīkṣitasya tu / tadā pratikṛtiṃ kṛtvā kartavyā ca kuśairapi / viveke / piṣṭena gavyamiśreṇa gomayena kuśena vā / mṛtasyaivākṛtāntyeṣṭeḥ kṛtāḥ pratikṛtiḥ guruḥ / dīkṣitātmana ta(?) anumaraṇanniṣedhantadvacanaṃ dīkṣāpatnī yadā nārī mṛtaṃ patim(nu)vrajet / sa svargamātmabā (pā)tena ātmānanna patinnayet /

End

Fol. 251b, l.7. anyatra – dīkṣārambhadināt pūrve śiṣyāṇāṃ vapanaṃ bhavet / yasmin dine hi taddivase tatraiva vapanaṃ guroḥ / pratiṣṭhāyāmutsave ca mūrtipaissaha vāpanam //

91.35 ANTYEṢṬIVIDHI

This text gives the directions for observing funeral rites for an initiated person and particularly the preceptor. This is identical with IFI T. 246(4) pp. 1661-1663.

Beginning

Fol. 252a, l.1. antyeṣṭividhiṃ śṛṇu / sparśālokasadharmīva tathā ca śivadharmiṇi / bhautikī naiṣṭhikī caiva sakāmā kāma eva hi / pa (rā)ca aparā ceti sadyo nirvāṇadātri ca / asadyo nirvāṇadātrīti sādhikāro hi tatkramāt /

End

Fol. 252b, l.7. tasmāt śūdrasya karmāhaṃ dvātriṃśaddinameva hi / anena śivaśāstrāṇi śrutvā karmāṇi kārayet / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / nyūnādhikyena kurvītādātmā caiva piśācakam / tat karma niṣphalañcaiva tat kartā ca vinaśyati / ityantyeṣṭividhānaṃ samāptam //

91.36 KHANANAVIDHI

This text gives the directions for burying the dead body of the preceptor, yogin and tapasvin (identical with IFI T. 246(2) pp. 478-481).

Beginning

Fol. 253a, l.1. jñāninām yogināñcaiva tāpināṃ yatirūpiṇām / janānāndehapāte tu khananasya hi lakṣaṇam // sampūjya vidhivat kuryādrājarāṣṭraṃ suvardhanam / yadi vā dahanaṃ kuryāt rājarāṣṭravivardhanam / etadvacanena jñāniśarīraṃ śiṣyeṇa anyaśivabhaktena vā bhasmasnānaṃ kṛtvā sakalīkṛtya.

End

Fol. 253b, l.5. tatsamīpe tatpradeśasthale śivaliṅgatanmūrtipīṭhaṃ makuṭamant(r?)ān sthāpya ekasandhitrisandhitānāvāhanādinā sampūjya tataḥ devālayaṃ vidhāya parārthaprakāreṇa pūjayet / khananavidhissamāptah //

91.37 ANNAPŪRṆEŚVARĪSTOTRA

This Annapūrṇeśvarīstotra is distinct from other stotra-s having this name. This text has likeness to Tri. Palace Lib. V p. 1605 which is named as Annapūrṇāstava except for the ending portion in the latter and also to GOML. D. 10703 for the beginning portion. For different stotra-s with this name, see NCC. I pp. 234-235.

Beginning

Fol. 253b, l.7. annapūrṇeśvarī devatā hrīṃ bījam / hrāmityādi aṅganyāsaḥ / dhyānam / rudratāṇḍavavilokanalolāṃ bhadravaktranalināṃ bhavakāntām / annadānaniratāṃ jananīntāṃ samaṃ smarañjapatu citradukūlām // oṃ namo bhagavatī māheśvarī annapūrṇe svāhā / soḍaśasahasrajapaḥ / udayakāle ghṛtasiktairannairdaśāṃśahomaḥ / stotram / bhagavati bhavarogāt pīḍitaṃ duṣkṛtārthāt / sutaduhitṛkalatropadraveṇānuyātam // vilasadamṛtadṛṣṭyā vīkṣya vibhrāntahārtiṃ sakalabhuvanamātā trāhi mām oṃ namaste //

End

Fol. 254a, l.9. bhavānīṃ sarvadā vidyāṃ japavānna kadā ca naḥ / bubhukṣito bhavodrekānna kadācicca kutracit / tathā nṛttasthitammāntvāṃ madālokanakautukām / ābhyāṃ bhajannityaśo yo mantrābhyāṃ yācate varam / tasyāvayoḥ prasādena siddhyattyevāśu cintitam //

91.38 AKṢARAUṢADHAVIDHI

This text contains a list of akṣara-s (alphabets grouped as Vāyvakṣara and the names of herbs etc., denoted by them). This also prescribes, in brief, the worship of kaṣāya (decoction) on an aṣṭadaḷapadma (maṇḍala). This is incomplete. This may be a part of a lexicon on medicine. The names of some herbs are given in Tamil.

Beginning

Fol. 254b, l.2. aṃ – candanam / āṃ – raktacandanam / eṃ – jaṭāmāṃsi – ka aśvattha vēr / caṃ – āṉaivaṇaṅki / vaṃ – mayilmāṇikkam / taṃ – nāṇalvēr /

End

Fol. 254b, l.8. ityanena mantreṇa koṣṭheṣu sthitamauṣadhamabhimantrya kaṣāyaṃ supakvaṃ kṛtvā tajjalaiḥ kumbhamāpūrya dhānyopari aṣṭadalapadme saṃsthāpya cūtapallavakūrcavastranavaratnādibhiralaṃkṛtya pūjayet / ityakṣarauṣadhavidhissamāptaḥ //

91.39 VINĀYAKAPŪJĀVIDHI

This contains the procedure for worshipping Vināyaka on the Vināyakacaturthī day. This is identical with IFI T. 246(3) pp. 769-776.

Beginning

Fol. 255a, l.1. kṛtanityāhnikadvayaḥ gaṇeśapūjāsthānamalaṃkṛtya saṃkalpya pūjādravyāṇi samāhṛtya sāmānyārghyaṃ vā gaṇapatiṣaḍaṅgārghyaṃ vā kṛtvā tajjalena pūjāsthāna-dravyāṇi samprokṣya saṃkalpya ṛṣischandaḥ pūrvavat gaṇeśāṅgaissakalīkṛtya so'hamiti vibhāvya ṣaḍutthāsanamabhyarcya śuddhe(a)mṛdā śilpinā kṛtaṃ gaṇeśaṃ tatrāvatārya arghyeṇa prokṣya oṃ gaṃ gaṇapatyāsanāya namaḥ / ityāsanamabhyarcya lambodaraṃ śyāmanibhaṃ gaṇeśam iti dhyātvā oṃ gaṃ gaṇapatimūrtaye namaḥ / netrandattvā oṃ gaṃ gaṇapataye namaḥ ityāvāhya /

End

Fol. 256b, l.5. vighneśaṃ śibikādīnāmāropya grāmapradakṣiṇaṃ kṛtvā puṇyatīrthe vinikṣipet / ācāryapūjādikaṃ kṛtvā dakṣiṇāndadyāt / samāpayet / dīnāndhakṛpaṇānātha / iti vināyakapūjāvidhissamāptaḥ // śubhamastu / avighnamastu //

91.40 KEDĀRAVRATAPŪJĀ

This text deals with the observance called Kedāravrata. Here Śiva, the lord of Kedāra a well-known holy place in the Himalayan region, is worshipped. The treatment given here is āgamic and purāṇic. According to Vratacūḍāmaṇi (Pub. Grantha, Kumbakonam, 1935, pp. 302-310), this is to be performed on the new moon day of Āśvina month. Vratacūḍāmaṇi states that this observance is detailed as found in the Skandapurāṇa. It is stated in the story attached to this observance that one should commence this on the eighth day of the bright fortnight of Bhādrapada month and end it on the new moon of Āśvina, thus performing this for 21 days continuously. The manuscript IFI RE. 15536 folio 96 has a text entitled Kedāravratanirṇaya (decision relating to the dates for the observance of Kedāravrata). According to this text, there are different methods prescribed:

This is to be observed on the fourteenth day of the black fort-night of the month of Kanyā. This could be observed for 21 days, 14 days, 7 days or one day. In the case of 21 days, it is to be commenced on the 9th day of the bright fortnight of Bhādrapada month. In the case of 14 days, it is to be commenced on the first day of the black fortnight of the Kanyā month. In the case of 7 days, it is to be commenced on the 8th day of the black fortnight of the Kanyā month. It could also be performed for five, three or one day, the final day being the 14th day of the black fortnight of Kanyā. Then some quotations from the Āgama-s are given. A quotation from the Ajitāgama states that this is to be commenced on the 14th day of the black fortnight of the Kanyā month and is to be completed by the end of that day. A quotation from the Suprabhedāgama states that this is to be observed on the 14th day of the black fortnight of the Kanyā month, and if on this 14th day, the new moon commences, that day is the best. A quotation from the Yogajāgama states that there should be at least 6 muhūrta-s (9 hours) of the 14th tithi on the day of the observances; if not, this is to be observed on the previous day. Śaivakālaviveka of Nigamajñāna (Bangalore edn. p. 198) has a quotation from the Kāmika, according to which, this observance is to be performed in the month of Kanyā (solar month) and on the 14th day of bright fortnight or the black fortnight of the Bhādrapada month (lunar), or on this day in every month.

None of these āgamic quotations are traced in the available printed editions, which is not strange, because complete texts are not available in print, or those printed editions are sometimes abridged versions of those main texts. This applies also to quotations from the Purāṇa-s.

A quotation from the Smṛtisaṃgraha states that the tithi of the observance is to be taken, on the day it exists during noon. According to the Dharmaśāstra text: Jayasiṃhakalpadruma (Venkateshwar Steam Press, Bombay 1925, p. 785) which quotes from Padmapurāṇa, Pātālakhaṇḍa, this is to be observed on the new moon of Āśvina month.

In practice nowadays in Tamilnad, this is observed by some groups on the 14th day of the black fortnight of Āśvina month i.e. the Narakacaturdaśī or Dīpāvali, and by others on the new moon day. A special feature of this observance is that apart from the other normal procedures in other observances, a string with 21 knots is worshipped and then tied on the wrist in order to obtain prosperity.

Another interesting feature of this text is that the āgamic ritual begins on folio 257a, l.1. and ends on folio 259b, l.2. with a colophon iti kedāravratakalpavidhiḥ samāptaḥ. After this, the purāṇic kalpa ritual begins and ends abruptly: om hāṃ kedāranāthāya namaḥ (see end of this text). This means that the remaining rituals are same as those told in the previous part.

Beginning

Fol. 257a, l.1. atha kedāravratapūjāvidhirucyate / kedārapūjāsthānamaṇḍapamalaṃkṛtya pūjopakaraṇāni vidhāya kedāravratapūjārthaṃ saṃkalpya sāmānyārghyaṃ saṃsthāpya dvāramastreṇa samprokṣya nityavaddvārapūjādi bhūtaśuddhyantayāgaṃ vidhāya viśeṣārghyaṃ saṃsthāpya tajjalairdravyāṇi samprokṣya so'hamiti vibhāvya ātmānamiṣṭvā pīṭhamadhye śālitaṇḍulatilalājān vidhivadvinyasya ekaviṃśatidalapadmamālikhya darbhānāstīrya madhye vidhivat kumbhaṃ saṃsthāpya pīṭhe pañcakalāṃ vinyasya pīṭhasyopari oṃ hāṃ brahmaṇe namaḥ / taṇḍule oṃ hāṃ viṣṇave namaḥ / tile oṃ hāṃ saṃkalpāya namaḥ /

End

Fol. 259, l.10. oṃ mahādevāya namaḥ / oṃ sthāṇave namaḥ / oṃ parameśvarāya namaḥ / oṃ viśvajyotiṣe namaḥ / oṃ paramātmane namaḥ / oṃ sṛṣṭisthityantakāraṇāya namaḥ / oṃ triṇetrāya namaḥ / oṃ kālāntakāya namaḥ / oṃ nīlagrīvāya namaḥ / oṃ hāṃ śrīkedāranāthāya namaḥ /

91.41 SARASVATĪPŪJĀVIDHI

This text offers the procedure for worshipping Sarasvatī. It is identical with IFI. T. 246 (3) pp. 776-790.

Beginning

Fol. 260a, l.2. atha sarasvatīpūjāvidhirucyate / tadyathā / kṛtanityāhnikadvayaḥ sarasvatīpūjāsthāne prapāṃ vidhāya gomayopaliptamaṇḍape vitānāditoraṇadarbhacūtapallavāśvatthanālikerakadalīkṣudaṇḍapūgapuṣpadhāmādibhiralaṃkṛtya dīpaṃ nidhāya maṇḍapamadhye pīṭhaṃ vidhāya pīṭhasyopari śvetavetravastrannidhāya tadupari pustakaṃ dakṣiṇamastakaṃ nidhāya pūjopakaraṇānyupāhṛtya uttarāsyāsīnaḥ sarasvatīpūjārthaṃ saṃkalpya ācamya prāṇāyāmaṃ sakalīkaraṇaṃ kṛtvā sāmānyārghyaṃ vidhāya ādau vighneśvarapūjāṃ kṛtvā prārthya labdhānujñaḥ sarasvatīmūlena viśeṣārghyam ekādaśavāramabhyarcyābhimantrya tajjalai(r)dravyāṇi samprokṣya ātmānam iṣṭvā pīṭhe ṣaḍutthāsanamabhyarcya madhye oṃ hāṃ sarasvatyāsanāya namaḥ / oṃ hāṃ sarasvatī mūrtaye namaḥ /

End

Fol. 263a, l.5. brāhmaṇān bhojayitvā maheśvarān pūjayitvā śivaṃ darśayitvā tataḥ bandhubhissaha bhojayet / iti sarasvatīpūjāvidhissamāptaḥ //

91.42 ĀYUDHAPŪJĀ

This text gives a list of 38 weapons and of the gods and goddesses who are to be worshipped on the weapons. The weapons, enumerated in this text, seem to be the weapons of a king. This seems to be a manual prepared by a purohit. This pūjā is done mostly during the Navarātri festival. Vide:– NCC. II p. 150. See Tanj. Supp. n° 999, n° 14284-14287.

Beginning

Fol. 263a, l.6. āyudhapūjāvidhiṃ śṛṇu / āyudhapūjāsthānamalaṃkṛtya āyudhapūjārthaṃ saṃkalpya pūjādravyān samādāya āyudhaṃ tailādibhiḥ samabhiṣicya āyudhaṃ prapūjayet / tomaram – oṃ sukeśyai namaḥ / bindipālam – oṃ kāmukhyai namaḥ /

End

Fol. 263b, l.3. piṅgaḷe – oṃ ūrdhvavedāḷyai namaḥ / pāśe – oṃ krakaṣaṇyai ākarṣaṇyai namaḥ / nāgaṃ(e?) – oṃ bhīṣaṇāyai namaḥ / vajraṃ(e?) – śuṣkāṅgyai namaḥ / cakraṃ(e?) – oṃ trilokāntakāryai namaḥ / candrāyudhaṃ(e?) – oṃ vīriṇyai namaḥ / gadā – oṃ kālā . . . . yai namaḥ / mūḷi – oṃ ṣaṭkāryai namaḥ / ghaṇṭā – oṃ saṃhāryai namaḥ / khaḍgaṃ – jvālinyai namaḥ / kheṭakam – oṃ bhūtāḍaṃbaryai namaḥ / oṃ daśāyudhebhyo namaḥ / āyudham 38 / anyāyudheṣu tattanmantreṇa sampūjya etān sarvopacāraissampūjya naivedyadhūpadīpau dattvā prabhāte punaḥpūjāṃ kṛtvā visarjayet //

91.43 VĀHANAPŪJĀVIDHI

This text deals with the worshipping of the royal mounts like elephant, etc. This rite is observed in some palaces during the Dasara festival. In addition to the mounts, weapons like sceptre are also worshipped.

Fol. 263b, l.7. atha vāhanapūjādirucyate / saṃkalpya pañcāśvaṃ pañcagajamalaṃkṛtya rakṣābandhanaṃ kṛtvā grāma(ṃ) pradakṣiṇīkṛtya gaje – oṃ gajeśvarāya namaḥ / aśve – oṃ turaṃgeśvarāya namaḥ / chatre – oṃ phaṭ chatrāya namaḥ / dhvaje – oṃ dhvajāya namaḥ / cīrācacoṭu – oṃ varmaṇe namaḥ / cāmare – oṃ cāmarāya namaḥ / bherī(yā)ṃ dundubhaye namaḥ / śaṅkhe – oṃ śaṅkhāya namaḥ / ceṅkol – oṃ gaṇadaṇḍāya namaḥ / śibikāyāṃ – oṃ śibikāyai namaḥ / anyeṣu tattanmantreṇa sarvaṃ sampūjya pāyasādiṃ nivedya tattanmantreṇa pāyasena homaṃ kṛtvā śeṣaṃ vāhanādīnāṃ dattvā arghyandattvā aparedyuḥ punaḥ pūjāṃ kṛtvā parāṅmukhārghyaṃ dattvā udvāsayet / iti vāhanapūjāvidhissamāptaḥ //

91.44 SAPTAJIHVĀVAKTRA

This text contains the names, colours, etc. of the seven tongues (seven-fold flames) of fire. These names are found in almost all the Āgama-s. See Kāmika, (pūrva, 8.9-10); Suprabheda, Kriyāpāda 11, 20-22; Kāraṇa, pūrva, 22, 24-27; Ajita 21, 112-115; Cintya, (IFI. T. 13: 30.18-20), Dīpta, (IFI. T. 15: 33, 55-60); Vīra, (IFI. T. 30: 39, 33-35); also see Śabdakalpadruma under Saptajihva. The first śloka is common in all the Āgama-s; but the later śloka-s, though quoted under Kāmika, are with many variants and each half śloka is found in some Āgama, sometimes with variants.

Fol. 264a, l.3. hiraṇyā kanakā raktā kṛṣṇā caiva tu suprabhā / atiraktā bahurūpā saptajihvāḥ prakīrtitāḥ // ūrdhvavaktre sthitāstisro śeṣāḥ prāgādidiksthitāḥ / tathā kāmike / viśeṣoktaḥ / kanakā atiraktā ca bahurūpā cordhvavaktrake / kanakā madhyame sthitvā atiraktānale sthitā // bahurūpeśajihvā syādūrdhvavaktre sthitāstrayaḥ hiraṇyā vāruṇe jihvā raktā cottaravaktrake // kṛṣṇā yāmyamukhe jihvā pūrve jihvā tu suprabhā / hiraṇyā śātakumbhā ca kanakā rājapuṣpavat // bahurūpā citrarūpantu jihvāvarṇāḥ prakīrtitāḥ / āhavanīyadakṣiṇe bālayauvanavṛddhasvarūpakān /

91.45 KŪRMAPRĀYAŚCITTAVIDHI

Same as 91.28.

Beginning

Fol. 264b, l.1. kūrmaprāyaścittavidhirucyate – tadyathā / aindre bhāryāvināśāya yāmye bandhuvināśanam / paścime tvarthanāśaṃ(s) syāt uttare putranāśanam(ḥ) // gṛhānte'pi vināśāya kūrmadṛṣṭaphalaṃ viduḥ /

End

Fol. 265a, l.1. (yaja)mānasya kumbhābhiṣekaṃ kuryāt / ācāryasya pūjāñca kṛtvā samāpayet / kūrmaprāyaścittavidhissamāptaḥ //

91.46 KĀLOTTARA (ṢAṬSAHASRA°)

Mahāpāśupatāstra

According to the colophon, this text is a chapter of the Ṣaṭsahasrakālottara; it deals with the worship of the Mahāpāśupatāstra.

Kālottara is the name of an upāgama of the Vātulāgama and amongst its several recensions, Ṣaṭsahasrasaṃhitākālottara contains 6000 śloka-s. For details, see introduction to Sārdhatriśatikālottara, Pub. IFI n° 61. Anyway, from the contents of the text, it seems that the śloka-s, at the end, are from the Kālottara and the mālāmantra which is in prose form is taken from elsewhere. The mantra given here is found in GOML. D. 6894 which does not mention the source.

Beginning

Fol. 265a, l.2. oṃ jūṃ saḥ caturmukhañcaturbāhuñcandramaṇḍalamadhyagam / kalaśandhāriṇendvāḍhyaṃ varadābhayabhūṣitam / karpūrakṣodadigdhā(ṅ)gaṃ sitapuṣpadharāvṛtam / oṃ namo bhagavate pāśupatāya atulabalavīryaparākramāya tripañcanayanāya nānārūpāya nānāpraharaṇoddhṛtāya sarvā . . . vaktrāya bhinnāñjanacayaprakhyāya asaṅkhyabhujapādāya paṭhitasiddhāya vetālavitrāsine śākhinīkopajayine kāyavyādhinigrahakāriṇe pāpabhakṣyāya somasūryāgninetrāya viṣṇukavacāya indravajrahastāya yamadaṇḍāya varuṇapāśāya rudratriśūlāya . . .

End

Fol. 266b, l.1. tadā samartho bhavati sādhakaḥ siddisādhano yadi dayaḥ pha . . . . nna . . . . . bādhyate / iti śrīmatkālottare mahātantre ṣaṭsahasre mahāpāśupatāstrapaṭalaḥ //

91.47 ṢAṢṬHIVINĀYAKAVRATĀDI

(Brahmāṇḍapurāṇa)

This text contains in brief the description of Pārvati's penance, her marriage with Śiva and the birth of Gaṇeśa. The greatness of Vināyakavrata is stated here as it is celebrated on Ṣaṣṭhī day (which is coupled with Śatabhiṣak star) of the bright fortnight in the month of Mārgaśīrṣa. The order of rites to be performed is also described. As per the colophon of the text (fol. 268b), it is part of the Brahmāṇḍapurāṇa; it is in the form of a dialogue between Nandikeśvara and Sanatkumāra.

Beginning

Fol. 266b, l.2. sanatkumāra uvāca / bhagavan brūhi me samyak vrataṃ vaināyakaṃ mahat / labhate yadanuṣṭhānāt sarvān kāmān yathepsitān // nandikeśvara uvāca / maharṣe śrūyatāmetat śambhorlabdhaṃ mahāvratam / purā kila mahādevaṃ patiṃ labdhuṃ jagatpatim // cakāra pārvatī tīvrantapo himavatastaṭe /

End

Fol. 269b, l.8. saputramāyurārogyamaiśvaryamapi vindati / dharmamarthañca kāmañca mokṣañca munipuṃgava / dadāti vāñchitān kāmān gaṇādhyakṣaḥ prasannadhīḥ / sodyāpanavratamidaṃ yaḥ kuryācchraddhayānvitaḥ //

91.48 MĀSIKĀDIVIDHI

This contains the procedure of the rituals to be performed during each month of the first year after the funeral rites.

Contents

1. Fol. 270: Māsikavidhi; 2. 270b-271a: Śaucavidhi; 3. 271a-272a: Āśaucavidhi.

Beginning

Fol. 270a, l.1. smṛtyantare – saptaviṃśadinādūrdhvaṃ triyāhassūnamāsikam / catvāriṃsaddinādūrdhvaṃ pañcāhassu tripakṣikaṃ / tathā daśasu śāṇmāsāt saptatyadhikaśatāt param / ūrdhvaṃ pañcadaśāhassu catvāriṃśśatatrayam / ādyābdikaṃ prakurvīta /

End

Fol. 272a, l.3. ekāhaṃ vā yavāhāri caru bhuktvā sahasrakam / japedaghora(ṃ) snānānte daśāṃśaṃ homameva ca / āśaucavidhissamāptaḥ //

91.49 ŚRĀDDHAVIDHI

This text contains the process of performing the annual ceremony for the manes according to the Śaiva system. It is incomplete.

Beginning

Fol. 272a, l.4. śrāddhavidhirucyate / pūrvedyuḥ deśikādīn yathoktalakṣaṇāny( )atha nimantrayīta / tatra pitrarthaṃ deśikādīn viśvedevārthaṃ sādhakau tadabhāve dīkṣitān samayān vā gṛhṇīyāt / upahāradānapūrvaṃ śrāddhe viśvedevārthaṃ kṣaṇaḥ kartavyaḥ / pitrarthaṃ kṣaṇaḥ kartavyaḥ / iti nimantrayīta /

End

Fol. 273b, l.7. oṃ īśānāya pitre svadhā namassvāhā / oṃ sadāśivāya pītāmahāya svadhā namassvāhā / oṃ śāntāya pitāmahāya svadhā namassvāhā / oṃ śivībhūtāya amukaśivāya svadhā namassvāhā / samayinaścet skandādyaḥ / pitṛ mātṛ . . . . .

91.50 UPODGHĀTAVIDHI

The text contains Maṭhapratiṣṭhā on folio 275a and Kūpapratiṣṭhā on folio 275b (see n° 91.6, 7, 8). But a the end of Kūpapratiṣṭhā, a colophon, ityupodghātavidhiḥ samāptaḥ, is found which is followed by the Puṇyāhavidhi. Normally, upodghāta means introduction, and as such this colophon perhaps indicates that these are the preliminary rites to be performed after completing the maṭha or kūpa and before using them. However, there are marginal headings as maṭhapratiṣṭhai on fol. 275a and also a colophon, iti maṭhapratiṣṭhāvidhissamāptaḥ, and, kūpapratiṣṭhai, on the margin of fol. 275b.

Beginning

Fol. 275a, l.1. gurumaṭhapratiṣṭhāṃ kṛtvā maṭhaṃ gomayalepanaṃ kṛtvā puṇyāhaṃ vāstupūjāparyagnikaraṇaṃ vidhāya bāhyāntargataṃ pañcagavyaprokṣaṇaṃ vidhāya sarvālaṃkārayuktaṃ maṭhaṃ darbhamālādivastreṇācchādya . . .

End

Fol. 276a, l.1. manonmanīṃ mūlena aṅgayuktaṃ śivaṃ . . . . śivaṃ . . . . sākṣācchivaproktaṃ kāmikādyāgamantviha / umāṃ dhyāyannānyepatassodhyayanam(?) smṛtam / iti upodghātavidhissamāptaḥ //

91.51 VĀTULĀGAMA

Puṇyāhavidhi

Similar to **91.24**.

This contains 11 śloka-s. The colophon on fol. 276b, l.2. reads, vātulākhye mahātantre puṇyāhavidhipaṭalaḥ. A stotra in 11 śloka-s follows this extolling the planets. Water is to be sprinkled after reciting this stotra. The stotra said to have been composed by Vyāsa is found in GOML. D. 9530-34.

Beginning

Fol. 276a, l.2. ataḥ paraṃ pravakṣyāmi puṇyāhavidhimuttamam / pukāraṃ pāpanāśaṃ syāt ṇyakāraṃ dehaśuddhidam // hakāraṃ sthānaśuddhiṃ (h) syāt puṇyāhantu vidhīyate / snātvā tu deśikaḥ paścādācamya vidhinā budhaḥ // śvetavastreṇa saṃveṣṭya śuklayajñopavītakaḥ /

End

Fol. 277a, l.7. āyuṣya(ṃ) vidyā ca tathā sukhañca dharmārthalābho bahuputratāñca śatrukṣayaṃ rājasu pūjitañca sadānugrahā sārvakālaṃ bhavanti / sadānugrahā sārvakālaṃ bhajante namaḥ / iti stutvā samprokṣya / iti puṇyāhavidhissamāptaḥ //

91.52 PAÑCAGAVYAVIDHI

Similar to n° **48.14**, **53.5**...

This is incomplete. The beginning is missing, as it starts abruptly and the end is also missing. The heading is found in the margin.

Beginning

Fol. 298a, l.1. mantrya tajjalairdravyāṇi prokṣya sadyādikayā saṃhitayā viśeṣārghyañca kṛtvā dravyāṇyabhyukṣyātmānamiṣṭvā mantraśuddhiṃ vidhāya adhvatu . . . . . kalāssaṃhārakrameṇa svadehe vinyasya sabrahmāṅgaṃ śivannyaset / tato dakṣiṇahastatale vāmāṅguṣṭhena gandhalepa . . . .

End

Fol. 298b, l.9. nandī caiva mahākālo vāmapārśvapradeśake / ityuktaṃ kumbhasya pṛṣṭhe brahmaṇe namaḥ madhye visna . . . śve vināyakāya namaḥ / (skandā)ya namaḥ / vāmapārśve / oṃ haṃ nandine namaḥ / oṃ hāṃ mahākālāya namaḥ / iti sampūjya /

91.53 ANTARBALIVIDHI (Antyeṣṭi)

This contains an incomplete treatment of Antarbali related to the fire ritual to be performed before the funeral (Antyeṣṭi).

Beginning

Fol. 302a, l.1. . . . . . prāyaścittārtham astreṇāṣṭottaraśataṃ hutvā khe kṣitau śiṣyamokṣārthe . . . . . . ne iti taṃ visṛjya kumbhastham aṣṭapuṣpikayā sampūjya natvārghyaṃ dattvā.

End

Fol. 302a, l.10. maṇḍapāvratadaśāyudhānāṃ pūjitakrameṇa parāṅmukhārghyandattvā vardhanīgatapāśupatāstraṃ samyojya parāṅmukhārghyandattvā astraṃ visṛjet / antarbalissamāptaḥ // śavandakṣiṇamastañcitāyāmāropya vastreṇāpasavyamācchādya

91.54 ŚAVADAHANAVIDHI

Procedure of Śavadahana (burning of the body) which appears to be based on the Kriyākrama, a manual or a digest by Ratnaguru.

Beginning

Fol. 302a, l.11. śavaṃ dakṣiṇamastakaṃ citāmāropya . . . . . di kāṣṭhaiḥ vidhāya mṛte gṛhasthe suto vā jñātī vā . . . .

End

Fol. 302b, l.8. oṃ hāṃ śuddhātman skando bhava svadhā / oṃ hāṃ śuddhātman caṇḍo bhava svadhā / oṃ hāṃ śuddhātman gaṇādhīśo bhava svadhā iti punassnātvā anugāsahitaṃ caiva aghoraśataṃ japeyuḥ / skandhadharo dāhakāśca dviguṇaṃ śataṃ japeyuḥ / bhaktanāyaka gurunātha . . . . . muktā vaidyanātha gurutanayan ratnaguruśivācāryatanayan muktāvaidyanāthaguru tanayan ratnagurukriyākramapaddhatyāṃ svahastalikhitam /

91.55 ĀTMĀRTHAPŪJĀVIDHI

Similar to n° 73.2. This is incomplete.

Beginning

Fol. 305a, l.1. tato'strapañjaramadhyagataḥ pṛthivyāditattvāni manasā santyajan (sañjanayan)śuddhavidyātattvāntavyāptikaṃ sarvamaṅgalopetaṃ vitānadhvajabhūṣitam anekadīpālaṃkṛtagomayāliptabhūtalaṃ manoramaṃ pūjāsthānaṃ praviśya pūjopakaraṇānyupahṛtya pūrvāsyo bhāskaramarcayet / oṃ raḥ astrāya phaḍiti hastatalapṛṣṭhe saṃśodhya vauṣaḍantamūlenāplāvya aṅguṣṭhayostarjanībhyām oṃ haṃ hṛdayāya namaḥ / kaniṣṭhānāmikāmadhyamāsu aṅguṣṭhābhyāṃ . . . . .

End

Fol. 312b, l.7. maṇḍalam ardhacandranibhaṃ śubhramambhojalāñchitam / . . . . . ityāpya bījena vāmadevenādhina . . . . ṣitaṃ viṣṇunā kāraṇeśvareṇa yuktaṃ pratiṣṭhākalārūpaṃ pūrvavadvibhāvya pūrvoktavadudghātacā . . . .

92

Pratiṣṭhā and Prāyaścitta

RE 8256. PL.; 163 fols.; 442 × 33 mms.; 7 lines; good condition but edges are broken and lost; Grantha & Tamil; date: Vijaya var. Tai mon. 13 dt. Śukravāra, Punarvasū nakṣatra (vide fol. 162b). This corresponds to the 24th of January, 1834; scribe and owner; Agamam Parvataiyan (see fols. 6a, 151a, 152b and 162b); (original) ownership: Perivāla Kṛṣṇa Kurukkaḷ (see fol. 162b); origin: Ramesvaram.

Blank folios: 16b, 18b & 28b.

General contents

1. Fols. 1a-6a: Cidambararahasya – Aṣṭabandhanavidhi; 2. 7a-16a: Devatādhyāna-s; 3. 17. Pañcagavyavidhi; 4. 17b-18a: Pañcāmṛtavidhi; 5. 19a-28a: Prāyaścittasaṃgraha; 6. 28a-29b: Bhīmasaṃhitā – Śāntidiśāmūrtihoma-s; 7. 29b-30b: Kāraṇāgama – Śāntihomavidhi; 8. 30b-31b: Vīrāgama – Śāṇtidiśāmūrtihoma-s; 9. 31b-33b: Vīratantrasāra – Śāntihomaprakaraṇa; 10. 33b-34a: Kāraṇāgama – Sarvadoṣaprāyaścittaśānti; 11. 34a-35a: Vīratantra – Sarvaprāyaścittavidhi; 12. 35: Śaktiyojanakrama; 13. 35b-38a: Sarvadoṣaprāyaścittavidhi; 14. 38a-39b: Kāmikāgama – Nadīkṣobhavidhi; 15. 40a-42b: Maṇḍapādilakṣaṇa; 16. 43a-45a: Abhiṣekavidhi; 17. 45b-48a: Puṣpavidhi; 18. 48: Gandhadravya; 19. 48b-50b: Naivedya; 20. 51a-52b: Dravyaphala; 21. 53a-53b: Kāraṇāgama – Pañcabrahmavidhi; 22. 53b-54a: Ajitāgama – Pratiṣṭhākālanirṇaya; 23. 54a-58b: Saṃhitāratnākara – Liṅgasthāpanavidhi; 24. 59a-83b: Pratiṣṭhādīpikā; 25. 83b-84b: Ṣaṭtriṃśadvigraha; 26. 85a-86b: Jīrṇoddhāravidhi; 27. 86b-88b: Kālottarāgama – Prāyaścittavidhi; 28. 89: Kāraṇāgama – Āgamasaṃkhyā; 29. 89b-92a: Arcanādikāla; 30. 92a: Pañcasādākhyādi; 31. 92b-94b: Dhvajadaṇḍa; 32. 94b-140b: Kāraṇāgama; 33. 140b-143b: Sūkṣmāgama; 34. 143b-146a: Kāraṇāgama – Śivasamprokṣaṇavidhi; 35. 146a-148a: Gāyatryādimantra-s; 36. 148: Yātrāhoma; 37. 149a-150a: Rakṣoghnāhuti; 38. 150a-151a: Svāyambhuva(uttara)āgama – Praveśabali; 39. 151: Samprokṣaṇavidhi; 40. 153a-154a: Vāstuhomādisaṅkīrṇaviṣaya-s; 41. 154b-156a: Kāraṇāgama – Mudrālakṣaṇa; 42. 156a-157a: Saṅkīrṇaviṣaya; 43. 157a-162b: Sandhyāvāhana.

Fol. 6 contains Śivarātrinirṇaya; Fol. 17a has a few śl. on Śivapūjāphala; 18a names of Abhiṣekamantra, ṣaḍāsana, etc., 42b-43a Jīrṇoddhāra; 45b Dravyaśuddhi; 50b-51a Tailābhiṣekakrama and upacāramantra-s; 52b-53a Darbhādilakṣaṇa, and their nature; 84b Samastadevatāpratiṣṭhā; 88b Pañcabrahma; 89b Āgamotpatti; 94b Naṭanamūrtipañcakṛtya and Kṛṣṇagandha; 97b list of materials needed for preparing Pañcabandhana, etc.; 143b contains a few śloka-s relating to the festival to be performed to 36 Śiva's idols and its fruit (from Cintya); 146a Kṣaṇāhuti; 162b also contains a note on the apportionment of money for the expenditure on yāga, etc. (in Pratiṣṭhākarma); 163a Names of Āgama-s, etc. and 163b construction of a temple for Kāṭṭuppiḷḷaiyār near Ramesvaram, and Sarpagāyatrī and dhyāna.

92.1 CIDAMBARARAHASYA

Aṣṭabandhanavidhi

This text deals with the preparation of the Aṣṭabandhana, performed during installation (pratiṣṭhā) and renovation (jīrṇoddhāraṇa). Vide: n° 13.1 and 2.

The colophon on fol. 6a runs thus: – iti sakalāgamasaṃgrahe cidambararahasye aṣṭabandhanavidhipaṭalaḥ. The treatment of this topic in IFI. T. 373 agrees with that in the text under notice and is stated there as taken from the Cidambararahasya, included within the Sakalāgamasaṃgraha. IFI. T. 246-4, 354, 368 and 460 contain the treatment of this topic based on the Āgama texts like Makuṭa and Bimba. While the treatment in the former is brief, that in the latter is elaborate. In a way, the Ms. under notice agrees with those in the Makuṭa and Bimba.

Beginning

Fol. 1a, l.1. śrīgurubhyo namaḥ / śrīambāsahāyam / makuṭatantre / ataḥ paraṃ pravakṣyāmi aṣṭabandhavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvavighnaharaṃ śubham // rājarāṣṭrābhivṛddhyarthaṃ sarvalokaśubhapradam / aṣṭabandhantato hīne rājarāṣṭrasya doṣakṛt /

End

Fol. 6a, l.1. kuryādbrāhmaṇabhojanam / trimaṇḍalaṃ bhojayettu yathāvittānusārataḥ / ācāryaṃ pūjayet paścāt vastrahemāṅgulīyakaiḥ / kaṭakādivibhūṣāñca gobhūmidhanadhānyakaiḥ / vātuḷe / mūrtīnāndakṣiṇāndattvā sarveṣāmupacārakaiḥ / bhaktānāṃ paricārāṇāṃ yathāśaktyā tu dakṣiṇā / dattvā tu yo kṛto tasya devadevābhipūjyakam / śrīkaraṃ vijayaṃ puṇyaṃ putrapautravivardhanam / iti sakalāgamasaṃgrahe cidambararahasye aṣṭabandhanavidhiḥ paṭalaḥ / śrīrāmanāthārpaṇamastu / śrīparvatavardhanīsahāyam / śrīambāsahāyam / āgamaṃ parvatayyan pustakaṃ svahastam //

92.2 DEVATĀDHYĀNA

This text contains the dhyānaśloka-s of gods, goddesses and objects of worship. The following are to be meditated upon: – Vināyaka (16 forms), Āditya (12 forms), Candra, Sahasraliṅga, Dakṣiṇāmūrti, Saptamātaraḥ, Liṅgodbhava, Subrahmaṇya, and his Śakti-s, Śanaiścara, Caṇḍeśvara, Bhairava, Kṣetrapāla, Dhvajadaṇḍa, Balipīṭha, Śaktipīṭha, Vṛṣabha, Gaṇanāyaka, Nṛttamūrti, Annapūrṇā, Aghora, Dvāra, Ardhanārīśvara, Aṣṭavasu, Aṣṭamūrti, Ekādaśarudra, Śāstṛ, Vīrabhadra, Bhadrakālī, Aṣṭakālī, things of excellence, Devatāśarīra and Deśikaśivarūpa. There are thirty one objects for meditation. There are IFI. Ms. dealing with this subject. Some of them are T. 187, 189, 232, 243, 252, 680, 715, 784 and 822. Among these, T. 232 has 723 objects for dhyāna, while T. 243 has 99. When the text under notice is taken along with these Mss., there is much divergence in matter. Some of the dhyānaśloka-s in this text are the same with some in the Mss. mentioned above. Some among the IFI. Mss. are called Dhyānaratnāvali. The Cintya, Ajita, Kāraṇa, Kīraṇa and other Āgama texts are cited indicating that some of these śloka-s are taken from these sources.

Beginning

Fol. 7a, l.1. gaṇeśaṃ pūjayet pūrvam āsanamūrtimūlakam / tatparaṃ pūrvamabhyarcya vīrañcāgneyyāṃ samarcayet / yāmye vighneśvarañcaiva nairṛte tu gajānanam / saumye vināyakaṃ pūjyaṃ lambodaraṃ svamīśake / kāraṇe

End

Fol. 16a, l.1. svayaṃ brahmā aṅguṣṭhena sadāśivam / tarjanyāmīśvarañcaiva madhye mādhavameva ca / anāmikāyāmanantañca kaniṣṭhaṃ skandameva ca / īśvarañcaiva madhye tu madhye mādhavameva ca / anāmikāyāmanantañca kaniṣṭhaṃ skandameva ca / stalepra(talayor)śaśibhānuntu haste devantumucyate ? //

92.3 PAÑCAGAVYAVIDHI

Similar to **91.52**.

Beginning

Fol. 17a, l.4. pañcagavyam / dugdhañca vahni dadhi aśvinīcāghṛtañca somau ṛtu gojalaṃ syāt / yugaṃ hi gomaya(m) idaṃ pramāṇaṃ prasthakamec(v)oktamāyojitāni /

End

Fol. 17b, l.1. ṣaṭpādañcaiva gomūtraṃ palamātraṃ kuśodakaṃ / gomayam aṣṭamātreṇa jalenaiva tu pūrayet /

92.4 PAÑCĀMṚTAVIDHI

This text gives the method of preparing Pañcāmṛta, a preparation made up of five ingredients to be treated as nectar. More than one list exists enumerating the five ingredients. According to one, plantain fruit, cow's milk, juice of the sugarcane, honey and coconut water are the ingredients. Plantain fruits, coconut water, citron, and mango are those according to another. A third list gives the names as sugar, honey, plantain fruit (of paiśāca kind), cow's milk and ghee. The preparation is to be used for giving ablution to the deity. According to this text, the ingredients are: honey, milk, curd, ghee and sugar (vide:– Aṃśumadbheda, IFI. T. 158 pp. 205-206). The opening passage agrees with IFI T. 393 p. 221.

Beginning

Fol. 17b; l.2. pañcāmṛtam / madhupayodadhisarpiḥśarkkarā(madhyamā)dīn śarapadaśivakoṣṭhaṃ vinyaset brahmamantraiḥ / kuṭupayugalayugmaṃ prasthapādau tu pañcāmṛtamiha śivamantrai(s)sthāpayet trīṇi kālam(e) //

End

Fol. 18a, l.2. koṣṭhānāṃ navake payo dadhi ghṛtaṃ kṣaudrekṣusāraṃ madhye prākyamasomavāruṇadiśi īśādikoṇādiṣu / gandhodaṃ phalasārakañca kadalīṃ jambīrasārairyutam / tailañcāpyatha nālikerasalilaṃ pañcāmṛtaṃ sthāpayet /

92.5 PRĀYAŚCITTASAṂGRAHA

This text contains an account of some expiatory rites for certain occurrences, like the idols' sweating, sighting of an anthill and portents. Gifts are also recommended to become free from these in addition to the performance of rituals. The occurrences are classified as those taking place in the sky and on earth (fol. 27b). For instance, sunrise at night and earthquake are cited to illustrate these two kinds respectively. Bhaviṣyottara-(purāṇa) and Nāradīya are cited. The name of the work is mentioned as Prāyaścittam tiraṭṭu on the margin of folio 19a.

Beginning

Fol. 19a, 1.1. (va)kṣye adbhutānāṃ śāntiṃ rājño rāṣṭrahitāya vai / adbhutandvividhaṃ proktaṃ sāmānyañca mahādbhutam / sāmānyaṃ dīrghaphaladaṃ sadya eva mahād(bhutam) / . . . saṃyakkartavyaṃ doṣanāśanam /

End

Fol. 28a, 1.2. . . . . nirmeghavṛṣṭiḥ / pratighoṣamaghoṣaśca pātamādityacandrapariveṣamasadvirūpam / rātrau dhanuḥkāravahnicchāyadhūmadivātāradarśanañca bhūkampamityādinā saptavarṣavarṣonacendromakutranāśam? / adbhutaśāntimahadadbhutaśāntiprāyaścittam mukiñcutu / śubhamastu / śrīrāmeśvarāya namaḥ / śrīambāsahāyam //

92.6 BHĪMASAṂHITĀ

Śāntidiśāmūrtihoma

Similar to n° **91.33**. The name 'Śāntihoma Bhīmasaṃhitāyām' is written in the margin of fol. 28a and Diśā and Mūrtihoma are known to form part of the Bhīmasaṃhitā from the colophons on fols. 29a and 29b.

The Bhīmasaṃhitā is one of the seven upāgama-s of the Kāraṇāgama. Its text is not available in full but so far 17 transcripts and many palm-leaf Mss. containing paṭala-s on prāyaścitta, pratiṣṭhā, pūjā and other topics are avaiblable in our collection; an incomplete Ms. of a commentary is also available (IFI. RE 12622). Amongst these, IFI T. 341 and T. 293 mainly deal with all kinds of prāyaścitta-s which include Śāntihoma...etc. For Mss. of Bhīmasaṃhitā specially dealing with the topics of the present one, see: IFI T. 144 & 556 (Śānti°, Diśā°, Mūrtihoma), T. 348 & 501 (Śāntihoma).

Śāntihoma, as dealt with in the text under notice, agrees with the treatment in T. 144, 501 and 556 and in the printed edition of the Kāraṇāgama (Pūrva) p. 710 (except for the last three śloka-s in the latter). IFI. T. 348 contains the treatment of the Śāntihoma which, according to the colophon on pp. 200-204, is taken from the Bhīmasaṃhitā but this is different from that found in the other T. Mss. cited above, text under notice and the printed edition of the Kāraṇāgama. The text, under notice, contains the Diśāhoma in two śloka-s only which occur at the end of the treatment of this topic in the T. Mss. noted above and in the printed edition of the Kāraṇāgama (Pūrva) pp. 711-712. Mūrtihoma is treated in 17 śloka-s in the text under notice, with about the same number in T. 144 and T. 556 and more śloka-s in the printed edn. The text under notice mentions in the colophon on fol. 29b, that the Mūrtihoma forms the 83rd chapter of the Kriyāpāda of this saṃhitā. See, colophons in T. 376 and T. 909 for the mention of the Kriyāpāda.

Contents

1. Fol. 28a: Śāntihoma; 2. 29a: Diśāhoma (incomplete); 3. 29: Mūrtihoma.

Beginning

Fol. 28a, 1.4. ataḥ paraṃ pravakṣyāmi śāntihomavidhikramam / sarvadoṣavināśārthaṃ sarvasampatkaraṃ śubham / bhavanasyāgrataḥ kuryānmaṇḍapañcaturaśrakam / bhūmiśuddhiṃ purā kṛtvā gomayenopalepayet / prokṣayecchivatoyena śālipiṣṭairvicitrakaiḥ / tanmadhye sthaṇḍilaṃ kṛtvā śuddhadehotthapāṃsunā / agnyādhānādikaṃ sarvamagnikāryoktamācaret /

Colophons

1. Fol. 29a: iti bhīmasaṃhitāyāṃ kriyāpāde pratiṣṭhātantre diśāhomavidhipaṭalaḥ / 2. Fol. 29b: iti bhīmasaṃhitāyāṃ pratiṣṭhātantre kriyāpāde mūrtihomavidhi(s)tryaśītipaṭalaḥ /

End

Fol. 29b, 1.4. kumbhānuddhṛtya śirasā bāhye dhāmapradakṣiṇam / kṛtvā praviśya garbhantu snāpayettu sadāśivam / arcanoktaṃ samabhyarcya prabhūtahaviṣandadet / ācāryaṃ pūjayet tatra vastrahemāṅgulīyakaiḥ / mūrtihomamiti proktaṃ prāyaścittavidhiṃ śṛṇu / iti bhīmasaṃhitāyāṃ pratiṣṭhātantre kriyāpāde mūrtihomavidhi(s)tryaśītipaṭalaḥ /

92.7 KĀRAṆĀGAMA

Śāntihomavidhi

This text which deals with Śāntihoma agrees in full with the treatment of this topic in IFI. T. 556, pp. 416-418. It differs from the printed edn. of the Pūrvakāraṇāgama which has 9 śl. on this topic (chap. 144: Prāyaścittapaṭala). The word saptati in the colophon may refer to the 70th paṭala which, however, is not borne out by the printed text or the MS.

Beginning

Fol. 29b, 1.6. śāntihomaṃ pravakṣyāmi sarvadoṣanivṛttaye / śivāgre sthaṇḍilaṃ kṛtvā cāṣṭadroṇaiśca śālibhiḥ / kṛtvā pīṭhapadantatra viriñcātmādhidaivatam / kṛtvā madhyapade vābjaṃ sāṣṭapatraṃ sakarṇikam / aṣṭapatreṣu sampūjya aṣṭavāmādiśaktayaḥ / madhye manonmanīṃ pūjya tatra kumbhannyaset tataḥ /

End

Fol. 30a, 1.6.. . . . . .śivakumbhodakenaiva kṛtvā liṅgābhiṣecanam / yajanoktavidhānena yajet sarvopacārakaiḥ /naivedyantu viśeṣeṇa dātavyaṃ hṛdayena tu / anyakumbhodakairmūrtiṃ prokṣayenmūlamuccaran / ācāryaṃ pūjayet tatra vastrahemāṅgulīyakaiḥ / evaṃ kṛtvā viśeṣeṇa śaktyā vittānusārataḥ / sarvaśāntikaraṃ puṇyaṃ sarvopadravanāśanam / iti kāraṇe pratiṣṭhātantre śāntihomavidhissaptatitamaḥ //

92.8 VĪRĀGAMA

Śāntidiśāmūrtihoma

Similar to n° 91.33. The treatment forms part of the Vīrāgama; it agrees with that found in IFI. T. 30 & 157b but the text under notice has 6 more śl. while treating Śāntihoma. There are also differences in the readings.

Contents

1. Fols. 30b-31a: Śāntihoma; 2. 31a-31b: Diśāhoma; 3. 31b: Mūrtihoma.

Beginning

Fol. 30b, l.1. śāntihomaḥ kathandeva diśāhomaḥ kathaṃ prabho / mūrtihomavidhiḥ śambho brūhi me parameśvara // īśvara uvāca – śāntihomamahaṃ vakṣye śrūyatāñcaturānana / pūrvoktamaṇḍape vāpi agniśālāmathāpi vā // agnikuṇḍe tu hotavyaṃ sthaṇḍilaṃ vāpi kārayet /

End

Fol. 31b, l.5..samidājyacarūn lājān yavena saha deśikaḥ / ekaikāṣṭaśatañcaiva īśānādīni hūyate // snāpayet kalaśābhiśca mūlaberaṃ viśeṣataḥ / havirnivedayet paścāt śivasya parameṣṭhinaḥ / mūrtihomamiti khyātaṃ vāstuhomaṃ śṛṇuṣvatha //

92.9 VĪRATANTRASĀRA

Śāntihomaprakaraṇa

The colophon states that this forms part of an epitome of the Vīratantra (or Vīrāgama). The contents are the same as those found in the Tantrasāra (see IFI. T. 556, pp. 399-403).

Contents

1. Fols. 31b-33a: Vāstuhomavidhi; 2. 33a: Śāntihoma & Diśāhoma; 3. 33: Mūrtihoma.

Beginning

Fol. 31b, l.7. atha vāstuhomavidhirucyate / maṇṭapaṃ kārayeddhīmān pūrvoktalakṣaṇaissaha / vāstuṃ saṃpūjayet pūrvam ekāśītipadeṣu ca // ekāśītipadaṃ kṛtvā madhye navapade vidhiḥ / pūrve vai ṣaṭpadaṃ kṛtvā samayyam(samadhyan?)dakṣiṇaṃ tathā /

End

Fol. 33b, l.3. juhuyāt mūrtimantreṇa pratyekanṭu śatāhutiḥ / pūrṇāhutiñca śirasā mūrtihomamiti smṛtam / iti vīratantrasāre śāntihomaprakaraṇam // śrīrāmeśvarāya namaḥ / śrīambāsahāyam //

92.10 KĀRAṆĀGAMA

Sarvadoṣaprāyaścittaśānti

Pūrvakāraṇāgama (edn.) chapt. 144, vv. 4-23. This text prescribes atonments when a temple is in a dilapidated condition. The entire content is found in IFI. T. 556 (pp. 318-9) under the heading Sarvaprāyaścittavidhi.

Beginning

Fol. 33b, l.4. mandire patite caiva bhinne ca calite tathā / piṇḍikā calitā caiva liṅgaṃ caivaṃvidhe tathā / gajacoraiśca calite nadīsrotena vā punaḥ / liṅgaṃ vā pratimāṃ vāpi saṃgṛhītena śatruṇā /

End

Fol. 34a, l.6. mandire patite yatra rājarāṣṭrakṣayaṃ bhavet / bālasthāpanantataḥ kṛtvā sthāpayedvidhipūrvakam / pūrvavadbhavanaṃ kṛtvā saṃprokṣaṇamathācaret / bhavane sphuṭite bhinne..śālādihīnake / anāvṛṣṭirbhavet paścāt punassandhānamācaret / snapanaṃ kārayecchambhośśāntihomantu kārayet //

92.11 VĪRATANTRA

Sarvaprāyaścittavidhi

The text contains expiatory rites connected with the renovation ceremony (jīrṇoddhāra); some of the śl. are found in IFI. T. 30 (Vīrāgama) pp. 417-35 and in IFI. T. 556 (pp. 319-321). The text under notice is incomplete; both in it and in IFI. T. 556 (p. 320), Kāraṇāgama is mentioned. On fol. 34a (margin), the title is given as Sarvaprāyaścittavidhi and on 34b (margin) as Jīrṇoddhāra.

Beginning

Fol. 34a, l.7. vīratantre – prāsāde patite bhinne bālasthāpanantu kārayet / prāsādaṃ pūrvavat kṛtvā saṃprokṣaṇamatha kuru / prāsādaṃ bhinnamevaṃ syāt pūrve nāśakaraṃ bhavet / āgneyāmagninā dagdhe. . maraṇandhruvam / nairṛtyāndhanalābhaṃ syāt vāruṇyāndhānyameva ca /

End

Fol. 35a, l.3. . . . . ekābde ca tathā labdhe liṅgaṃ vā pratimāntu vā / tadūrdhve'nyaṃ parigrāhya sthāpayet pūrvadeśikaḥ / liṅgaṃ vā pratimāṃ vāpi tena vicchedane kṛte / kṛtvā śīghrantadākāraṃ sarvalakṣaṇasaṃyutaṃ / kuryāt saṃsthāpanañcāśu māsapakṣādibhirvinā //

92.12 ŚAKTIYOJANAKRAMA

This text speaks of renovation and of the ritual relating to transfer of the śakti from the existing images of Devī which are in good condition into other images like festival idol and then bringing them back into the same old images. See n° 92.26.

Beginning

Fol. 35a, l.4. anye deve jīrṇe punassṛṣṭau devī prācyo yadi sthitā / tābhyāmeva punar devyo yojyā nānyāṃ sṛjet puraḥ / garbhagehe praveśaśca ekañcāpi viśeṣataḥ /

End

Fol. 35b, l.2. dvārāṣṭāṃśamatyā vāpi pādāṣṭakamathāpi vā / pratimāṣṭāṃśamatha vā pādapīṭhasya lakṣaṇam / deveśakaṇṭhabāhvā ca devī yā tatpramāṇataḥ / bhaktānāṃ parivārāṇāṃ nābhimātrantu kārayet / gajahastena mānena ratnanyāsamathācaret / tathaiva devatābhakti(?) ācāryaṃ manasā smaran /

92.13 SARVADOṢAPRĀYAŚCITTAVIDHI

(Kāraṇa & Vīratantra)

The text treats expiatory rites. Some of the śloka-s are found in the Uttarakāmikāgama under the head Prāyaścittavidhi (pp. 117-119 – SIAA) and some in IFI. T. 313, pp. 593-612 – (Kāraṇāgama) under the head Sarvadoṣaprāyaścittavidhi. Sarvadoṣaprāyaścittavidhi is treated in **92.10** and Sarvaprāyaścittavidhi in **92.11**.

Though Kāmikāgama is quoted in the beginning, the colophon states that this treatment is based on Kāraṇa and Vīra. The heading Sarvadoṣaprāyaścittavidhi is not traceable in the Mss. available in IFI. of the Vīratantra.

Beginning

Fol. 35b, l.3. kāmike / devatārakṣai / berādau bhuvi toye vā guhāyāṃ vā surakṣite / puṣpasya śūnyaśiroliṅge vṛṣṭipātādisevite // bhagnadhāmasthito vāpi mṛgapakṣisarīsṛpaiḥ / paśubhirbādhite liṅge devatāntarabādhite // evamādiṣu kṛtyeṣu prāyaścittaṃ vidhīyate /

End

Fol. 38a, l.4. . . . kālādikramadoṣeṇa diśāhomaṃ samācaret / sarvāvayavasampūrṇaṃ mūrtihomaṃ samācaret / mantrahīnaṃ kriyāhīnaṃ saṃhitāhomamācaret / rakṣovināśanārthaṃ rākṣoghnamāhutimācaret / iti kāraṇe vīratantre sarvadoṣaprāyaścittavidhissamāptaḥ //

92.14 KĀMIKĀGAMA

Nadīkṣobhavidhi

This text contains the process of undertaking a ritual to overcome the flood when it takes place in a river or in a tank or lake. This ritual forms part of the Adbhutaśānti which includes other rituals to quell the evil effects of occurrences of portentous kind. The Kāmikāgama is mentioned at the beginning (fol. 38a, l.6.). At the end (fol. 39b, l.7.), the colophon runs as:– Śrīmatkāmikāgamākhye mahātantre nadi(ī)kṣobhavidhipaṭalaḥ. There is a similar extract on this subject on pp. 313-317 of the Sakalāgamasaṃgraha IFI. T. 556 with which the text under notice agrees. Uttarakāmikāgama (SIAA. edn.) has a paṭala (31) dealing with Adbhutaśānti in which there are six śl. (6-11) dealing with Nadīkṣobhavidhi.

Beginning

Fol. 38a, l.6. kāmikāgame – adbhutasya vidhiṃ vakṣye śrūyatāṃ munipuṅgavāḥ / nadīkṣobhe tathā kūpataṭākakṣobhayostathā / rājakṣobhañca durbhikṣaṃ rāṣṭre deśika-doṣakṛt / tadrāṣṭranāśo nṛpatiśatrubhiḥ paripīḍite // taddoṣaśamanārthāya diśāhomañca kārayet /

End

Fol. 39b, l.6. . . . . svarṇakṣetrasamāyuktaṃ dāsībhiścitravastrakam / gajamaśvarathānāñca godānañcamataḥparam / chatracāmarasaṃyuktaṃ pādarakṣāṇi dāpayet / dhānyantilaṃ samāpnoti ācāryamupacārakam / śrīmatkāmikākhye mahātantre nadīkṣobhavidhipaṭalaḥ // śrīrāmanāthasvāmisahāyam / ambāsahāyam //

92.15 MAṆḌAPĀDILAKṢAṆA

This text contains a brief account for performing homa in a pavilion. The measurements and erection of the pavilion (maṇḍapa), the features of the fire-pit (kuṇḍa) and the fixation of the time for performing homa are dealt with here. On the margin of fol. 40a, the topic is stated as Maṇḍapalakṣaṇa. The text quotes from Āgama-s such as Yogaja and Lalita.

Contents

1. Fol. 40a: Maṇḍapalaksaṇa; 2. 40a: Maṇḍapavidhikrama; 3. 40b: Kuṇḍamukha; 4. 41a: Kuṇḍalakṣaṇa; 5. 41b-42b: Homanirṇaya. 42b-43a: Jīrṇoddhāra.

Beginning

Fol. 40a, l.1. maṇḍapalakṣaṇam / yatkṛtamaṇḍapatatkṛtabhāgaṃ bhāganavonavamadhyamabhāgam / tasya navo padavedikametantrīṇi padāvṛtamadhyasukuṇḍam // navanavake nava . . . . samavedī . . . navamadhyapadekapadekam / navanavakuṇḍamathāṣṭakayāmyāṃ navanavadevatāhomavidhiḥ syāt //

End

Fol. 42b, l.5. . . . dakṣiṇe cakṣurekhāyāṃ nṛpāṇāntu vināśanam / vāmacakṣuṣi rekhāyāṃ rājyanāśanameva ca / bahuvicchinnamevoktaṃ dhānyanāśaṃ dhanakṣayam / dvikhaṇḍaṃ sarvasiddhiṃ syāt sarvakāmaphalapradam / lalite / bahuvicchinnamevoktaṃ mūrtihomaṃ samācaret / netramadhye tu hīnaṃ syāt śāntihomaṃ samācaret / lakṣaṇenaiva hīnaṃ syāt saṃhitāhomamācaret //

Fol. 42b, l.7. jīrṇoddhāram – bhavanamaṇṭapagopuraśālake iha tu tatparivārakaśālake / purā tu tatkriyāsaṃkaṭajīrṇite viśrutamāyatamunnataśīghravat // prākāradhāmabalimaṇṭapagopurādisthānāni saṃkaṭajīrṇitavibhedatadagdham / grāmādiśodbhavadinaṃ vidadhyāt śīghraṃ vidadhyāt lakṣaṇasaṃyutāni /

92.16 ABHIṢEKAVIDHI

This text deals with the rules for the special bath of Liṅga, the festival idol (utsavavigraha), and others. The materials like milk, scented oils, juice of the sugarcane, juice of lemon and others are stated as essentially required for use. This rite is classified as of higher, middle and lower kind. Preparation of the juices stated above and the quantity for each are also dealt with here. The source for this text is not known.

Beginning

Fol. 43a, l.2. . . . abhiṣekavidhiḥ / svāyambhuvādiliṅgānāṃ pratimā ca calācalam / pratiṣṭhotsavakāle ca nityanaimittike'pi ca // anyatpuṇyadine caiva snānadravyaphalaṃ śṛṇu / uttamantu nadīsnānaṃ madhyamantu taṭākake // adhamaṃ kūpamityuktaṃ trividhaṃ paribhāṣitam / jalasaṅkhyā / pūrvāhṇe pañcabhāraṃ syāt madhyāne daśabhārakam // dvibhārañcaiva sāyāhṇe ekabhārantu sārdhakam / upasandhye tu sandhye tu aṣṭabhāraṃ prakīrtitā //

End

Fol. 45a, l.5. ikṣusāraṃ trayodaśyāṃ (-daśam?) nāḷikerañcaturdaśam / pañcadaśaṃ gandhaṃ haimaṃ ṣoḍaśaṃ snapanaṃ bhavet // utsavavigrahādyabhiṣekavidhiḥ – atha vakṣye viśeṣeṇa sakalādyabhiṣecanam / tatrāpi ca viśeṣo'sti lohañcettailaṃ varjayet / kaṭuścet (kaṭam cet?) karamūrtiśca trimūrtistu athāpi vā / darpaṇe snānamityuktaṃ darbhairvācānyadeśike // rajanīkāñcanādīnāṃ rajatānāṃ tathaiva ca / atra kiñcidviśeṣo'sti lohaje snānameva ca //

92.17 PUṢPAVIDHI

This text speaks of the flowers fit for worship, etc. Flowers are classified as sāttvika, rājasa and tāmasa and as belonging to early morning, midday and evening. Certain kinds are forbidden for use. The list is given for five leaves or five flowers called by the group name Pañcabilva. Treatment of this topic is available in numerous texts in some form or other. Ref: IFI. T. 59 & 60, Śivāgrayogīndra's Kriyādīpikā, Ajita (Kriyāpāda 22.33-53), Vīrāgama (IFI. T. 30 chap. 5), Kāraṇa (Pūrva, chap. 31).

Beginning

Fol. 45b, l.3. puṣpanirṇayaḥ / śvetaṃ raktaṃ tathā pītaṃ kṛṣṇañceti caturvidham / eteṣāṃ puṣpajātīnām anekavidhamucyate // droṇamandārapunnāgaṃ śuklārkaṃ śvetapaṅkajam / nandyāvartaṃ śriyāvartaṃ mandārabahukarṇikam //

End

Fol. 48a, l.2. makuṭe mūrdhni kaṇṭhe ca hṛdaye nābhiguhayoḥ / jānunī pādayoścaiva aṣṭapuṣpākṣa(?) yojayet // pañcabilvam – bilvapatrantapasvace(?) nirguṇḍī mārgameva ca / śamīpatrantu ityete pañcabilvamiti smṛtam // kuntiraṃ (?) kiṃśukāpatraṃ nirguṇḍī ca kapitthakam / eteṣu trīṇi patrāṇi pañcaite bilvameva ca // dhātakī ca sahā bhadrī tulasī bilvameva ca / dūrvā ca pañcabilvantu arcayettu viśeṣataḥ / puṣpañcāttira kālam – āvāhya kāleṣvatha pādyakāle satatārghyakāleṣvabhiṣekakāle / ālepane dhūpapradāne visarjane cāṣṭasu puṣpakālam //

92.18 GANDHADRAVYA

This text deals with the scented materials which are to be used during worship. These are to be used for ācamana, pādya, arghya, āvāhana, snāna and others. They are classified as best, middle and low. The origin of the text is not known but the Kālottarāgama (IFI. T. 59) has a somewhat similar treatment. See also Kāraṇa (Pūrva, 31.51-53), Ajita (Kriyāpāda 22.29b-32).

Beginning

Fol. 48a, l.5. gandhadravyam / karpūraṃ kuṅkumaṃ patraṃ lavaṅgañca phalatrayam / candanośīralohañca gandhamuttamamucyate // uśīraṃ candanañcaiva karpūrañca phalatrayam / khanaṃ khaṃgasamāyuktaṃ madhyamaṃ gandhamucyate // himaṃ khanañca karpūraṃ kanyasaṃ gandhamucyate /

End

Fol. 48b, l.3. yavataṇḍulaśālyābhirvedamiśrantu kanyasam / pādyādiviśeṣye – āvāhane ca pūjānte haviṣyādau visarjane // catuṣkāle prayoktavyaḥ pādyācamanārghyakam / āvāhane ca pūjānte snānadhūpavilepanam // visarjanena samāptau tu ācamanantu dāpayet //

92.19 NAIVEDYA

This text gives an account of the foodstuffs which are to be prepared and offered to the deity. Classification of these is made and each is described. Description is given regarding the quantity of the ingredients that are required to prepare the food. The special kind of vessel to be used is called sthālikā. It is deified and is said to have presiding deities like Śiva, Viṣṇu and others. The method of offering the preparations to the various deities is then dealt with. The treatment is brief and seems to be prepared from various sources. Kāmikāgama (Pūrva ch. 6 SIAA), Yogajāgama (IFI. T. 79, pp. 76-80) and Ajitāgama (Kriyā 22.94-123) may be taken to be the main sources for this text. Also cf.: – Raurava (Kriyā ch. 12;) IFI. T. 184, pp. 108-109; and T. 246 (2) p. 600.

Contents

1. Fol. 48b: Naivedyavibhāga; 2. 49a: Sambhāravidhi; 3. 49b: Sthālikā; 4. 50a: Nivedanakrama.

Beginning

Fol. 48b, l.5. naivedyam – śuddhānnaṃ pāyasañcaiva kṛsaraṃ mudgameva ca / dadhyannañcaiva ityete pratyekaṃ lakṣaṇaṃ śṛṇu / pāyasam / taṇḍulāt triguṇaṃ kṣīraṃ kṣīrārdhantoyamāharet // toyārdhaṃ mudgabhinnantu mudgārdhaṇtu gulaṃ tathā //

End

Fol. 50b, l.2.atha vakṣye viśeṣeṇa catuṣkāle viśeṣataḥ / pūrvāhṇe āḍhakaṃ proktaṃ madhyāhne dviguṇaṃ bhavet // sāyaṃkāle tadardhantu ardhajāmantadardhake / anena vidhinā yuktaṃ pānīyandāpayeddhṛdā //

92.20 DRAVYAPHALA

This text specifies the results to be gained by using the particular materials and the upacāra-s, like Pañcāmṛta. Incidentally, the way is shown to take up other materials, like flowers, water (in holy place), honey and others. This is a small manual prepared from various sources.

Beginning

Fol. 51a, l.5. atha vakṣye viśeṣeṇa dravyasya phalamucyate / tailamārogyasiddhiśca likucotpalapuṣṭakam // piṣṭamāmalakañcaiva iṣṭakāmyārthasiddhidam / vastraṃ tu vastralābhaṃ syāt gavyaṃ vyādhivināśanam // amṛtasyābhiṣekastu sarvābhīṣṭaphalapradam //

End

Fol. 52b, l.4. etaddravyālābhe tu śuddhasnānaṃ vidhīyate / etaddravyavidhiḥ proktaḥ utsavasya vidhīyate //

92.21 KĀRAṆĀGAMA (Pūrva)

Pañcabrahmavidhi

This text treats the Pañcabrahma concept or what is called technically Pañcasādākhyavidhi (see Vātulaśuddhākhya and Śaivāgamaparibhāṣāmañjarī) which is termed as Brahma of five kinds, namely, 1) Mantrabrahma, e.g., Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta, 2) Kriyābrahman according to āvāhana (invocation) and other acts, 3) Tattvabrahma like Brahmā, Viṣṇu and others, 4) Bījabrahma, like the Bījākṣara-s la, va etc. and 5) Mukhabrahma e.g., Sadyojāta and others.

The account given here agrees with that contained in the printed text (Madras) in ch. 64 (which is 29th ch. in IFI. T. 313). This text contains (not from Kāraṇa) besides this, the flowers, weapons and tilaka for each which is attributed to Cintyāgama but is not traced in the available Mss. of this Āgama. See also IFI. T. 717 pp. 15-16.

Beginning

Fol. 53a, l.2. . . . . pañcabrahmam / mantrabrahmakriyābrahmatattvabrahma tathaiva ca / bījabrahmamukhabrahma pañcabrahma iti smṛtam // īśānaṃ puruṣañcaiva aghoraṃ vāmameva ca / sadyojātantu pañcaite mantrabrahma iti smṛtam //

End

Fol. 53b, l.1. . . . . tripuṇḍraṃ pūrvavaktrake / triśūlaṃ dakṣiṇe vaktre uttare caturaśrakam / paścime ardhacandrantu ityete bhasmadhāraṇam / bhasmāni dāpayet paścāt pañcavaktreṣu buddhimān / lalāṭanayanaṃ madhye rakṣaṇāt kiṃ prayojanam / lalāṭe tilakaṃ kuryāt tathāvattu tripuṇḍrakam / bilvapatramalābhe tu apāmārgasyacārcayet / apāmārgamalābhe tu tulasīntu viśeṣataḥ / tulasīnāmalābhe tu dūrvāyāntu viśeṣataḥ // (iti cintye).

92.22 AJITĀGAMA

Pratiṣṭhākālanirṇaya

Ajitāgama, kriyāpāda 18.13b-30 (IFI. Pub. n° 24-II).

Beginning

Fol. 53b, l. 3. pratiṣṭhāvidhikālo'yamucyate sāmpratam mayā / uttarāyaṇakāle tu māghamāsavivarjite // śuklapakṣe dvitīye ca tṛtīyā tathā / ṣaṣṭhī ca saptamī caiva daśamī ca trayodaśī // tithayaśśubhadāḥ proktā dine pūrvārdhamiṣyate /

End

Fol. 54a, l.4. . . . . vaiśvadevayutassomo dvitīyā buddhisaṃyutāḥ // śukravārayutā ṣaṣṭhī tapaścaikādaśī tathā / saptamī pauṣṇayuktā ca varjanīyā prayatnataḥ / utpāte durdine vāpi niṣpāpe tamasā śrite / nindite divasaṃ proktaṃ mṛte janapadeśvare / evamādiṣu sarveṣu na kuryālliṅgasaṃsthitim / evaṃ parīkṣya niścitya pratiṣṭhākālamuttamam // (iti) ajitāgame /

92.23 SAṂHITĀRATNĀKARA

Liṅgasthāpanavidhi

The Saṃhitāratnākara, which is not available in full, is a manual dealing with various matters and topics connected with the Śaivāgama.

This title of the text under notice is known from the colophon on fol. 58b, iti saṃhitāratnākare sarvācāryasammate devapratiṣṭhākālavidhissamāptaḥ; it forms part of the Saṃhitāratnākara, which is "acceptable to all Ācāryas". This is slightly similar to IFI. T. 535 at the beginning. It undertakes an elaborate discussion on the question of fixing an auspicious day for the installation. The constellations, signs of zodiac and other factors, which are to be considered while choosing the right time, get detailed treatment. The following Āgama texts are cited: – Bhīmasaṃhitā (fol. 55a, 56b); Vīrāgama (fol. 55a, 56b, 57b); Svāyambhuva (fol. 55b, 56b); Kāraṇa (fol 55b, 57b); Yogaja (fol. 56); Tantrasāra (fol. 56b); Piṅgala, an upāgama (fol. 57a) and Somaśambhūpāgama (fol. 57a).

Beginning

Fol. 54a, l.6. athātaḥ sampravakṣyāmi liṅgasthāpanamuttamam / ayane vārarkṣanakṣatre tithivārāṃśarāśayaḥ // muhūrtaṃ tatra saṃvīkṣya sthāpanañca samārabhet / puṣyamāsādi ṣāṇmāsā devānāntu divā smṛtāḥ // tatrāṣāḍhādiṣāṇmāsā devānāntu niśā smṛtāḥ /

End

Fol. 58b, l.3. śrīpradāssendavassaumyā dharme krūrāgatapradāḥ / sacandrāḥ karmagāssaumyāḥ kīrtidāḥ kleśadāḥ pare / lābhasthānagatāssarve grahā śrīputralābhadāḥ / vyayasthānaṃ gatāssarve bahuvyayakāriṇo nṛṇām / hariḥ oṃ / iti saṃhitāratnākare sarvācāryasammate devapratiṣṭhākālavidhissamāptaḥ / prathamapaṭalaḥ / hantyarthahīne kartāraṃ mantrahīne tu ṛtvijam / striyaṃ lakṣaṇahīne tu na pratiṣṭhāsamo ripuḥ // śrīrāmanāthāya namaḥ / śrīambāsahāyam //

92.24 PRATIṢṬHĀDĪPIKĀ

This text deals with the rituals connected with the installation of idols in temples. It has eleven paṭala-s which are marked by colophons except the first. IFI. T. 137 contains several topics relating to installation and they are taken from various Āgama texts. One among them is, from the colophon on p. 179, part of the Pratiṣṭhādīpikā and is named Snapanavidhi. This is not included in the text under notice. The same Ms. T. 137 has two more chapters (pp. 54-71 and pp. 191-211), which, according to the colophons, are taken from the Pratiṣṭhākriyādīpikā. It is not known whether this is another name for Pratiṣṭhādīpikā. However the text under notice is different from the one found in IFI. T. 137.

The treatment, contained in the text under notice, is available in the same order in the Rauravāgama (Kriyā ch. 30-34), and the Ajitāgama (Kriyā ch. 40-54).

Contents

1. Fols. 59a-62a: Ratnanyāsa; 2. 62a-63a: Nayanonmīlana; 3. 63a-65a: Pratimāśuddhi; 4. 65a-66b: Grāmapradakṣiṇa; 5. 66b-68a: Jalādhivāsana; 6. 68a-69a: Snānamaṇḍapavidhi; 7. 69a-71a: Pañcaśayana; 8. 71a-75b: Homavidhi; 9. 75b-79a: Ācāryadakṣiṇā; 10. 79a-82a: Sthāpanavidhi; 11. 82a-83b: Pratiṣṭhotsava.

Beginning

Fol. 59a, l.1. sthāpiteṣu bhavet saṃyak sthāpanandvividhaṃ bhavet / sthāpanāñca pratiṣṭhā ca sthāpanaṃ śilpisaṃyutam // pratiṣṭhā tadvihīnā syānmantreṇaiva hi sā bhavet / mantrarūpo mahādevaḥ śivaḥ paramakāraṇam // mantraṃ syāt paramaṃ jñānaṃ mantravācyassadāśivaḥ / vācyavācakasambandho mantro yasmācca dṛśyate // vācyasya devadevasya lokānugrāhakasya ca / liṅgachinnaṃ śarīrañca kathyate'tra janārdana // śarīraṃ mantramevaṃ syātcchabdabrahmeti saṃjñitam / śarīraṃ prathamaṃ kṛtvā vyaktāvyaktobhayātmakam // trividhaṃ tat suraśreṣṭha pūjārthantasya nityaśaḥ / pratiliṅgasthitamātraṃ pratiṣṭheti prakīrtitā //

Colophons

1. Fol. 62a: iti pratiṣṭhādīpikāyāṃ ratnanyāsadvitīyapaṭalaḥ / 2. Fol. 83b: iti pratiṣṭhādīpikāyāṃ pratiṣṭhotsavadvādaśapaṭalaḥ /

End

Fol. 83b, l.5. . . . evaṃ yaḥ kurute martyaḥ trisaptakulasaṃyutaṃ / śivalokamavāpnoti na punaḥ parivartate // śivalokamavāpnoti krīd(ḍ ?)ante kālamakṣayaṃ / evaṃ sthāpanaṃ proktaṃ piṇḍikāsthāpanaṃ śṛṇu / dīpte / iti pratiṣṭhādīpikāyāṃ pratiṣṭhotsavadvādaśapaṭalaḥ // śrīrāmanāthāya namaḥ / ambāsahāyam //

92.25 ṢAṬTRIṂŚADVIGRAHA

This text emunerates the forms of Śiva. As per the title, the forms are thirty-six in number; however at the beginning, twenty-six forms are enumerated. The names of 36 forms are enumerated in IFI. T. 252 p. 561 and their forms are defined in pp. 561-572. The same śloka-s with variants are found there, and one and a half śloka-s after the second śloka are missing in the text under notice which enumerate 10 names, thus bringing the total to 36. Sixteen forms from the Kāmikāgama and twelve from the Kāraṇa are then enumerated (which lists are not found in those printed texts). Five forms are mentioned for maintaining the world (sthiti) and five for destruction (saṃhāra), both from the Suprabhedāgama (Kriyā 34. 72-74). The Vīrāgama (IFI. T. 29, ch. 62-64) contains the names of forms five each for sṛṣṭi, sthiti and saṃhāra. Similarly, the Dhyānaratnāvalī (IFI. T. 680) has five names of forms for each of sṛṣṭi, sthiti, saṃhara, tirobhāva and anugraha. The Sakalāgamasaṃgraha (IFI. T. 554) mentions nine names for each of sṛṣṭi, sthiti and saṃhāra. For some further details on the subject, see Introduction of the Rauravāgama vol. II (IFI. Pub. 18.2) and the Ajitāgama vol. II (IFI. Pub. 24.2).

Beginning

Fol. 83b, l.7. ṣaṭtriṃśadvigraham / sadāśivaṃ prasannañca liṅgodbhavantathaiva ca / candraśekharamākhyātandakṣiṇāmūrtimeva ca // geyamūrtiñca vyakto naḥ kāmānugraha . . . (kalyā)ṇasundarañcaiva umāsahitameva ca / bhikṣāṭanañca kālārimaghorāstraṃ sukhāsanam // caṇḍeśānugrahañcaiva ādicaṇḍeśvarantathā / gajahārī brāhmamūrtirviṣṇumūrtintathaiva ca / skandañca śivasūtrañca kṣetrapālantathaiva ca / bhairavaṃ bhairavākāramāpaduddhāraṇantathā // kirātaveṣamityuktaṃ ṣaṭtriṃśadvigrahaṃ bhavet /

End

Fol. 84b, l.4. . . . saṃhāramūrtih – nṛttañcaiva tu kaumarī (kāmāri?) kāladahanantathaiva ca / jalaghnantripuraghnañca jalandharavadhantathā / ṣaṣṭhe saṃhāramūrtīnāṃ sthāpanaṃ guhyamucyate / vṛṣabhavāhanañcaiva ardhanārīṃ tathaiva ca / kirātañcaiva vīreśaṃ bhikṣāṭanantathaiva ca / eteṣāṃ pañcamūrtīnāṃ sthitimūrtirudāhṛtam /

92.26 JĪRṆODDHĀRAVIDHI

This text deals primarily with the renovation of Liṅga-s such as Svayambhu, etc. Citations are taken from the Svāyambhuva, Lalita, etc. Few lines from Kāmika are added at the end for undertaking expiatory rites for the renovated object, and the ritual relating to the existing old images in good condition. See 92.12.

Beginning

Fol. 85a, l.4. svāyambhuve / svayambhūrdaivikañcaiva divyamārṣamamānuṣam / rākṣasaṃ bāṇaliṅgañca saptadhā liṅgamucyate / svayambhūrdaivikañcaiva gāṇa . . . jīrṇoddhāranna kārayet / talliṅge patite bhagne khaṇḍite'pyagnidūṣite / tacchalyaṃ tatpradeśeṣu pūrvavaddeśikottamaḥ / svarṇena ra . . . tu bandhayet / tat liṅgaṃ pūjayennityaṃ samprokṣaṇavidhānataḥ / ayutasnapanaṃ kuryāt pūrvoktavidhimārgataḥ /

End

Fol. 86b, l.4. kāmike / berādyaṃ pīṭhikāṃ vāpi nyāyenyāyena kārayet / devīṃ vihāya devo vā devīṃ devālayāya vā // deve jīrṇe punassṛṣṭau devī prācyo yadi sthitaḥ / tābhyāmeva punardevyo yojyā nānyā(ṃ) sṛjet punaḥ // rāmanāthāya namaḥ / ambāsahāyam //

92.27 KĀLOTTARĀGAMA

Prāyaścittavidhi

This text deals with the expiatory rites and forms ch. 37 of the Kālottarāgama. Vide:–

colophon on fol. 88b. IFI. T. 59 deals with this matter in ch. 38 and contains 53 śloka-s and IFI. T. 556 Sakalāgamasaṃgraha (pp. 357-362) deals with this topic and contains 52 ½ śloka-s and the chapter is stated to be the 37th. The text under notice has close agreement with these two Mss. except for some variant readings.

Beginning

Fol. 86b, l.6. athātassampravakṣyāmi prāyaścittavidhiṃ śṛṇu / śrīkālottare / khaṇḍaṃ vā sphuṭitaṃ vāpi jīrṇaṃ vākulaparyayāt / vikaṭañcāgnidagdhañca vikaṭotpāṭitañca yat // tyaktvānyaṃ sthāpayedanyaṃ pūrvavat parikalpayet / prāyaścittaṃ tato.kṛtvā lakṣahomantathaiva ca // dvātriṃśacca tadarddhantu vasubhirvedasaṅkhyayā / indukuṇḍasamāyuktaṃ homaṃ kuryādvicakṣaṇaḥ //

End

Fol. 88b, l.3. . . . sphuṭitachidrajīrṇaṃ vā punassaṃskārakarmaṇi / hṛdayena tu mantreṇa trisahasraghṛtāhutiḥ / evantu vidhivat kuryāt prāyaścittaṃ yathākramam / anena vidhinā saṃyak prāyaścittavidhim śṛṇu / sūtakaḥ puṣpasaṃsparśasarvabhāṇḍasavarjitaḥ / paricārakādipuruṣāṇāṃ matikṛcchraṃ (atikṛcchraṃ) bhavet kramāt / jalasaṃprokṣaṇamevañca pañcadve cāśvanukramāt (?) / iti śrīkālottare saptatriṃśassamāptaḥ //

92.28 KĀRAṆĀGAMA

Āgamasaṃkhyā

This list of the 28 Āgama-s along with their extent is taken from the Kāraṇāgama (pūrva 1.5-31, printed edn.). Some of the details are not included in the text under notice which contains 12 śloka-s only corresponding to 5b, 6a, 7b-10b, 24a-31a in the printed text.

Beginning

Fol. 89a, l.3. kāraṇākhyaṃ mahātantraṃ pratiṣṭhātantramuttamam / koṭyekagranthasaṃyuktaṃ karṣaṇādyarcanāntakam // kāmikaṃ yogajañcintyaṃ karaṇantvajitantataḥ / dīptaṃ sūkṣmaṃ sahasrañca aṃśumān suprabhedakam //

End

Fol. 89b, l.1. trilakṣaṃ vimalaṃ proktaṃ candrajñānaṃ trikoṭikam / mukhabimbaṃ sahasrañca prodgītantu trilakṣakam // lalitañcāṣṭasāhasraṃ syāt siddhaṃ ca sārdhakoṭikam / santānaṃ ṣaṭsahasrañca sarvoktantu ca dvilakṣakam // pārameśvaratantrasya lakṣadvādaśamucyate / kiraṇaṃ pañcakoti syāt vātulañca sahasrakam //

92.29 ARCANĀDIKĀLA

This text deals with the topics which are related to arcana (worship) and their time. The treatment is very brief for each. This is a collection made from different sources.

Contents

1. Fol. 89b: Sandhyālakṣaṇa; 2. 89b-90b: Kālanirṇaya; 3. 90b: Dhanurmāsapūjā; 4. 90b:

Samastadevatāmantraguhya; 5. 90b: Mantralakṣaṇa; 6. 91a: Māsapūjāvidhi; 7. 91b: Upacāra; 8. 92a: Vārapatrādi; 9. 92a: Vāranaivedya.

Beginning

Fol. 89b, l.4. sandhyālakṣaṇam / arcanāṅgavidhiṃ vakṣye sandhyālakṣaṇapūrvakam / svasthannarkṣanimiṣāñcaturbhāgastruṭissmṛtaḥ //

End

Fol. 92a, l.5. evaṃ sampūjya vidhivat caṇḍapūjāṃ samācaret / pañcamudrāḥ rudrākṣamupavītañca uṣṇīṣañcottarīyakam / bhasmañcaiva tu pañcamudrāḥ prakīrtitāḥ //

92.30 PAÑCASĀDĀKHYĀDI

The text contains a list of certain tattva-s like Pañcasādākhya, Saptaliṅga and others. See n° 92.21.

Contents

1. Fol. 92a: Pañcasādākhya / Saptaliṅga; 2. 92b: Darśanaviśeṣa.

Beginning

Fol. 92a, l.6. pañcasādākhyam / vātule / prathamaṃ śivasādākhyam / amūrtintu dvitīyakam // tṛtīyaṃ mūrtisādākhyaṃ / caturthaṃ kartṛnāmakam // pañcamam karmasādākhyam / pañcasādākhyamucyate //

End

Fol. 92b, l.5. darśayet darśayet paścāt gaurībījamanusmaran / tato'gniyajanaṃ kuryāt pūrvoktavidhinā saha //

92.31 DHVAJADAṆḌA

This text deals with the selection of wood for preparing the flag-staff in temples. The measurements for the staff and the platform (vedikā) to be prepared for fixing it are treated. This topic is dealt with in Rauravāgama I, pp. 72-76 (IFI. Pub. n°18), Ajitāgama I – pp. 320-323 (IFI. Pub. n° 24) and Kāraṇāgama (Pūrva ch. 14). There are, however, differences in the treatment and readings between this text and the works cited above.

Beginning

Fol. 92b, l.5. cintye / dhvajadaṇḍaḥ / candanaṃ deva . . campakaṃ tarubilvakam / panasaṃ khādiraṃ tālaṃ palāśaṃ vakulaṃ tathā // kramukannālikerañca mayūraṃ vaiṇavantathā / tvaksāramantasāraṃ vā daṇḍaṃ saṃgrāhya deśikaḥ //

End

Fol. 94b, l.2. gītadhvanisamāyuktaṃ nṛttaṃ kuryāt caturdiśi / ayasā valayaṃ vāpi veṇumūrdhnintu bandhayet / āropayettataścaiva vṛṣagāyatriṇā budhaḥ // vṛṣagāyatrī /

tīkṣṇaśṛṅgāya vidmahe / vedapādāya dhīmahi // tanno vṛṣaḥ pracodayāt /

92.32 KĀRAṆĀGAMA

This text contains some chapters (paṭala-s) of the Kāraṇāgama (pūrva). The chapters are not in the order in which they are found in the printed edition.

Contents

1. Fols. 94b-97b: Vimānasthāpanavidhi; 2. 98a-106a: Liṅgalakṣaṇa; 3. 106a-122a: Pratimālakṣaṇa; 4. 122a-126a: Strīmāna; 5. 126b-130a: Kaniṣṭhadaśatālavidhi; 6. 130b-131a: Navatālavidhi; 7. 131a-133b: Kṣetradhyānakrama; 8. 133b-134b: Balitālādi; 9. 134b-137a: Caturdvārārcana; 10. 137b-138a: Caturdvārapañcagavyavidhi; 11. 138: Caturdvārapañcāmṛtavidhi; 12. 138b-140a: Śrīdevīpratiṣṭhā; 13. 140: Śaktipañcagavya.

Among these, the treatment of Navatālavidhi ends abruptly in the first half of a śloka which corresponds to 20a of ch. 15 in the printed edn. The treatment of the Kṣetradhyānakrama is the same as that in ch. 103 of the printed edn. where it is called Kṣetrapālārcanavidhi; however it begins with śloka 9a in the printed edn. Fols. 133b-134b contain a brief list of musical time (tāla), musical melodies (rāga) and some means of expiation. Bhīmasaṃhitā, Kāraṇa, Svāyambhuva, Latita, Vīratantra and Cintya are cited. The text under notice does not contain some of the śloka-s found in the printed edn. while treating Caturdvārārcana and also Śrīdevīpratiṣṭhā. The sources for items 10, 11 and 13 are not known.

The colophons on fol. 97b, 126a & 130a mention the number of grantha-s as 44, 341 and 102 respectively. The printed edn. contain 60, 122 and 100 śloka-s for the chapters 70, 12 and 13. The number of grantha-s, is almost the same between the text under notice and the printed edn. except in the 12th paṭala where the number 341 must be erroneous.

The titles of the paṭala-s as given in the margin and colophons differ in some cases and also from those in the printed edn. The title of the paṭala beginning on fol. 106a is written as Pratimālakṣaṇa in the margin but is given on fol. 122a in the colophon as Vigrahalakṣaṇadhyānamūlagranthadaśatālottamavidhi. On fol. 122a, the title is given as Strīmāna in the margin while the colophon on fol. 126a has it as Daśatālapaṭala. The title on fol. 126b is (Adhama) Daśatāla, in the margin, while it is Kaniṣṭhadaśatālavidhi according to the colophon on fol. 130a. Navatāla is the title, on the margin of fol. 130b and is without a colophon, being incomplete. Kṣetrapālalakṣaṇa is mentioned in the colophon of fol. 133b but the title is given on fol. 131a as Kṣetradhyānakrama in the body of the text at its beginning. Caturdvārārcana is the title, according to the margin on fol. 134b, which is retained in the colophon on fol. 137a with the addition of the word vidhi. On fol. 138b, Śrīdevīpratiṣṭhā is written as the title, which is the same in the colophon on fol. 140a. Śaktipañcagavya is written in the margin of fol. 140a and occurs as it is in the colophon on fol. 140b.

The colophon on fol. 126a and 130a mention the paṭala numbers as 13 and 14 respectively, while they are 12 and 13 in the printed edition. Topics n° 8, 10, 11 and 13 are not found in the printed edition. The colophons however mention the source for all the topics as Kāraṇāgama with the exception of item n° 8.

IFI. T. 313: Kāraṇāgama (pūrva) which contains 135 paṭala-s has the topics dealt with in the text under notice in paṭala-s 78, 9, 11, 12, 13, 14, 41 for 1-7, 27 for 9; and 68 for 12. The 3rd topic is called Pratimālakṣaṇadaśatālavidhi, 4th as Strīmānamadhyamadaśatālavidhi, 6th as Navatālottamavidhi and 12th as Lakṣmīsthāpanavidhi. Topics 8, 10, 11 and 13 are not treated.

Beginning

Fol. 94b, l.7. . . . vimānasthāpanam / kāraṇe / ataḥ paraṃ pravakṣyāmi vimānasthāpanaṃ kuru / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham // haimena rajatāreṇa tāmreṇa śilayā tathā / iṣṭikādārubhirvātha harmyaṃ kṛtvā tu lakṣaṇam // uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte pratiṣṭhāṃ saṃyagācaret //

Colophons

1. Fol. 97b. iti kāraṇe pratiṣṭhātantre vimānasthāpanavidhipaṭalaḥ / grantha 44; 2. Fol. 140b. iti kāraṇe pratiṣṭhātantre śaktipañcagavyavidhipaṭalaḥ /

End

Fol. 140a, l.6. . . . īśe kuśodakañcaiva sthāpayecchaktimantrataḥ / āpyāyasveti mantreṇa saṃyuta . . . vakārayet / dhūpadīpasamāyuktam astramantraṃ samuccaran / mūlamantraśataṃ japtvā gaurībījamanusmaran / śrīkaraṃ vijayaṃ puṇyamāyurārogyavardhanam / ācāryaṃ pūjayet paścāt vastrahemāṅgulīyakaiḥ // iti kāraṇe pratiṣṭhātantre śaktipañcagavyavidhipaṭalaḥ //

92.33

SŪKṢMĀGAMA

Kalyāṇakarmavidhi and Bhogāṅgārcanāvidhi

This text contains two chapters from the 7th Mūlāgama called Sūkṣmāgama (see n° 142) dealing with Kalyāṇakarmavidhi and Bhogāṅgārcanāvidhi, respectively. The former gives the method of performing the marriage of Gaurī (called also by the name Devī) and Śiva. IFI. T. 191 contains this topic in full with about 65 śloka-s devoted for it. The chapter number is stated as 5 (IFI. T. 5), 39 (T. 36) and 54 (T. 97, 191). The Sakalāgamasaṃgraha texts (T. 359 & 471) contain this topic associating it with the Sūkṣmāgama. The title appears as Kalyāṇavidhi in some Mss. (T. 37, T. 191) and as Kalyāṇakarmavidhi in others (T. 36, T. 97). The Aṃśumadāgama (T. 273) and Kāmikāgama (T. 298B) also treat this.

The other topic is Bhogāṅgārcanāvidhi which, from the title, means the method of worshipping Śiva and Devī, as they are placed together at the end of Kalyāṇakarma. Bhogāṅgārcana means worship of the attendant deities of Śiva, starting from the door keepers up to Kṣetrapāla. This is the last pūjā of the day in which the pādukā of Śiva is taken from the garbhagṛha to the śayanālaya and then the temple is closed for the day. According to Aṃśumadāgama (T. 5), this worship will bring prosperity to the individual performing it and also to the country. Homa and bali are to be avoided in this.

Contents

1. Fols. 140b-143a: Kalyāṇakarmavidhi; 2. 143a-143b: Bhogāṅgārcanāvidhi.

Beginning

Fol. 140b, l.1. vakṣye kalyāṇakarmañca śṛṇu tvantatprabhañjana / pratiṣṭhādinamārabhya catur . . . vā saptame navame vāpi daśame taddine'pi ca / śubhavāradinairyukte kalyāṇaṃ kārayet budhaḥ / taddinasya tu pūrve tu aṅkurāṇyarpayedbudhaḥ / taddinasya tu pūrvāhṇe jalakrīḍāṃ samācaret /

Colophons

1. Fol. 143a: iti sūkṣme kalyāṇakarmavidhipaṭalaḥ /
2. Fol. 143b: iti sūksmaśāstre bhogāṅgapūjāvidhipaṭalaḥ /

End

Fol. 143a, l.5. tāmraṃ vā rajataṃ vāpi svarṇaṃ vā tu yathābalam / padmapīṭhākṛtiñcaiva dvātriṃśaddaḷasaṃyutam / ūrdhve tu ṣoḍaśairyuktaṃ tadūrdhve tanmadhye gaurībimbañca vāme tāmbūlasutam (samputam?) / dakṣahaste tu tatkhaṇḍaṃ tāmbūlasya krameṇa tu / cakrabimbaṃ samādāya snāpayecchuddhavāriṇā / gandhapuṣpādinābhyarcya śaktimāvāhya deśikaḥ / bhogāṅgasthānamāsādya pādukena suyojayet / alaṅkṛtya viśeṣeṇa gandhapuṣpasragādibhiḥ / śuddhānnandāpayet paścāt apūpādi nivedayet / karpūravart tikandīpaṃ pādyamācamanandadet / sarvālaṅkārasaṃyuktaṃ . . . pīṭhamidaṃ param / evaṃ yaḥ kurute martyaḥ sa puṇyagatimāpnuyāt / iti sūkṣmaśāstre bhogāṅgapūjāvidhipaṭalaḥ //

92.34

KĀRAṆĀGAMA

Śivasamprokṣaṇavidhi

This text gives the procedure for doing consecration of Śiva. This ritual is of four kinds, āvarta, anāvarta, punarāvarta and antarita. Each one is explained and the time, and procedure are indicated for each. The paṭala, which discusses this matter, is named as Samprokṣaṇavidhi in the printed text of the Kāraṇāgama (pūrva, paṭala 137, śl. 1-74), and as Śivasamprokṣaṇa in the Sakalāgamasaṃgraha (IFI, T. 556, pp. 486-493). The text under notice has agreement with this text up to śloka 42b on p. 490. T. 556 does not have many śloka-s that are in the printed text and in Catussamprokṣaṇa in the Kāraṇāgama IFI. T. 313. paṭala 83 śl. 1-74a. The text under notice is incomplete breaking off in śloka 74b (acc. to both printed edn. and IFI. T. 313). The text under notice has the title Yātrāhoma in the margin of fol. 143b which is dealt with in the paṭala dealing with Saṃprokṣaṇa.

Beginning

Fol. 143b, l.7. . . . kāraṇe śivasamprokṣaṇavidhipaṭalattil yātrāhomam // ataḥ paraṃ pravakṣyāmi śivasamprokṣaṇaṃ śubham / āvartañcedyaṇāvartaṃ punarāvartanaṃ śṛṇu // antarīyañca vijñeyaṃ prokṣaṇantu caturvidham / ādyaṃ bālagṛhādevaṃ mūlasthāne pratiṣṭhitam // tadāvartamiti jñeyaṃ . . . prāyaścittarthakaṃ yatra prokṣaṇantu vidhīyate / tadanāvartakaṃ proktaṃ punarāvartakaṃ śṛṇu //

End

Fol. 146a, l.1. brahmajajñānamantreṇa hutvā spṛṣṭvājāṃśakaṃ daśāṃśakam / idaṃ viṣṇveti mantreṇa hutvāṃśāṃśaṃ spṛśettataḥ / tryambakena mantreṇa hutvāṃśāṃśaṃ spṛśettataḥ / sparśāhutiṃ tataḥ kṛtvā sarvadravyeṇa homayet //

92.35 GĀYATRYĀDIMANTRA

This text contains the Gāyatrī of some deities and mantra-s of certain other deities. The contents are as follows: – Gaṇapatigāyatrī, Sūryagāyatrī, Subrahmaṇyagāyatrī, Śaktimantra, Viṣṇugāyatrī, Nāgagāyatrī, Sūryagāyatrī, Subrahmaṇyagāyatrī, Śivamantra, Aghorāstra, Śivasāvitrī, Śivagāyatrī, Pratyaṅgirāmantra, Uttarapratyaṅgirāmantra, Vyomāstra, Gaurīgāyatrī, Gaṇapatimantra, Ṣaṇmukhamantra, Kṣetrapālamantra, Mūlamantra, Śāstṛmūlamantra and Gāyatrī, Vṛṣabhamantra, Sarvadevamūlamantra, Śivamantra, Sadāśivamantra, Maheśamantra, Manonmanīmantra, Gaurīmantra, Bhuvaneśvarīmantra, Daśabījamantra, Nṛttamūrtimantra, Nāgamantra and Bhadrakālīmantra.

Beginning

Fol. 146a, l.5. . . . gāyatrī / gaṇapati – hastimukhāya vidmahe / pāśadantāya dhīmahi / tanno vighnaḥ pracodayāt // sūryaḥ – aśvadhvajāya vidmahe / padmahastāya dhīmahi / tannassūryaḥ pracodayāt //

End

Fol. 148a, l.3. . . . manonmanīmantraḥ / oṃ hāṃ hrīṃ manonmanyai namaḥ // gaurīmantraḥ / oṃ hāṃ śrīṃ gauṃ gauryai namaḥ // bhuvaneśvarīmantraḥ / oṃ hāṃ hrīṃ sruṃ (śrīṃ?) klīṃ bhūṃ bhuvaneśvaryai namaḥ // daśabījamantraḥ / oṃ hāṃ krūṃ īṃ, uṃ vyomavyāpine namaḥ // bījamukhyamantraḥ / oṃ hāṃ mraṃ bhraṃ kṣraṃ bījamukhye namaḥ // nṛttamūrtimantraḥ / oṃ hāṃ cidambara ānandamūrti jyotiḥ prakāśāya namaḥ // nāgamantraḥ / nauṃ gāṃgeśāya namaḥ // bhadrakālīmantraḥ / caṇḍe śūlakapālinyai namaḥ //

92.36 YĀTRĀHOMA

(Cintyāgama)

This text deals with Yātrāhoma during renovation which is to be performed when the kumbha in which the kalāśakti of the deity infused in the consecrated water is to be taken from the mūlasthāna to the yāgaśālā. Since this ritual is connected with the taking of the kumbha in a procession from the sanctum sanctorum, it is called yātrāhoma. This homa includes Tilahoma, Sparśāhuti, Kṣaṇāhuti and others. At the end this chapter is ascribed to Cintyāgama but the Mss. in the IFI. of this Āgama do not contain this. Vide:– IFI. T. 14, p. 300. The treatment is brief and same as the one in the Kāraṇāgama (pūrva 137.65-75) (Madras 1921). Other Mss. of IFI. contain a different account. Vide:– IFI. T. 289, 449, 501, 555, 561 & 744.

Beginning

Fol. 148a, l.6. yātrāhomavidhiṃ vakṣye sarvaśāntikaraṃ śubhaṃ / sarvaberasya mūrtīnāṃ yātrāhomaṃ samācaret // puṇyāhaṃ pūrvavatkuryāt snapanasya vidhiṃ śṛṇu / agnyādhānādikaṃ sarvam agnikāryoktamācaret /

End

Fol. 148b, l.5. . . . tryambakenaiva mantreṇa sparśāhutiṃ samācaret / dravyānte vyāhṛtiṃ hutvā kṣaṇāhutimathācaret / vārairarkādikādyaiśca nakṣatraistu ṛgādibhiḥ / meṣādyairmāsikaiścaiva tithibhiḥ prathamādiṣu / juhuyāptantataḥ (?) paścāt āvartālakṣaṇairyutam / homayettu tadante tu kṣaṇāhutimiti smṛtam / iti cintye pratiṣṭhātantre //

92.37 RĀKṢOGHNĀHUTI

This text deals with the ritual performed for the destruction of the demons, during renovation, accidents due to fire in temples, when yātrāhoma is to be performed, at the conclusion of the festivals and after offering bali. This gets treatment in the Kāraṇa, Svāyambhuva and Dīptāgama.

Beginning

Fol. 149a, l.1. rakṣovināśanārthaṃ rākṣoghnāhutimācaret / prāsādaṃ pūrvadigbhāge athavā dakṣiṇe'pi vā // vighneśvaraṃ samabhyarcya puṇyāhaṃ vācayet tataḥ / sthaṇḍilaṃ tatra kurvīta sāṣṭapatraṃ sakarṇikaṃ // tanmadhye vinyaset kumbhaṃ parivāraghaṭaṃ vinā / kumbhamadhye tu sampūjya dhyāyedrākṣoghnadevatām /

End

Fol. 150a, l.1. sampātaṃ gṛhya buddhimān / pūrṇāhutintataḥ kṛtvā sviṣṭāntaṃ homamācaret / vahniṃ sampūjya deveśaṃ kumbhamadhye tu yojayet / kumbhasthaṃ pīṭhasaṃyuktaṃ khaḍgasthaṃ svāgrato yajet / prāsādaṃ śuddhimevantu tat jalaṃ prokṣya cāstrataḥ / jīrṇoddhārakramaṃ kṛtvā athavā agnidagdhakam / yātrāhomasya kāle tu mahāśāntirviśeṣataḥ / utsavānte tu balyante rākṣoghnāhutimācaret /

92.38 SVĀYAMBHUVĀGAMA(UTTARA)

Praveśabali

The Praveśabali (see n° 76.6 and 86.3) is to be performed to ward off the evil spirits when renovation is to be undertaken, a desolate place is to be occupied, entering the royal mansion, building the mansion, undertaking installation and fierce deities are to be consecrated. The text contains the word uttarasvāyambhuve at the end, fol. 151a l.3 and forms part of Svāyambhuvāgama (uttara), paṭala I. Vide:– IFI. T. 129 (pp. 1-13). The readings between the two have much variance.

Beginning

Fol. 150a, l.3. . . . atha vakṣye viśeṣeṇa praveśabalirucyate / yakṣarākṣasabhūtāśca piśācā brahmarākṣasāḥ / kālikāśca śaralyāśca svasaṅg(ḥ)ān bhairavādayaḥ // grāmādijīrṇavāstūni śūnyasthāne sthitāstathā / jīrṇoddhāraṇakāle ca śūnyavāstupraveśane // rājaveśmapraveśe ca tadārambhasya kālake / pratiṣṭhādiṣu kartavyaṃ mahāmārīprakopane //

End

Fol. 151a, l.1. sasaṅghān bhairavādayaḥ / athavānyaprakāreṇa kaścit bhedo viśeṣataḥ / mahiṣāśca gajāḥ proktāḥ varāhāḥ kukkuṭāḥ smṛtāḥ / ajaścaiva tu kartavyaḥ sthāpanaṃ prati viśeṣataḥ / praveśabalirityuktam ācāryaṃ śiṣyameva vā / ajādiraktamāṃsañcet jale kuṅkumamiśrake / apūpaṃ kūṣmāṇḍakhaṇḍañca rajanīmiśraṃ buddhimān / rākṣoghnahomaṃ paścāddiśāhomantataḥ param / bhūsurān bhojayettatra sarvakarma samācaret / uttarasvāyambhuve / iti śrīrāmanāthāya namaḥ / śrī ambāsahāyam / āgamaṃ parvatayyan grandham //

92.39 SVĀYAMBHUVĀGAMA(UTTARA)

Samprokṣaṇavidhi

This text deals with the method of doing consecration (samprokṣaṇa) for the mūrti, shrine and others and on occasions, like renovation and undertaking the expiatory rites. Though many lines in the text under notice are found in the Mss. of the Aṃśumadāgama, the colophon reads as: – iti uttarasvāyambhuve yātrāhomavidhipaṭalaḥ which indicates that this is a chapter of the Uttarasvāyambhuvāgama.

Beginning

Fol. 151a, l.4. saṃprokṣaṇavidhiṃ vakṣye śrūyatāṃ ravisattama / liṅgaśuddhikrameṇaiva pīṭhāt liṅgāvasānake // liṅgādipīṭhaparyantaṃ muktapuṣpaissamarcayet / liṅgapīṭhāvasānañcennavavastreṇa veṣṭayet // maṇḍapasyārcanañcaiva pūrvoktavidhim(n)ācaret / liṅge ca rudrabhāge ca pīṭhe ca nālamadhyame // bilvaiśca paṅkajaiścaiva aśokapāṭalī tataḥ / tato bālagṛhaṃ gatvā snapanairabhiṣecayet //

End

Fol. 152b, l.5. . . . kumbhānuddhṛtya śirasā kṛtvā dhāmapradakṣiṇam / garbhagehaṃ praviśyātha liṅgāgre caiva vinyaset / mantranyāsakramaṃ kṛtvā adhvanyāsakramantatah / sampūjya deśikāñcaiva deśikaṃ pūjayettataḥ / iti uttarasvāyambhuve yātrāhomavidhipaṭalaḥ // āgamaṃ parvatayyan pustakam / śrīambāsahāyam //

92.40 VĀSTUHOMĀDISAṄKĪRṆAVIṢAYA

This text contains a very brief treatment of Vāstuhoma with directions to perform the expiatory rites like Śāntihoma. A passage from the Vātulāgama is cited at the end as to what should be done after this rite. Few lines, at the beginning of the text under notice, are found in the Sakalāgamasaṃgraha (IFI. T. 556, p. 424) where, it is said in the colophon on p. 428, that this forms part of Dinaśāntikalpa in the Kriyāpāda of an upāgama based on the Rauravāgama. This also contains a brief account of other topics, such as Trikhaṇḍādiśodhana, of various schools of Śaivism, like (Śaiva) and Pāśupata, and a brief account of the installation ceremony of a river, etc., and of the aquatic creatures, like fish in the river, etc.

Beginning

Fol. 153a, l.1. atha vāstubalindevān āhutiñca hunet kramāt / brahmāṇaṃ madhyame pūjya daśāhutimathācaret // sūryādi ca caturdikṣu pūrvamevāhutirbhavet / āpādya aṣṭamūrtīnām aṣṭāvaṣṭāhutiṃ hunet //

End

Fol. 154a, l.6. tataḥ paraṃ viśeṣeṇa tatpūrve homamācaret / pūrvoktavidhimārgeṣu homayet / tattatsthāneṣu sampūjya tattatkumbhābhiṣecayet / ācāryaṃ pūjayet paścāt brāhmaṇān bhojayettataḥ //

92.41 KĀRAṆĀGAMA

Mudrālakṣaṇa

This text deals with the definition of mudrā and enumerates the varieties of mudrā. Several mudrā-s (printed edn. pūrva, paṭala 28) are not enumerated here: Śakti, Khaḍga, Gadā, Śūla, Ṭaṅka, Śara and Dhanus are however defined; Daṇḍa, Padma and Cakra are not enumerated nor defined; Ghaṇṭā is enumerated though not defined. Vārāhī, Śikhā, Sādākhya and Pāśa (according to the printed text (ch. 28) are mentioned as Āvāhanī, Śivā, Sadāśiva and Pāpa respectively in the Ms. (fol. 154b, 1.2-3). The name Śivā (fol. 155a, l.4) appears in the place of Śikhā (printed edn. 28, 20a). IFI. T. 313 Kāraṇāgama enumerates the names with the following changes. Āvāhanī (as noted in the printed edn.) (43, 3a) for Vārāhī, Śivā (3b) for Śikhā; and Sādākhya (4a) for Sadāśiva. While defining them, the name Āvāhanī (43, 13a) is retained. Likewise, Śivā (43, 19a) is retained.

Beginning

Fol. 154b, l.1. mudrālakṣaṇam / atha vakṣye viśeṣeṇa mudrāṇāṃ lakṣaṇaṃ param / mudaṃ karoti devajñān drāvayatyasurānapi // modanāddrāvaṇāccaiva mudreyaṃ parikīrtitā /

End

Fol. 156a, l.2. . . . uttānau tu karau kṛtvā muṣṭiṃ baddhvā tu cobhayoḥ / dakṣiṇāt kaṇṭhamūlāttu karṣayet savyahastakam / dhanurmudrā bhavedeṣā sarvaśatruvināśinī / iti kāraṇe pratiṣṭhātantre mudrālakṣaṇavidhipaṭalaḥ // granthāḥ 45 //

92.42 SAṄKĪRṆAVIṢAYA

This text contains a brief treatment of three topics Gaurībalipradānavidhi, Bhadrakālīdvārapūjāvidhi and Pañcagavyavidhi.

Beginning

Fol. 156a, l.4. . . . gaurīdvārapārśve tu jñānaśaktiṃ baliṃ kṣipet / vāmapārśve kriyāśaktiṃ tathāgre vṛṣabhaṃ yajet // śrīdevīṃ mātarañcaiva mātaṅgīṃ jāhnavīṃ tathā / rathā(?) devī ca mohī ca śaśīsāvitrimarcayet /

End

Fol. 157a, l.3. . . . pañcagavyam / madhyame kṣīrakumbhantu uttare dadhi vinyaset / pūrve tu ghṛtaṃ vinyasya dakṣiṇe gomayaṃ bhavet / paścime gojalaṃ proktaṃ vāyavyāṃ rajanī bhavet / īśe tu piṣṭacūrṇañca āgne(yyām) āmalakaṃ bhavet / jaladravye tu nairṛtyām aṣṭakāḷīṃ prapūjayet /

92.43 SANDHYĀVĀHANA

This has not much agreement with any text or printed work on this topic (see n° **46.1**). The name Cintya at the beginning is suggestive of this Āgama as the source for this treatment. (cf. Kāraṇa, Pūrva, 141, 136-138)

Beginning

Fol. 157a, l.4. utsavāṅgasandhidevatā / cintye / prathamaṃ vighnakartāraṃ paiśācantu dvitīyakam / tṛtīyannāgarātriṃ syāt gandharvantu caturthakam // pañcamaṃ bhūtarātrintu guharātrintu ṣaṣṭhamam /saptamaṃ ṛṣirātriṃ syādindrarātrintathāṣṭakam // navamaṃ brahmarātriṃ syāt daśamaṃ viṣṇurātrikam / rākṣasaṃ rudrarātriñca dvādaśaṃ śivarātrikaṃ / vāstuprākārasandhīnāṃ balidevān kramāt śṛṇu / brahmādilokapālānāṃ yathāsthāne baliṃ kṣipet //

End

Fol. 162b, l.1. śrīmacchaṅkarasenādhipateścaṇḍeśvarasamādarśanāt(samādeśāt?) ahamiha saṅghe . . . ṇam karomi / sakalabhuvanasṛṣṭisthitisaṃhārakāraṇaparameśvarasya krīḍāvinodārthadhvajārohaṇādinavadinaparyantaṃ mahotsavakalyāṇasevārthaṃ parameśvarājñayā īśassamāgacchatu ām(-atu) / śubhamastu / śrīparvatavardhanīsametaśrīrāmanāthāya namaḥ / ambāsahāyam / vijaya 'vr' "tai" m'. 13 dt. śukravāraṃ punarvasunakṣatraṃ śubhadinattil'perivāla kṛṣṇakurukkaḷuṭaiya pustakattaippārtu yenakku yeḻutikkoṇṭēṉ ākamam parvataiyyan hastalikhitam 'śubhamastu' śrīaṃbāsahāyam / dharmadevatayē sahāyam" /

93

Stotra-s & Upākhyāna-s

RE 8258. PL.; 139 fols.; 360 × 35 mms.; 8-11 lines; old and injured: some leaves are broken and have lost a portion; Grantha; Date: Dhātu Mādhava (Vaiśakha) Śuklaikādaśī. (see fol. 103b and fol. 124a); scribe and owner; Raghunāthaguru(kkaḷ) (see fol. 103b-124a); origin: Ramesvaram.

Blank folios: 124b, 129b, 137b.

General contents

1. Fols. 1a-87a: Brahmāṇḍapurāṇa – Lalitopākhyāna; 2. 87a-92a: Lalitātriśatīstotra; 3. 92a-103b: Brahmāṇḍapurāṇa – Lalitāsahasranāmastotra; 4. 104a-110b: Mahābhārata –

Upamanyūpākhyāna; 5. 110b-113b: Padmapurāṇa – Śivagītā; 6. 113b-115a: Bhaviṣyapurāṇa – Gaṅgāvataraṇa; 7. 115a-122a: Saundaryalaharī; 8. 122b: Pañcaliṅgastuti; 9. 122b-123a: Mārkaṇḍeyastotra; 10. 123b-124a: Skāndapurāṇa – Hariharanāmāṣṭottara; 11. 125a-129a: Bhāgavata (II.7); 12. 130a-131b: Viṣṇupurāṇa – Lakṣmīstavarāja; 13. 132a-136b: Bhāgavata – Gajendramokṣopākhyāna; 14. 137a: Mahābhārata – Kṛṣṇadvādaśanāmastotra; 15. 138a-139b: Narasiṃhastava.

Folio 110 treats of the installation of Rāmanātha by Rāma.

93.1 LALITOPĀKHYĀNA
(Brahmāṇḍapurāṇa)

This text contains the story of Lalitā in 32 chapters. This is narrated by Hayagrīva to Agastya. Lalitā, the mind-born daughter of Brahmā, killed the demon Bhaṇḍa in honour of Indra. This story forms part of the latter portion of the Brahmāṇḍapurāṇa. This agrees mostly with the printed edn. (Motilal Banarsidas 1973) which however has 34 chapters. This story, as contained in the text under notice, differs from GOML. D. 2514 which has 33 chapters and agrees mostly with Tanjore Ms. n° 10511.

Beginning

Fol. 1a, l.1. agajānanapadmārkaṃ gajānanamaharniśam / anekadantaṃ bhaktānam ekadantamupāsmahe // . . . . stṛtīyo viduṣāṃ tu yastu paraṃ mahat // agastyo nāma devarṣiḥ vedavedā . . . . rādbhutahetūni tīrthānyāyatanāni ca / śailāraṇyāpagān mukhyān sarvā . . . . . tān / śiśnodaraparān dṛṣṭvā cintayāmāsa tān prati // tasya cintayamānasya ca . . . . . madbhutam // tatra vāraṇaśailendramekāmranilayaṃ śivam / kāmākṣīṃ kali . . . . . sya cintayānasya dhīmataḥ / cirakālena tapasā toṣito'bhūjjanārdanaḥ //

End

Fol. 86b, l.10. hayagrīvaḥ / ākhyānametadavadātaguṇāḥ paṭhanti sampatpradāyakam pākṛtasarvaduḥkham // vijñānadīptikalikāṃ lalitāprasādāt / āsādya . . . tasi vahanti . . . . . mam / iti śrībrahmāṇḍapurāṇe uttarakhaṇḍe hayagrīvāgastyasaṃvāde lalitopākhyāne mantrarājaprakāśakathanannāma dvātriṃso'dhyāyaḥ // śrīlalitātripurāmbikāyai namaḥ / lalitopākhyānaṃ sampūrṇamāsīt // . . . mān . . taścāyatanakhaṇḍaḥ //

93.2 LALITĀTRIŚATĪSTOTRA

Same as 47.5, 51.2; 55.2; & 61.2. There are five additional śloka-s at the beginning.

Beginning

Fol. 87a, l.3. atha triśatīnāmastotrārambhaḥ / śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // oṃ śivāya paripūrṇāya śītalāya cidātmane / cittanāthāya nāthāya tejase brahmaṇe namaḥ // acintyāvyaktarūpāya nirguṇāya guṇātmane / samastajagadādhāramūrtaye brahmaṇe namaḥ // oṃ namāmi sadguruṃ śāntaṃ pratyakṣaṃ śivarūpiṇam / śirasā yogapīṭhastham iṣṭakāmyārthasiddhaye // oṃ saccidānandarūpāya śivāya gurave namaḥ // gurave sarvalokānāṃ bhiṣaje bhavarogiṇām // nidhaye sarvavidyānāṃ śrīdakṣiṇāmūrtaye namaḥ // agastya uvāca / hayagrīva dayāsindho bhagavan śiṣyavatsala //

End

Fol. 92a, l.1. stotreṇānena lalitāṃ stutvā tripurasundarīm / ānandalaharīmagnamānasassamavartata // 51 // iti śrīlalitopākhyāne triśatīstotraṃ nāma trayastriṃśo'dhyāyaḥ // śrījagadambikārpaṇamastu //

93.3 LALITĀSAHASRANĀMASTOTRA

(Brahmāṇḍapurāṇa)

Same as **47.6, 51.1; & 55.1.**

Beginning

Fol. 92a, l.2. śrīlalitāprārambhaḥ / agastyaḥ / aśvānana mahābuddhe sarvaśāstraviśārada / kathitaṃ lalitādevyāḥ caritaṃ paramādbhutam // 1 // pūrvaṃ prādurbhāvo mātustathā paṭṭābhiṣecanam / bhaṇḍāsuravadhaścaiva vistareṇa tvayoditam // 2 // varṇitaṃ śrīpuraṃcāpi mahāvibhavavistaram / śrīmatpañcadaśākṣaryā mahimā varṇitastathā // 3 //

End

Fol. 103b, l.3. iti hayamukhagītastotrarājaṃ niśamya vigalitakaluṣo yaḥ cittaparyāptimetya / nijagurupadayugmaṃ sampraṇamya svabhaktyā ciratarasubhacittaḥ kumbha janmā babhūva // 92 // āka granthāḥ 325 1/2/ iti śrībrahmāṇḍapurāṇe uttarakhaṇḍe hayagrīvāgastyasaṃvāde lalitopākhyāne lalitāsahasranāmastotrakathanaṃ nāma trayastriṃśo'dhyāyaḥ // śrīparadevatārpaṇamastu / śrīmahātripurasundaryai namaḥ / dhātuvatsare mādhavākhye śukletvekādaśe dine raghunāthābhidhaguroḥ svahastalikhitam / śubham / lalitāparameśānyāḥ caritraṃ paramādbhutam / ye paṭhantīha śṛṇvanti sarvān kāmān labhanti te // lalitopākhyānaṃ raghunāthagurukkaḷ pustakaṃ sampūrṇam / śubhamastu //

93.4 UPAMANYŪPĀKHYĀNA

(Mahābhārata)

This text contains the story of Upamanyu who propitiated Śiva. This story is told by Kṛṣṇa to Yudhiṣṭhira in 428 śloka-s. [Mahābhārata – Anuśāsanaparva ch. 45-46 (NS)]. According to the colophons in the text on fol. 110a-110b, this story is contained in ch. 138 & 139 of the Anuśāsanaparva. The Bhandarkar Institute edn. contains this in ch. 14 & 15 with 250 śloka-s. The text does not contain all the śloka-s of the NS Press edn. or of the Bhandarkar Institute edn. It has about 190 śloka-s.

Beginning

Fol. 104a, l.1. yudhiṣṭhira uvāca / pitāmaha maheśasya nāmānyācakṣva me prabho // bhīṣmaḥ / surāsuraguro deva viṣṇo tvaṃ vaktumarhasi / śivasya viśvarūpasya yanmāṃ pṛcchatyudhiṣṭhiraḥ // nāmnāṃ sahasraṃ devasya nandinā brahmavādinā / niveditaṃ brahmaloke brahmaṇe yat purā bhave // dvaipāyanaprabhṛtayo tathaiva me tapodhanāḥ / ṛṣayassuvratā dāntāḥ śṛṇvantu gadatastvaya //

End

Fol. 110b, l.1. antarhite kṣaṇāttasmin sagaṇo māṃ visṛjya ca / etadadbhutaṃ sarvaṃ brāhmaṇasyātitejasaḥ // upamanyormayā kṛtsnam ākhyānaṃ kauravottama /namaskṛtvā mahādevam uktavānasmi keśava // suprasādaprado loke nāsti śarvasamo'rihan // iti śrīmahābhārate ānuśāsanike parvaṇi ekonacatvāriṃśacchatatamo'dhyāyaḥ // śrī sāmbāya paramātmane namaḥ //

93.5 ŚIVAGĪTĀ

(Padmapurāṇa)

This text contains ch. 4 & 5 of the Śivagītā which, according to the colophons on fols. 112a and 113b, forms part of the Padmapurāṇa. These two chapters contain about 92 śloka-s and are in agreement with ch. 4 & 5 of the printed edn. (V.V.S.) which has five chapters and does not contain the reference to the Padmapurāṇa, its source. The Venkateswara Steam Press edn. (Bombay 1885) contains 16 chapters which are stated in the colophon as forming part of the Śivagītā included in the Padmapurāṇa. The text of the Śivagītā under notice agrees with ch. 4 & 5 of this edition. GOML. D. 2646, Tanjore 8999 and Trivandrum Palace Library II n° 479 contain 16 chapters. Thus the text under notice is incomplete. Vide:– NCC XI p. 145.

Ch. 4, which begins on fol. 110b, l.4., contains śloka-s 1-10 and continues the narration from fol. 111a, l.1. Fol. 110A treats the installation of Rāmanātha by Rāma which does not form part of the Śivagītā. Besides, this leaf is written by a different hand and numbered 110. It is part of the Maheśvarakhaṇḍa of the Skandapurāṇa.

Beginning

Fol. 110b, l.4. evamuktvā muniśreṣṭhe gate tasminnijāśramam / atha rāmagirau rāmaḥ puṇye godāvarītaṭe // śivaliṅgaṃ pratiṣṭhāpya kṛtvā pūjāṃ yathāvidhi / bhūtibhūṣitasarvāṅgo rudrākṣābharaṇairyutaḥ // abhiṣicya jalaiḥ puṇyaiḥ gautamītaṭasambhavaiḥ / arcayitvā vanyapuṣpaiḥ tadvadvanyaphalairapi //

Colophons

Fol. 112a. iti pā(dme) purāṇe śivagītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre īśvarāvirbhāvo nāma caturtho'dhyāyaḥ / Fol. 113b. iti śrīpādme purāṇe śivagītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre rāmasyāstrapradānaṃ nāma pañcamo'dhyāyaḥ /

End

Fol. 113b, l.5. athavā kiṃ bahūktena mayaivotpāditaṃ jagat / mayaiva pālyate nityaṃ mayā saṃhriyate'pi ca // ahameko jaganmṛtyurmṛtyo(u?)rapi mahīpate / grase'hameva sakalaṃ jagadetaccarācaram // mama vaktragatāssarve rākṣasā yuddhadurmadāḥ / nimittamātraṃ tvaṃ bhūyaḥ kīrtimāpsyasi saṅgare // ityuktvāntardadhe śambhuḥ devaissaha maheśvaraḥ / iti śrīpādme purāṇe śivagītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre rāmasyāstrapradānaṃ nāma pañcamo'dhyāyaḥ / śrīśivāya namaḥ //

93.6

GAṄGĀVATARAṆA

(Bhaviṣyapurāṇa)

This text treats the descent of Gaṅgā and is said to be the 33rd chapter of the Bhaviṣyapurāṇa. (Vide:– colophon fol. 115a). The printed text of the Bhaviṣyapurāṇa (Ventateswara Steam Press, Bombay, 1959) does not contain this.

Beginning

Fol. 113b, l.8. viśvāmitraṃ namaskṛtvā rāmo vacanamabravīt / duhitā śailarājasya jyeṣṭhāyāḥ vaktumarhasi // trīn patho hetunā kena plāvayellokapāvanī / kathaṃ gaṅgā tripathagā viśrutā sariduttamā // triṣu lokeṣu dharmārthakarmabhiḥ kaissamanvitā / codito rāmavākyena viśvāmitro mahāmuniḥ //

End

Fol. 115a, l.4. bhagīratho'pi rājarṣiḥ anujñātaśśivena ha / kāśīṃ gaccheti sahasā divyaṃ syandanamāsthitaḥ // prāyādagre mahātejāḥ taṃ gaṅgā pṛṣṭhato'nvagāt / kṛtakṛtyassa rājāsau svāṃ purīṃ praviveśa ha / ya idaṃ śṛṇute'dhyāyaṃ gaṅgāvataraṇamadbhutam / pitaraḥ svargamāpnoti (nuvanti) sarvān kāmān sa va (ma) śnute // iti śrībhaviṣyapurāṇe viśvāmitrarāmasaṃvāde gaṅgāvataraṇaprakaraṇaṃ nāma trayastriṃśo'dhyāyaḥ / śrīsāmbāya paramātmane namaḥ //

93.7

SAUNDARYALAHARĪ

of Śaṃkara

Same as n° **47.3**.

This contains 102 (wrongly numbered as 103) śloka-s as against 100 in the printed ed. (V.V.S.). Śloka-s 98 & 102 are, in the text under notice, additional. Besides, there is one additional śloka at the beginning.

Beginning

Fol. 115a, l.7. śrīsaundaryalaharīstotraprārambhaḥ / śuklāmbaradharandevaṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // śrīmatkāñcanaparvatāgravilasanmandākinīmaṅgalasnānaprāptagirīndrajāstanagalatstanyaṃ pibantaṃ muhuḥ // māturgaṇḍasudarpaṇe haramukhaśrībhasmasammārjitaṃ vīkṣantaṃ nijamānanaṃ gaṇapatiṃ vande kiśorākṛtim // śivaśśaktyā yukto yadi bhavati śaktiḥ prabhavituṃ na cedevaṃ devo na khalu kuśalasspanditumapi / atastvāmārādhyāṃ hariharaviriñcādibhirapi praṇantuṃ stotuṃ vā kathamakṛtapuṇyaḥ prabhavati //

End

Fol. 122a, l.5. pradīpañcalā(pajvālā?)bhiḥ divasakaranīrājanavidhiḥ sudhāsūteścandropalajalalavairarghyaracanā / svakīyairambhobhiḥ salilanidhisauhityakaraṇaṃ svakīyābhirvāgbhirjanani tava vācāṃ stutiriyam // 103 ? // hariḥ oṃ / saundaryalaharīstotraṃ sampûrṇam / śrīambāsahāyam / iti śrīparamahaṃsaparivrājakācāryaśrīmadbhagavacchaṃkarācāryaviracitaṃ saundaryalaharīstotraṃ samāptam / śrīmahātripurasundaryambāyai namaḥ // paṭhedyaśśuddhāviṣadamidamānandalaharīstavaṃ devyāḥ pādāmbujakṛtamanāśśaṃkarakṛtam / śriyaṃ vidyāṃ buddhiṃ sthiratarasukīrtiṃ tribhuvane prayacchatyahnāya kṣitivara(dhara?)sutā tasya varadā // śriambikāyai //

93.8 PAÑCALIṄGASTUTI

This text contains the stotra of Liṅga-s enshrined in Chidambaram, Kālahasti, Tiruvaṇṇāmalai, Jambukeśvaram, and Kāñcīpuram. GOML. D. 11048 contains a stotra in praise of the Liṅga in these five places but the śloka-s are different from those in the text under notice.

Beginning

Fol.122b, l.1. durgāthavā paśupate ghananīlakaṇṭhā bhargā anaṅgaharidāruṇanīlakaṇṭhā / śrīmaccidambaravibho karuṇaikasindho māṃ pāhi pāhi śaraṇāgatadīnabandho // 1 //

End

Fol. 122b, l.5. kāñcīpurī paramamaṅgaladivyadhāmā ekāmbarīśajagadābhayadābhirāmā / heddhavāntakaghanadayārdrasindho māṃ pāhi pāhi śaraṇāgatadīnabandho // 5 // pañcaliṅgastutiḥ / sampūrṇā //

93.9 MĀRKAṆḌEYASTOTRA

This contains the Mārkaṇḍeyastotra in 10 śloka-s. The name Mārkaṇḍeya does not occur in the stotra. It is found only at the beginning and end in this Ms. GOML. D. 11209 calls this stotra as Śivaśaṅkarāṣṭaka. The Adyar Ms. Des. cat. Stotras II p. 187 is called Śivaśaṅkarāṣṭaka (Mārkaṇḍeya Stotram) which is different from the Ms. under notice.

Beginning

Fol. 122b, l.7. mārkaṇḍeyastotram / atibhīṣaṇakaṭubhāṣaṇayamakiṃkarapaṭalīkṛtatāḍanaparipīḍanamaraṇāgamasamaye / umayā saha mama cetasi yamaśāsana nivasan śiva śaṃkara śiva śaṃkara hara me hara duritam // 1 //

End

Fol. 123a, l.8. valabhīmukhasurasantatimakuṭārcitasumaṇīvilasatpadagirijānanavanajāhimakiraṇa // baḍabānalarahitāhitabhavasāgarapatitaṃ hara śaṃkara karuṇākara paripālaya śiva mām // 10 // mārkaṇḍeyastotraṃ sampūrṇam // sāmbārpaṇamastu // śubhamastu //

93.10 HARIHARANĀMĀṢṬOTTARA

(Skandapurāṇa)

This text contains 13 śloka-s, 18 names of Viṣṇu and Śiva, names of both occurring in each śloka. This forms part of Skandapurāṇa Kāśīkhaṇḍa. cf. BR. II, p. 719, edn. 1953. This is different from GOML. D. 9356 having a similar name.

Beginning

Fol. 123b, l.1. hariharāṣṭottaraprārambhaḥ / yamadharmarāja uvāca / govinda dāmodara mādhava mukunda hare murāre śambho śiveśa śaśiśekhara śūlapāṇe // 1 // dāmodarācyuta janārdana vāsudeva tyājyā bhaṭā ya iti santatamāmanantyā // 1 //

End

Fol. 124a, l.6. agastya uvāca / . . . . . ritāṃ lalitaprabandhāṃ nāmāvaliṃ kalikalmaṣabījahantrīm / dhīro'tra kaustubhabhṛtaḥ śaśibhūṣaṇasya nityaṃ jape . . . . bet sa mātuḥ // 13 // iti śrīskānde purāṇe kāśīkhaṇḍe agastyalopāmudrāsaṃvāde hariharanāmāṣṭo . . . . . sampūrṇam / hariḥ oṃ / śubhamastu / dhātu piraṭṭāci 6 reguṉātakurukal hastalikhitam //

93.11 BHĀGAVATA (II. 7)

This contains ch. 7 of the II Skandha of the Bhāgavatapurāṇa and the 1st verse of ch. 8.

Beginning

Fol. 125a, l.1. śrīgurubhyo namaḥ / yatrodyataḥ kṣititaloddharaṇāya bibhrat krauḍīṃ tanuṃ sakalayajñamayīmanantaḥ / antarmahārṇava upāgata (mādi) daityaṃ tandaṃṣṭrayādrimiva vajradharo dadāra // 1 //

End

Fol. 129 (5)a, l.6. māyāṃ varṇayato'muṣya īśvarasyānumodataḥ / śṛṇvataśśraddhayā nityaṃ māyayātmā muhyati // 53 // iti śrībhāgavate mahāpurāṇe dvitīyaskandhe brahmanāradasaṃvāde saptamo'dhyāyaḥ // 7 // rājā uvāca / brahmaṇā codito brahman guṇākhyāne'guṇasya ca // yasmai yasmai yathā prāha nārado devadarśanaḥ // 1 // śrīkṛṣṇārpaṇamastu //

93.12 LAKṢMĪSTAVARĀJA
(Viṣṇupurāṇa)

This text contains the stotra of Lakṣmī in 32 śloka-s. This is generally called Śrīstuti; this forms part of the Viṣṇupurāṇa (I. 9, 114-145).

Beginning

Fol. 130 (4)a, l.1. śrīstutiprārambhaḥ / siṃhāsanagataścakraḥ samprāpya tridivaṃ punaḥ / devarājye sthito devīṃ tuṣṭāvābjakarāṃ tataḥ //

End

Fol. 131 (5)b, l.2. iti sakalavibhūtyavāptihetuḥ stutiriyam indramukhotthitā hi lakṣmyāḥ / anudinamiha paṭhyate nṛbhiryairvasati na teṣu kadācidapyalakṣmīḥ // iti śrīviṣṇupurāṇe prathamāṃśe śrīlakṣmīstavarājo nāma navamo'dhyāyaḥ / śrīmahālakṣmyambārpaṇamastu / śrīlakṣmistavarājaṃ sampūrṇam //

93.13 GAJENDRAMOKṢOPĀKHYĀNA

(Bhāgavata VII, ch. 2-4)

Beginning

Fol. 132 (6)a, l.1. śrīśuka uvāca / āsīdgirivaro rājan trikūṭa iti viśrutaḥ / kṣīrodenāvṛtaḥ śrīmān yojanāyutavistṛtaḥ // tāvatāvucchritaḥ paryak tribhiḥ śṛṅgaiḥ payonidhim / diśaśca (khaṃ) rocayannāste raupyāyaśahiraṇmayaiḥ //

End

Fol. 136 (8,9)b, l.3. utthāyāpararātrānte prayatāssusamāhitāḥ / smaranti mama rūpāṇi mucyante te'ṃhaso'khilāt // ye māṃ stuvantyanenāṅga pratibuddhya niśākṣaye / teṣāṃ prāṇātyaye cāhaṃ dadāmi vipulāṃ matim // śrīśukaḥ / ityādiśya hṛṣīkeśaḥ pradhmāya jalajottamam / harṣayanvibudhānīkamāruroha khagādhipam // 26 // iti bhāgavate mahāpuraṇe aṣṭamaskandhe caturtho'dhyāyaḥ // śrīkṛṣṇāya paramātmane namaḥ / gajendramokṣākhyānaṃ sampūrṇam // hariḥ oṃ / śubhamastu //

93.14 KṚṢṆADVĀDAŚANĀMASTOTRA

(Mahābhārata)

This text contains the twelve names of Kṛṣṇa. This is said to form part of the Vanaparva of the Mahābhārata where however this is not found. Printed: Gujarati Press, Bombay 1928 n° 281. This is the same as GOML. D. 8887.

Beginning

Fol. 137 (9,10?)a, l.1. anantasyāprameyasya nāmadvādaśakaṃ stavam // arjunāya purā gītaṃ gopālena mahātmanā / vāraṇā . . . . . rthaṃ . . to . . . śe . . . . sannidhau / asya śrīkṛṣṇadvādaśanāmastotramahāmantrasya phalguna ṛṣiḥ anuṣṭupchandaḥ śrīkṛṣṇaparamātmā devatā / oṃ bījam / svāhā śaktiḥ / śrīgopālakṛṣṇaprītyarthe jape viniyogaḥ / dhyānam / jānubhyāmapi dhāvantaṃ bāhubhyāmatisundaram / sakuṇḍalālakaṃ bālaṃ gopālaṃ cintayeduṣaḥ // prathamantu hariṃ vidyāt dvitīyaṃ keśavaṃ tathā // tṛtīyaṃ padmanābhantu caturthaṃ vāmanaṃ tathā //

End

Fol. 137 (9,10?)a, l.7. cāndrāyaṇasahasrasya kanyādānaśatasya ca / aśvamedhasahasrasya phalamāpnoti mānavaḥ // iti śrīmahābhārate āraṇyaparvaṇi śrīkṛṣṇārjunasaṃvāde śrīkṛṣṇadivyadvādaśanāmastotraṃ sampūrṇam // śrī kṛṣṇāya paramātmane namaḥ //

93.15 NARASIṂHASTAVA

This text contains a stotra in praise of Narasiṃha in 28 śloka-s. The name of the author is not known. GOML. D. 14421 contains śloka-s 1b-28 of this text.

Beginning

Fol. 138 (1?)a, l.1. gātā . . ślokāḥ / jaya jayājita jantujaṅgamāvṛtimajāmupanītāmṛṣāguṇām / na hi bhavantamṛte prabha . . . . . . vatānava // 1 // druhiṇavahniravīndramukhāmarājagadidaṃ na bhavet pṛthagutthitaṃ / bahumukhairapi mantragaṇairajastvamurumūrtirato vinigadyase // 2 //

End

Fol. 139 (2)b, l.3. dambhanyāsamiṣeṇa vancitajanaṃ bhogaikacintāturaṃ sammuhyantamaharniśaṃ viracitodyo ga . . kyamairākulam / ājñālaṅghinamajñamajñajanatāsammānanāsanmadandīnānāthadayānidhānaparamānandaṃ prabho pāhi mām // 26 // avagamantava me diśa mādhava sphurati yanna sukhāsukhasaṅgamaḥ / śravaṇavarṇanabhāvamathāpi vā na hi bhavāmi yathāvidhi kiṃkaraḥ // 27 // dyupatayo vidurantamananta na te na ca bhavān na giraḥ śrutimaulayaḥ // tvayi phalanti yato nama ityato jaya jayeti bhaje tava tatpadam // 28 // iti samāptaḥ // yo syāt prekṣaka ādimadhyanidhane yo vyaktajīveśvaro yaḥ sṛṣṭvodamanupra . . . śya ṛṣi . . . . kre puraḥ śāsti tāḥ // yaṃ sampadya jahātyajāmanuśayi suptaḥ kulāyaṃ yathā taṃ kaivalyanirastayonimabhajaṃ dhyāye . . . .

94

Stotra-s

RE 8259. PL. 62 fols.; 285 × 32-318 × 38 mms.; 6-10 lines; damaged condition; Grantha; old; origin: Ramesvaram.
Blank folios: 18b, 33b & 62b.

General contents

1. Fol. 1: Gurustotra; 2. 1b-18a: Lalitāsahasranāmastotra; 3. 19a-33a: Padmapurāṇa: Parvatavardhanīsahasranāmastotra; 4. 34: Pratyaṅgirāmantra; 5. 35a-36b: Rudrayāmala – Mahāgaṇapatikavaca; 6. 37a-39a: Mahāgaṇapativajrapañjarakavaca; 7. 39a-41b: Mahāgaṇapatimālāmantra; 8. 41b-42a: Mahāgaṇapatipañcaratnamālikā; 42b-43b: Lakṣmīgaṇapatistotra; 10. 44: Mahāgaṇapatirṇaharastotra; 11. 45a: Mahāgaṇapatidvādaśanāmastotra; 12. 45b-46b: Mantraprakāśikā – Mahāgaṇapatikavaca (Mahāgaṇapatitantra); 13. 46b-61b: Gaṇapatipūjā.

Fols. 32b, (last line) and 33a contain śloka-s on Vārāhī and Laghuśyāmalā. Fols. 61b & 62a contain 16 names of Gaṇapati to be used in performing arcana.

94.1 GURUSTOTRA

This text contains the Gurustotra according to the Śākta system. There are three śloka-s at the beginning which are in praise of Vighneśvara. The second śloka occurs in the Gaṇapatidvādaśanāmastotra. Vide:– GOML. D. 8790.

Beginning

Fol. 1a, l.1. śrīgaṇeśāya namaḥ / śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // oṃ vighnadhvāntanivāraṇaikataraṇirvighnāṭavīhavyavāḍvighnavyālakulopa(kulepi?)matt(rd)agaruḍaḥ vighnebhapañcānanaḥ / vighnottuṅgagiriprabhedanapavirvighnābdhikumbhodbhavaḥ vighnāghaughaghanapracaṇḍapavanaḥ vighneśvaraḥ pātu mām //

End

Fol. 1a, l.9. vīrādyaṣṭacatuṣkaṣaṣṭinavakaṃ vīrāvaḷīpañcakaṃ (śrīmanmālinī) mantrarājasahitaṃ vande gurormaṇḍalam // śrīnāthāya namastasmai yatpadam . . . . parāya te bhavadgaṇḍau yatkaṭākṣasudhānadī / oṃ guruṃ gaṇapatiṃ durgāṃ vā . . rakaṃ śivamacyutam / brahmāṇaṃ girijāṃ lakṣmīṃ vāṇīṃ vande vibhūtaye // śrīgurupādukebhyo namaḥ // oṃ vande gurupadadvandvamavāṅmānasagocaram / raktaśuklaprabhāmiśram atarkyatraipuraṃ namaḥ // oṃ śiñjannūpurapadakaṅkaṇamahāmudrāsulākṣārasālaṅkārāṅkitamaṅghripaṅkajayugaṃ śrīpādukālaṃkṛtam // ut(d)bhāsvannakhacandrakhaṇḍaruciraṃ rājatjapāsannibhaṃ brahmādistridaśāsadārcitapadaṃ mūrdhnā smarāmyambike // yatraiva yatraiva mano madīyantatraiva tatraiva tava svarūpam // yatraiva yatraiva śiro madīyantatraiva tatraiva padadvayante // śrīlalitāmbāpādukebhyo namaḥ //

94.2 LALITĀSAHASRANĀMASTOTRA

Same as n° 47.6; 51.1; 55.1 & 93.3. The phalaśruti portion is incomplete by 22 ½ ślokas when compared with the Bhāratīyavidyābhavan edn., 1975.

Beginning

Fol. 1b, l.8. śrī agastya – uvāca / aśvānana mahābuddhe sarvaśāstraviśārada / kathitaṃ laḷitādevyāścaritaṃ paramādbhutam // 1 // pūrvaṃ prādurbhavo mātustathā paṭṭābhiṣecanam / bhaṇḍāsuravadhañcaiva vistareṇa tvayoditam //

End

Fol. 18a, l.7. . . . . tasmai prīṇāti laḷitā svasāmrājyaṃ prayacchati // 48 // na tasya durlabhaṃ vastu triṣu lokeṣu vidyate / niṣkāmaḥ kīrtayedyastu nāmasāhasramuttamam // 49 // sarvavijñānamāpnoti baddho mucyeta bandhanāt / dhanārthī dhanamāpnoti yaśorthī cāpnuyādyaśaḥ // 50 //

94.3 PARVATAVARDHANĪSAHASRANĀMASTOTRA

(Padmapurāṇa)

This text contains the Parvatavardhanīsahasranāmastotra, which is told to be a part of the Padmapurāṇa (Saṃhitākhaṇḍa – Tīrthapraśaṃsā) This is not found in any of the printed edns. of the Padmapurāṇa. See IFI. T. 553.

Beginning

Fol. 19 (1)a, l.1. śrīparvatavardhinyai namaḥ / śubhamastu / avighnamastu / evaṃguṇaviśeṣaṇaviśiṣṭāyāmasyāṃ puṇyatithau mama samastapāpakṣayārthaṃ cintitamanorathāvāptyarthaṃ parvatavardhanīsahasranāmastotramahaṃ kariṣye / śrīdevyai namaḥ /

End

Fol. 32 (14b) l.3. etat parvatavardhinyāḥ proktaṃ nāmasahasrakam / tattatpāṭhaphalaṃ proktaṃ kimanyacchrotumicchataḥ // iti śrīpādme mahāpurāṇe śatakoṭisaṃhitāyām uttarakhaṇḍe sūtarṣisaṃvāde tīrthapraśaṃsāyāṃ parvatavardhinīsahasranāmastotrakathanannāma dviśataikāśītitamassargaḥ // parvatavardhanyai namaḥ / śrīgurave namaḥ /

94.4 PRATYAṄGIRĀMANTRA

Same as n° 62.1, 79.4. This text contains the first mantra of the second varga of the Pratyaṅgirāmantra.

Beginning

Fol. 34 (1)a, l.1. asya śrīpratyaṅgirādvitīyavargaprathamasya āṅgirārṣiḥ anuṣṭupcchandaḥ pratyaṅgirā devatā / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakaṃ / mama tu śatrusaṃharaṇārthe kṛtyāprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 34 (1)a, l.5. daṃṣṭrākoṭiviśaṅkaṭāsyakuharāmātāmranetratrayīṃ bālendūjjvalamauktikāṃ bhagavatīṃ pratyangirāṃ bhāvaye / . . . . kṛtye nivartasva kartureva gṛhaṃ prati paśūṃścaivāsya nāśaya vīrāṃścāsya nibarhaya //

94.5 MAHĀGAṆAPATIKAVACAM

(Rudrayāmala)

According to the colophon on fol. 36b, this forms part of the Rudrayāmala. For details, see NCC. V p. 269. This is similar to GOML. R. 1415(a).

Beginning

Fol. 35 (1)a, l.1. śrīgurubhyo namaḥ / gaṇeśasya tu yanmantraṃ śrutandevo maheśvara / idānīṃ śrotumicchāmi...deva durlabham // śrīparameśvara uvāca //

End

Fol. 36 (2)b, l.4. etat kavacaṃ yo jñā . . japenmantrasya siddhaye / śarva śīghraṃ gaṇapatiprasādo bhavati dhruvam // iti śrīrudrayāmale tantre umāmaheśvarasaṃvāde śaṃkareṇa viracitaṃ śrīmahāgaṇapatikavacaṃ sampūrṇam // śrīgurubhyo namaḥ //

94.6 MAHĀGAṆAPATIVAJRAPAÑJARAKAVACA

This text contains verses in praise of Gaṇeśvara.

Beginning

Fol. 37 (3)a, l.1. śrī devyuvāca – deva deva mahādeva bhaktānāmārtibhañjana / laghunā tena martyānāmabhīṣṭaṃ sakalaṃ bhavet // nādīśca(?) trividhaṃ puṇyaṃ vajrapañjaranāmakam / kavacaṃ vada me nātha gaṇeśasya mahātmanaḥ //

End

Fol. 38 (4)b, l.6. cittaṃ pātu bhayatrātā buddhibhaktajanapriyaḥ / . . . . pātu heramba . . ta skandapūrvajaḥ // aṭavyāñca . . the yuddhe siṃhavyāghrabhayeṣu ca / ce . . . . ya prāpte sarvadāvyāt gaṇādhipaḥ // iti kavacaṃ sampūrṇam // śrīgurubhyo namaḥ / śrīpādukebhyo namaḥ //

94.7 MAHĀGAṆAPATIMĀLĀMANTRA

This text contains the mālāmantra of Mahāgaṇapati.

Beginning

Fol. 39 (5)a, l.3. asya śrīmahāgaṇapatimālāmantrasya brahmā ṛṣiḥ / uṣṇikchandaḥ / śrīmahāgaṇapatirdevatā mahāgaṇapatimahāvidyārūpiṇī ādikuṇḍalinī bījam / tattvatrayavyāpinī trimūrdhā śaktiḥ / mama sarvābhīṣṭa . . . the jape viniyogaḥ //

End

Fol. 41 (7)b, l.1. āgaccha rudramājñāpaya svāhā / oṃ gaṃ mahāgaṇapataye śrīpūrṇānanda ehi ehi mama sarvasiddhiṃ kuru (ku)ru rudreṇa jñāpaya jñāpaya svāhā / śrīmahāgaṇapatimālāmantraṃ sampūrṇam // śrīgurubhyo namaḥ //

94.8 MAHĀGAṆAPATIPAÑCARATNAMĀLIKĀ

This text contains a stotra in five śloka-s in honour of God Vināyaka. The readings are defective. Adyar Des.Cat.Stotras II Ms. 9 calls a text as Pañcaratnastotra which is almost similar to the one under notice.

Beginning

Fol. 41 (7)b, l.3. hetu (himādri) jāsutaṃ bhaje gaṇeśamādidevamīśvaram ekadantavakratuṇḍanāgayajñasūtrakam / raktagātra (padma) netraśuklavastramaṇḍitaṃ kalpavṛkṣa bhaktarakṣa namo'stu te gajānanam // 1 //

End

Fol. 42 (8)a, l.3. hṛdyabuddhi(y)aṣṭasiddhinavanidhipradāyakaṃ yajñakarmasarvadharmajñānadharmacarcitam / bhūtadṛṣṭidṛṣṭimuṣṭidānavadhurandharam / kalpavṛkṣabhaktarakṣa namo'stu te gajānana // 5 // śrīgurubhyo namaḥ / śrīmahāgaṇapataye namaḥ //

94.9 LAKṢMĪGAṆAPATISTOTRA

This is a stotra in 15 śloka-s in praise of Gaṇeśa having the specific form as Lakṣmīgaṇapati.

Beginning

Fol. 42 (8)b, l.1. sphuratu hṛdi santataṃ me mahāgaṇapatirmahodayavidhāyai / āliṅgāṅkaniṣaṇṇāṃ smayamānamukhāmbujāṃ mahālakṣmīm // 1 //

End

Fol. 43 (9)b, l.3. gajānanaṃ bṛhadudaraṃ gaṇḍasthalamuditamadajalāmodam / cūḍākṛtaśaśinevaṃ nāgābharaṇaṃ namāmi vighneśvaram // 15 // śrīgurubhyo namaḥ / śrīgaṇeśāya namaḥ //

94.10 MAHĀGAṆAPATIṚṆAHARASTOTRA

This text contains a stotra praising Gaṇapati for relieving a person of his debt. IFI. T. 216, p. 128 has the stotra with the title Ṛṇaharagaṇapatistotra attributed to Nārada but is with variants. Vide for this stotra with the Ṛṇaharamahāgaṇapatistotra:– Adyar Des. cat.Sotras II n° 1, p. 1; RASB. VIII. 6813 (14) (taken from Liṅgapurāṇa); Printed under the title Ṛṇamocanamahāgaṇapatistotṛam, Naṭeśvarastotrāvali, I, pp. i-iv: Chidambaram.

Beginning

Fol. 44 (10)a, l.1. smarāmi devadeveśaṃ vakratuṇḍaṃ mahābalam / ṣaḍakṣarakṛpāsindhuṃ namāmi ṛṇamuktaye //

End

Fol. 44 (10)b, l.1. madhye nāgena bhūṣitam / etat ṛṇaharaṃ stotraṃ trisandhyā(aṃ) yat(ḥ) paṭhennaraḥ / sammānābhyantareṇaiva (ṣaṇmāsābhyantareṇaiva) ṛṇānmukto bhavet dhruvam // iti śrīmahāgaṇapatiṛṇaharastotraṃ sampūrṇam // gurupādukebhyo namaḥ //

94.11 MAHĀGAṆAPATIDVĀDAŚANĀMASTOTRA

This text contains the twelve names of Gaṇapati to be recited for relieving from difficulties. With minor changes in the readings, it appears under the title Saṅkaṣṭanāśanagaṇeśastotra in the BR. I, (1963) n° 12 which is stated to form part of the Nāradapurāṇa.

Beginning

Fol. 45 (11)a, l.1. praṇamya śirasā devaṃ gaurīputraṃ vināyakam / bhaktā(bhaktyā)prayatnato nityaṃ(bhaktāvāsaṃ smaret)praṇamāmi gaṇeśvaram //

End

Fol. 45 (11)a, l.5. idaṃ gaṇapatistotraṃ ṣāṇmāsaṃ paṭhennaraḥ / saṃvatsareṇa tatsiddhe labhate nātra saṃśayaḥ / iti śrīmahāgaṇapatidvādaśanāmastotraṃ sampūrṇam // śrīmahāgaṇapataye namaḥ // śrīgurubhyo namaḥ / śrīpādukebhyo namaḥ //

94.12 MAHĀGAṆAPATIKAVACA
(Mantraprakāśikā-Mahāgaṇapatitantra)

Same as n° 77.4.

This text contains Mahāgaṇapatikavaca which is taken from the Mahāgaṇapatitantra forming part of the Mantraprakāśikā.

Beginning

Fol. 45 (11)b, l.1. ityetaṃ kavacaṃ puṇyaṃ mahāgaṇapate(ṣ)svayaṃ kavacaṃ sarvapāpaghnaṃ vajrapañjaranāmakam / deheṣvāvartayennityaṃ sarvatra jayavardhanam //

End

Fol. 46 (12)a, l.6. śiṣyāya bhaktiyuktāya dadyāt sarvārthasādhanam / mahāgaṇeśasuprītyā gāṇapatya(tvat?)āṃ vrajet // iti śrīmantraprakāśikāyāṃ mahāgaṇapatitantre śrīpārvatīparameśvarasaṃvāde śrīmahāgaṇapatikavacaṃ sampūrṇam // śrīgurubhyo namaḥ //

94.13 GAṆAPATIPŪJĀ

This text gives the procedure for offering worship to Gaṇapati.

Contents

1. Fols. 46b-48a: Pūjāvidhi; 2. 48a-50a: Nityapūjāvidhi – Guruvandana Mātṛkāvidhi; 3. 50a-53b: Mātṛkānyāsavidhi; 4. 53b-55b: Pīṭhapūjā; 5. 55b-57: Abhiṣekapañcopacārādi; 6. 58a-60a: Pañcāvaraṇapūjā; 7. 60a-61b: Dhūpādyupacāra.

Beginning

Fol. 46 (12)b, l.2. śrīmahāgaṇapataye namaḥ / athātaḥ sampravakṣyāmi vighneśasya tu pūjanam / iṣṭakāmyasya siddhyarthaṃ pūjāvidhikramaṃ śṛṇu // vasante śuklapakṣe tu somaśravaṇayeṣu(?) ca / viṣvāyaneṣu parveṣu saṃkrānteṣu śubhe tithau //

End

Fol. 61 (27)a, l.6. tatpuṣpamādāya / śirasi dhṛtvā / naivedyaṃ ra . . . . . ne ca nikṣipya / mūlamuccārya / trikhaṇḍamudrayā devasya puṣpaṃ gṛhītvā / hṛtpadmakarṇikāmadhye devyā saha . . . . (śvara) pūjāṃ gṛhāṇa satataṃ punarāgamanāya ca / iti puṣpaṃ gṛhītvā / . . 2

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ANĀDIPURAMĀHĀTMYA

RE 9826. PL.; 180 fols.; 307 × 41 mms.; 8-9 lines; good condition but some leaves are damaged by moths; Grantha and Tamil; date: Kali 5000, Vilambī varu. Makara mon. śuklapakṣasaptamī (see fol. 178a). This corresponds to 18th January, 1899 A.D.; scribe, (author) and owner: Venkaṭanārāyaṇaśāstri, son of Śaṃkaraśāstri, of Kaṟicattaṉ village (Tirunelveli Dt.) (see fol. 178a); origin: (Kaṟicattaṉ ?) Tirunelveli. Vide:– NCC. I p. 195.

Blank fol.: 1

This Ms. contains the Māhātmya of Anādipura (Karivalamvantanallūr), Tirunelveli Dt.) in 28 adhyāya-s. Adhyāya-s 1-9 are said to form part of the Brahmāṇḍapurāṇa, while adhyāya-s 10-15, of Brahmakaivartapurāṇa, adhy-s. 16-22, of the Skandapurāṇa and adhy-s. 23-28, of the Bhaviṣyottarapurāṇa (see below).

Anādipura is also called Āvignāraṇya, Karamathanavana, etc. (Āvigna is the name of a tree called Kaḷā in Tamil). The presiding deity of the place is Śiva having the name Kṣīravarṇa. The Goddess is called Atulā. Stotra-s on Atulā are available in IFI. n° **19.2** and **3**. The river Gaṅgā is flowing there in the name of Kṛpāpūranadī. This kṣetra was ruled by Pandya kings, like Dhṛḍhāketu (fol. 111a).

Due to some curse Airāvata the elephant of Indra, took the form of an ordinary elephant and worshipped Kṣīravarṇa in the Karamathanavana, by going round the deity several times and got mokṣa and hence the place came to be known by the Tamil name Karivalamvantanallūr. This anecdote is found in the 14th adhyāya (fols. 85a-92a) of this Ms. The river Gaṅgā performing penance to see Śiva's dance, the greatness of Śivarātrī, predictions of Pāṇḍya kings like Śūrasena, etc. ruling the country are treated on fols. 173, 174b and 175a.

This Māhātmya is in the form of conversation between the sage Sūta and the sages of Naimiśāraṇya, like Śaunaka.

Though the Sanskrit text is not available in print, it has been translated into Tamil in verse form by Tirumalai veṟ kavirāyar (Tirukaruvaittalapurāṇam, Madurai Tamil Sangam Power Press, 1919).

Contents

1. Fols. 1a-5a: Anādipuramāhātmyasaṅgraha; 2. 6a-7b: Kṣīravarṇeśvarastuti and Atulāstuti along with Gaṇeśādistuti; 3. 8a-13a: Ch. 1: Śivaliṅgamahimānuvarṇana; 4. 13a-16a: 2 – Ubhayapuracidrūpapurāmbarapurakāraṇakathana; 5. 16a-19b: 3 – Citsabhālakṣaṇaśivanartanādikathana; 6. 19b-25b: 4 – Nikṣepagaṅgāmahimānuvarṇana; 7. 25b-31b: 5 – Vidhiviṣṇvostejoliṅgadarśanādahaṃkāranirasana, virāṭ suṣumanāpura cidrūpapura śivaśaktipuram iti nāmatrayahetukathana; 8. 31b-38b: 6 – Śivarātrimahimānuvarṇana; 9. 38b-43b: 7 – Jyotirliṅgavaibhavapraśaṃsā; 10. 43b-54b: 8 – Śivarātrivratapraśaṃsā; 11. 54b-61b: 9 – Śāstṛnāradakāleya – caṇḍabhairava – dakṣa – vīraśekharapāṇḍyakathā, atulādevīmaṇimālāṣaṭkastava; 12. 61b-65b: 10 – Kṣīravarṇeśvarābhidhāpraśaṃsayā bhṛgutīrthapraśaṃsana; 13. 65b-69b: 11 – Sūryādhidaivatyavimānavarṇana; 14. 69b-81b: 12 – Gauryutpattidakṣayajñādivarṇana; 15. 81b-85a: 13 – Brahmaviṣṇuśāpavimocanakathana; 16. 85a-92a: 14 – Indrādīnāṃ śāpavimocana; 17. 92a-101a: 15 – Lakṣmaṇasya Śivapūjana; 18. 101a-107a: 16 – Sunābhakathā; 19. 107a-110b: 17 – Indrasya Svargabhogaprāpti; 20. 110b-114b: 18 – Indrasya vajrotpattikathā; 21. 114b-118a: 19 – Vaiśyasya dhanaprāptikathana; 22. 118a-125a: 20 – Kāmadhenuvṛṣabhavivāhakathana; 23. 125a-130a: 21 – Kṣemagaṅgāpraśaṃsā; 24. 130a-132a: 22 – Agnitīrthādivaibhava; 25. 132a-140a: 23 – Purakṣetrayornirmāṇakathana: 26. 140a-151b: 24 – Yamabādhānivāraṇa; 27. 151b-161a:

25 – Pāṇḍyabhūpakulakramakathana; 28. 161a-165b: 26 – Dvijavaravaiśyakanyayorvivāhakathā; 29. 165b-170a: 27 – Brāhmaṇasya vañcanādoṣanivṛttikathana; 30. 170a-177b: 28 – Etanmāhātmyapaṭhanaphala.

Fol. 5b contains a fragment of Atulāstuti by a Pāndya king. Fols. 177b-178 contain a note on the date and the author of the work, both in Sanskrit and Tamil. Fols. 179 and 180 contain the summary of this Māhātmya up to the 20th adhyāya. This is an incomplete repetition of the summary already given in full in the Ms. on fols. 1a-5b.

Beginning

Fol. 1a, l.1. anādipuramāhātmyasaṃgrahaḥ / viśveṣāmādisaṃstho vipulakaṭagaladdānatoyāḍhyagaṇḍo vighnaughadhvāntabhānurvibudhamukhajanairvandyamānāṅghripadmaḥ / vighneśo vāraṇāsyo vijayati sutarāṃ mānase puṇḍarīke vidyāṅgo vedavedyo 'pyavigatamahasāṃ rāśireko sadā me // 1 // ādye'smin dīrghasatre sukṛtavidhiyute naimiśe śaunakādyaiḥ pṛṣṭassūto'vadattān nijagurukathitaṃ tasya vai ṣaṇmukhoktam / sānnidhyaṃ sarvalokairiha bhuvi sulabhaṃ dṛśyate śaṃkarasya liṅge yatra sthale tadgajapuravilasacchvetaliṅgaprabhāvam // 2 // kailāsādrau maheśo girivarasutayā prārthito darśayeti / dṛśyādṛśyasvarūpamiha mama bhagavannājñayā tasya devī / taptvā sānādipuryāmubhayamapi tadāpaśyadānandacetā(ḥ) / kṣīrāṅge śaṃkareṇa pramuditamanasā darśitantaddvitīye // 3 //

Colophons

1. Fol. 13a: iti śrībrahmāṇḍapurāṇe'nādipuramāhātmye śivaliṅgamahimānuvarṇanaṃ nāma prathamo'dhyāyaḥ / 2. Fol. 61b: iti śrībrahmāṇḍapurāṇe anādipuramāhātmye navamo'dhyāyaḥ / 3. Fol. 65b: iti śrībrahmakaivarte anādipuramāhātmye kṣīravarṇeśvarābhidhāpraśaṃsayā bhṛgutīrthapraśaṃsanannāma daśamo'dhyāyaḥ / 4. 101a: iti śrībrahmakaivarte anādipuramāhātmye nadīkṣetrasthale dānādidharmāṇāṃ phalanirūpaṇaṃ sthale'tra agastyajñānodayāt sthalasya jñānabhāsvaramiti prasiddhikathanaṃ lakṣmaṇasya indrajidvadhasambhavabrahmahatyāvimocanakathanannāma pañcadaśo'dhyāyaḥ / 5. 107a: iti śrīskānde purāṇe anādipuramāhātmye sunābhapāṇḍyasya bhagavatā kṣetratīrthavaibhavanidarśanannāma ṣoḍaso'dhyāyaḥ / 6. 131b: iti śrīskānde purāṇe anādipuramāhātmye agnitīrthadhenuvṛṣatīrthakathanannāma dvāviṃśo'dhyāyaḥ / 7. 140a: iti śrībhaviṣyottarapurāṇe anādipuramāhātmye purakṣetrayoḥ nirmāṇakathanannāma trayoviṃśo'dhyāyaḥ / 8. 151b: iti bhaviṣyottarapurāṇe anādipuramāhātmye yamabādhānirasanannāma caturviṃśo'dhyāyaḥ / 9. 161a: id.... pāṇḍyabhūpakulakramakathanena kāmadhenudakṣakuberaśāpavimocanannāma pañcaviṃśo'dhyāyaḥ / 10. 165b: id.... dvijavaravaiśyakanyayor vivāhakathāśaṃsanannāma ṣaḍviṃśo'dhyāyaḥ / 11. 170a: id.... brāhmaṇasya vañcanādoṣanivṛttikathanannāma saptaviṃśo'dhyāyaḥ / 12. 177b: iti śrībhaviṣyottarapurāṇe anādipuramāhātmye etanmāhātmyapaṭhanaphalapraśaṃsanannāma aṣṭāviṃśo'dhyāyaḥ /

End

Fol. 177b, l.1. (liṅ)garūpī sadāśivaḥ / jyotirmayo'tulānātho yatra tasya kṛpāpagā / āgatya tatra gaṅgāyāṃ snātvārādhya śivaṃ mudā / punarjagmuḥ kurukṣetraṃ yathāpūrvamavasthitāḥ / sūtena saha saṃgamya tatsthalaṃ pratiśaṃsire / dīrghaṃ satraṃ samārabhya kathayantaḥ kathāśśubhāḥ / tasthire tatra sarve te munayo brahmavādinaḥ / ye śṛṇvanti sadā bhūmau bhaktyā pārāyaṇaṃ kṛtam / teṣāṃ prasanno bhagavān maṅgalāni prayacchati // iti śrībhaviṣyottarapurāṇe anādipuramāhātmye etanmāhātmyapaṭhanaphalapraśaṃsanannāma aṣṭāviṃśo'dhyāyaḥ // śrīśivāya namaḥ // atulasundaryambāsametaśrīsvayambhuve kṣīravarṇeśvarasvāmine namaḥ // idam anādipuramāhātmyamityuditaṃ hastri-(hasti?) pradakṣiṇapuramāhātmyaṃ kalau pañcasahasravatsare vilambināmasaṃvatsare makaramāse sastamyāṃ(saptamyāṃ?) śuklapakṣe śubhadine pūrvaṃ anarājākhyapuranivāsināṃ hastipradakṣiṇapurādhipaśrīvaratuṅgapāṇḍyamah - ārājagurūṇāṃ kauśikānvayasambhavānāṃ vaṃśe jātena śaṃkaraśāstriṇaḥ putreṇa idānīṃ kāriśāstragrāmavāsinā pāramparyakrameṇātulāmbākṣīravarṇeśvaracaraṇāravindaparicaraṇābādhyasthena veṅkaṭanārāyaṇaśāstriṇānekagranthān pariśodhya likhitaṃ sat samāptimagamat // inta karivalamvantanallūr stalamakātmiyam kali 5000 m varu. viḷampi varu. tai mā. cukkilapakṣacaptamītiṉattil muṉcōlaicēriyil vacittavarkaḷāyum karuvanakar aracarākiya varatuṅkapāṇṭiyamakārācāvukku upatēcācāriyāḷāyum kauśikakōttirattil janittavarkaḷāyum atulākṣīravarṇēcuvaracivaperumāṉukku pārampariyamāy aṭimaippaṭṭavarkalāyum irukkira makāṉkaḷ vaṃcattil ceṉittavarāy caṅkaracāstiriyāḷuṭaiya puttiraṉāyum ippoḷutu kāricāttāṉ kirāmattil vacikkiravarāyum irukkira vēṅkaṭanārāyaṇacāstirikaḷā(l) yeḷuti murrupperratu // oppiṇaiyāḷ pālvaṇṇar cakāyam // śubhamastu //

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DAKṢIṆĀMŪRTISTOTRAVYĀKHYĀ

by Svayamprakāśānanda

RE 9834. PL.; 31 fols.; 266 × 31 mms.; 6 lines; good condition; Grantha; recent; origin: Tirunelveli.

This is a commentary on Śaṃkara's Dakṣiṇāmūrtistotra by Svayamprakāśānanda, pupil of Kaivalyānandayogīndra (C. 1650 A.D.). The colophons in the Ms. GOML. D. 10992 and Tanjore 7252-53 call the name of this commentary as Tattvasudhā which is not mentioned in the Ms. under notice. Besides, the title of the original is stated in these Mss. (GOML. and Tanjore) as Dakṣiṇāmūrtyaṣṭaka. The colophons in the commentary (GOML. D. 10992 and Tanjore n° 7252) call the text as Dakṣiṇāmūrtistotra. Pub.: O.R.I. Series n° 118, Mysore 1972.

Beginning

Fol. 1a, l.1. maunavyākhyāprakaṭitaparabrahmatattvaṃ yuvānaṃ varṣiṣṭhāntevasadṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ / ācāryendraṃ karakalitacinmudramānandamūrtiṃ svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe // kaivalyānandayogīndraśuddhānandayatīśvarau / natvārabhe laghuvyākhyāṃ dakṣiṇāśāmukhastuteḥ // iha khalu sarvajño bhagavān bhāṣyakāro lokānugrahaikaprayojanakṛtaśarīraparigrahassan sakalavedāntadugdhodadhau nyāyamandareṇa vicāranirmathanādāvirbhūtādvaitāmṛtasya vinyāsakalaśabhūtaṃ dakṣiṇāmūrtistotraṃ sakalalokānujighṛkṣayā bhoktṛjīvabhogyajagadbhogapradaparameśvaramokṣapradagurūṇām atyantābhedabodhakaṃ sakṛtpāṭhaśravaṇārthamananādimātreṇa paramapuruṣārthaprāpakamārabhamāṇaḥ tasya vedāntasārabhūtanavanītapiṇḍātmakatvena tadīyaviṣayādibhireva tadvattāsiddhimabhipretyādau pratīcassakalajagadadhiṣṭhānatvena parameśvaratāṃ darśayan dakṣiṇāśāmukhaṃ parameśvaraṃ manasā pūjayati viśvamiti /

End

Fol. 31a, l.4. punaḥ bhūyaḥ aṣṭadhā aṣṭaprakāreṇa pariṇataṃ māyāpariṇāmarūpamaiśvaryañca aṇimādīti sakalavidvajjanaprasiddham avyāhataṃ kvacidapyapratihataṃ siddhyet / sa ekadhā bhavati dvidhā bhavati tridhā bhavati sa yadi pitṛlokakāmo bhavati saṅkalpādevāsya pitarassamuttiṣṭhanti ityuktaṃ sarvaṃ bhavedityarthaḥ / evameṣā kṛtā vyākhyā dakṣiṇāśāmukhastuteḥ / yathāmati tathā tuṣṭo dakṣiṇāmūrtirastu naḥ // iti kaivalyānandayogīndrapādakamalabhṛṅgāyamāṇasvayaṃprakāśayatinā viracitadakṣiṇāmūrtistotravyākhyā samāptā / vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ sakalamunijanānāṃ jñānadātāramārāt // tribhuvanagurumīśandakṣiṇāmūrtidaivaṃ jananamaraṇaduḥkhacchedadakṣaṃ namāmi // hariḥ oṃ / śubhamastu / śrīgurubhyo namaḥ //

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Texts on rituals

RE 9835. PL.; 22 fols.; 258 × 24 mms.; 4-5 lines; good condition; Grantha; old; origin: Tirunelveli.
Missing folios: 1-4 and 22.

General contents

1. Fol. 5a-17b: Pretabādhānivṛttikalpa; 2. 18: Sarpaśāntihomamantra; 3. 19a-20b: Samudrasnānamantra; 4. 21a-25b: Ādhāraśaktyādimantra; 3. 27: Jayādimantrānupūrvī.

Fol. 26 contains a portion of an Indian almanac.

97.1 PRETABĀDHĀNIVṚTTIKALPA

This text deals with the procedure of Tilahoma to the departed souls of a family and of Lakṣmīnārāyaṇapūjā and pratimādāna to get long-living son (see fol. 16b).

Beginning

Fol. 5a, l.1. . . . patayastān sarvān asyāṃ rajatapratimāyāmāvāhayāmi / iti puruṣapratimāyāmāvāhya yāḥ striyaḥ pāpamārgeṇa yathāsukhaṃ mama vaṃśadvaye yā yāḥ striyaḥ yā yāḥ kanyakāḥ tāssarvāḥ asyāṃ rajatapratimāyāmāvāhayāmīti strīpratimāyāmāvāhya evaṃ jñātapretabādhāmapi tattannāmapūrvakaṃ tattulyāṅgānuguṇyenānyasyāṃ pratimāyāmāvāhya

End

Fol. 17a, l.4. anuṣṭhitasya karmaṇassāṅgaphalasiddhiṃ kāmayamānaḥ imāṃ pratimāṃ tubhyamahaṃ sampradade iti dadyāt / phaladānaṃ manasoddiṣṭasnānamudīcyāṅgam ātmārthasnānam //

97.2 SARPAŚĀNTIHOMAMANTRA

This text contains the mantra-s which are to be recited in Sarpaśāntihoma-s to propitiate snake-god to give a long-living son to the doer.

Beginning

Fol. 18a, l.1. bṛhattadā vasudhā(ṃ?) prāpya yā puruṣādhamāt nivārya pūrvajaṃ doṣaṃ jīvaputrañca dāpaya svāhā /

End

Fol. 18b, l.3. kālāśī kamalāpriyaḥ kālāntarārjitaṃ doṣaṃ kālarūpī vyapohatu svāhā / iti ṣaḍṛcam //

97.3 SAMUDRASNĀNAMANTRA

This text contains the mantra-s which are to be recited while bathing in the sea.

Beginning

Fol. 9a, l.1. namaste salileśāya namo gambhīramūrtaye / namo meghaninādāya namaste paramātmane //

End

Fol. 20b, l.2. pṛthivyāṃ yāni tattvāni prāviśaṃstvāṃ mahodadhe / snātasya me phalaṃ dehi sarvasmāt pāhi maṃhasaḥ //

97.4 ĀDHĀRAŚAKTYĀDIMANTRA

This contains mantra-s relating to the worship of Ādhāraśakti, pīṭha, ornaments etc. of Nārāyaṇa and his attendant deities. There is a title Ādhāraśakti in the margin of fol. 21a. Writing is on 2-3 columns.

Beginning

Fol. 21a, (col. 1), l.1. ādhāraśaktyai namaḥ / prakṛtyai / akhilajagadādhārāya kūrmarūpiṇe nāgarājāya / anantāya nāgarājāya /

End

Fol.25a, (col.2), l.4. sumukha supratiṣṭha sarvebhyo bhagavadpārṣadebhyo (namaḥ?) sarvebhyo bhagavadāvāhitebhyo namaḥ / samastaparivārāya śrīmate nārāyaṇāya /

97.5 JAYĀDIMANTRĀNUPŪRVĪ

This text gives the words that begin the mantra-s of Jayādihoma (see n° **10.1**). Writing is on 3-5 columns. This is incomplete.

Beginning

Fol. 27a, (col. 1), l.1. . . cittañca, cittiśca, ākūtañca, ākūtiśca /

End

Fol. 27b, (col. 3), l.1. ṛtāṣā + śirgandharvāstasyoṣadhayo'psarasa ūrjo agnaye gandharvāya + tābhya osạdhībhyo'psarebhya idaṃ . . .

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Civañāṉapōtam, etc.

RE 9843. P.; 51 pp.; (a note-book) 101 × 168 mms.; 22-23 lines; good condition; Tamil and Grantha; recent; ownership: Subbiah Acary (see p. 1a); origin: Callivur? (see p. 1a) (Tirunelveli).

General contents

1. pp. 2a-4a: Gaṇapatipūjā; 2. 4a-9a: Civañāṉapōtam; 3. 49b-50b: Naṭarājadhyānakṛti; 4. 50b-51a: Śaṃkarāṣṭaka.

The inner page of the front side card board of this MS. which is in the form of a note-book, contains a Subhāṣita śloka (31) from Bhartṛhari's Nītiśataka and a few lines on Śaivasiddhānta; the first page a and b contain invocation verse and a commentary in Tamil for the Civañāṉapōta sūtra-s of Meikaṇṭār; p. 51b contains three śloka-s on Sāttvika, Rājasa and Tāmasaguṇalakṣaṇa and the first śloka of Paramaśivākṣaramālikāstotra; some explanation in Tamil of jahallakṣaṇā, etc. is also found in this page. The inner side of the back side cardboard of this Ms. contains the name of (Ayurvedic) medicine: Pūrṇacandrodayam and the residential address of one Shamsudeen of Mayuram.

98.1 GAṆAPATIPŪJĀ

Similar to **94.13**.
This text contains the procedure for worshipping Gaṇapati. (see **94.13**)

Beginning

p. 2a, l.1. śrīmahāgaṇapataye namaḥ / ācamanam / oṃ śanno devīrabhīṣṭaya āpo bhavantu vītaye śaṃ yorabhisravantu naḥ / prāṇāyāmam / oṃ praṇavasya parabrahmaṛṣiḥ paramātmā devatā devī gāyatrī chandaḥ prāṇāyāme viniyogaḥ /

End

p. 3b, l.16. āsanaṃ svāgataṃ pādyaṃ arghyam ācamanaṃ madhuparkaṃ snānaṃ ācamanaṃ vastraṃ bhasmaṃ upavītaṃ gandhaṃ puṣpam ābharaṇaṃ arcanā dhūpadīpaṃ naivedyaṃ tāmbūlaṃ nīrājanaṃ darpaṇaṃ chatraṃ cāmaraṃ maddaḷabherīśaṅkhamṛdaṅgakāhalagītanṛttasarvarājopacārārthe śrīmahāgaṇapataye namo namaḥ //

98.2 CIVAÑĀNAPŌTAM (Tamil and Sanskrit)

This text contains the Civañāṉapōtam of Meikaṇṭār and also the 12 sūtra-s of Śivajñānabodha in Sanskrit together with a Tamil commentary.

Beginning

p. 1a, l.1. kallāniḻanmalai villararuḷiya pollariṇaimalar nallār punaivare. i.1. kallāl = kallal; niḻalār niḻalil eḻuntaruḷiyiruntu (tammai vaḻipaṭṭavarkaḷai anukrakippar).

End

p. 49a, l.7. maṟupaṭiyum marunāl iravu paṭukkuṃ varaiyil en maṉatai pāpakāriyaṅkaḷaicceyyaviṭāmal naṟkāriyaṅkaḷilēyē naṭakkumpaṭi uṉ karuṇai eṉṟum cāviyaikkoṭuttuttiruppakkaṭavāy / oṃ tat sat /

98.3 NAṬARĀJADHYĀNAKṚTI

This text contains a musical composition to be sung while meditating upon Naṭarāja. It is to be sung in Śrīrāga and in Āditāla.

Beginning

Fol. 49b, l.4. naṭarāja kṛpānidhe māṃ pālaya śrī . . . ri ma pā pa ma ri ga ma ri sa / naṭarājakṛpā (1)

End

Fol. 50b, l.2. mayaratasajabhanalaghusaṃnetraṃ bhaṭaśiragaṅgādharamukhagātraṃ bhaktānugrahamuktisatpātraṃ naṭarājakṛpānidhe // sampūrṇam //

98.4 ŚAṂKARĀṢṬAKA

(Śivaśaṅkarāṣṭaka)

Same as **65.7**.

Beginning

p. 50b, l.8. atibhīṣaṇa kaṭubhāṣaṇa yamakiṃkarapaṭalīkṛtatāḍanaparipīḍana maraṇāgamasamaye umayā saha mama cetasi yamaśāsana nivasan śiva śivaśaṃkara śivaśaṃkara hara me hara duritam // 1 //

End

p. 51a, l.19. kalināśana garalāśana kamalāsanavinuta kamalāpatinayanārcita karuṇākṛtiṃ śaraṇam / karuṇākara mama sevita bhavasāgarataraṇaṃ śiva śiva // 8 // sampūrṇam //

99

Yatidharmaprabodhinī, etc.

RE 10538. PL.; 121 fols.; 268 × 35 mms.; 5-8 lines; good condition; Grantha; recent; origin: Devakottai.

Blank folios: 103b, 112b, 115b, 116b and 121b. Missing folios: 54, 82-84.

General contents

1. Fol. 1a: Chāyāpuruṣalakṣaṇa; 2. 2a-112a: Yatidharmaprabodhinī; 3. 113a-116a: Maṭhabheda and Yatyanuṣṭhāna; 4. 117a-121a: Brahmayāmala.

99.1 CHĀYĀPURUṢALAKṢAṆA

In Āgama-s there is a paṭala entitled Kālacakra or Kālajñāna (cf. Kālottarāgama T. 59, p. 104-115) which deals with predictions relating to the death of a person by particular observations. This text deals with just one part of this section. It deals with predictions that may be made by observing the nature of the shadow figure in the sky. GOML. R. 115 which bears this title treats this matter with more details.

Beginning

Fol. 1a, l.1. athātassampravakṣyāmi chāyāpuruṣalakṣaṇam / yena vijñānamātreṇa trikālajño bhavennaraḥ // kālo dūrasthitaścāpi yenopāyena lakṣyate / taṃ vadāmi samāsena yathādṛṣṭaṃ śivāgame //

End

Fol. 1b, l.2. svaśiro māsamaraṇe vinā janghe dināṣṭakam / aṣṭabhisskandhanāśena chāyālope tu tatkṣaṇāt / mantraḥ oṃ hrīṃ parabrahmaṇe namaḥ /

99.2 YATIDHARMAPRABODHINĪ

by Nīlakaṇṭha

This text contains the Yatidharmaprabodhinī of Nīlakaṇṭha, who was, according to the colophon, an ascetic honoured by the Kāśīnāthamaṇḍala, an assembly of scholars. The author, who is therefore known as Nīlakaṇṭhayati(yatīndra), (Vide:– NCC. X p. 175), was a resident of Kāśī and was perhaps the pupil of Śaṅkarendraguru. Vide: col. fol.34b and 79b. Besides this, he wrote a commentary on the Bhāgavata. See colophons cited above. The colophon is available for the first two parts and is missing for the third part. This text with a commentary by the author has been published under the title

Yatidharmaprabodha (edited by Raja Somasekhara Dikshitar, Chidambaram, 1971). But there are variants in the text and the commentary also is sometimes abridged and sometimes has more details.

Contents

1. Fol. 2a-9a: Upodghāta and Guruprāpti; 2. 9a-13a: Śrāddha, Vapana & Virajāhoma; 3. 14a-17a: Praiṣavidhi; 4. 17a-21b: Daṇḍādigrahaṇa; 5. 21b-22a: Sādhāraṇadharma-s; 6. 22a-32a: Gurūpasadana and Mantragrahaṇa; 7. 32a-34b: Mūlaguruvicāra; 8. 34b-40b: Mahāvākyavivaraṇa and Anubhūti; 9. 40b-52a: Nityācāra; 10. 53a-56b: Anuṣṭhānabheda; 11. 57a-58a: Maṭhabheda; 12. 58a-59a: Pañcīkaraṇa; 13. 59: Upadeśavidhi; 14. 60a-62a: Anuṣṭhānakriyā; 15. 62a-63b: Śivaliṅgapūjana; 16. 63b-76a: Mādhyāhnika and Bhikṣā; 17. 76a-82b: Guruparicaryādi; 18. 83a-91a: Prāyaścitta; 19. 91b-112a: Aurdhvadaihikasaṃskāra and Śrāddha.

Beginning

Fol. 2 (1)a, l.1. śrīśivamastu / viśveśaṃ mādhavaṃ ḍuṇḍindaṇḍapāṇiñca bhairavam / vande kāśīṃ guhāṃ gaṅgāṃ bhavānīṃ maṇikarṇikām // śrīkaṇṭhamukhyasuradeśikadeśikendraṃ / vāṇīpatessakaruṇaṃ vacanānniśamya // diṣṭyāvatīrṇamavanau kalikalmaṣaghnam / śrīśaṅkarāryamakhilātmagurūnnamāmi //

Colophons

1. Fol. 34b: iti śrīśaṅkarayatīndranideśavaśaṃvadena śrīkāśīnāthadāmodaraprabhṛtimahāpaṇḍitamaṇḍitena śrīnīlakaṇṭhayativareṇa viracitāyāṃ yatidharmaprabodhinyāṃ prathamāṃśaḥ / 2. 79b: iti śrīkāśikāpuranivāsinā srīmacchaṅkarayatīndraguruvaranideśabharitena śrībhāgavatavyākhyākaraṇanipuṇena śrīkāśīnāthādimahāpaṇḍitamaṇḍitena śrīnīlakaṇṭhayativareṇa viracitāyāṃ yatidharmaprabodhinyāṃ dvitīyāṃśaḥ /

End

Fol. 112 (114)a, l.1. tasmādimāṃ pariśīlayanto mahāntaḥ lokaśaṅkarāḥ imaṃ lokaṃ mayā sahānugṛhṇantu / onnamo brahmādibhyo brahmavidbhyo brahmavidyāsampradāyakartṛbhyo vaṃśarṣibhyo madbhyo namo gurubhyaḥ / viśveśaṃ mādhavaṃ ḍuṇḍindaṇḍapāṇiñca bhairavam / vande kāśīṃ guhāṃ gaṅgāṃ bhavānīṃ maṇikarṇikām // om / om / om / om / om / om / om / om / om / om //

99.3 MAṬHABHEDA AND YATYANUṢṬHĀNA

This text contains very brief treatment of the following topics: 1. Fol. 113: Dvārakādimaṭhabheda; 2. 114a-115a: Jalānuṣṭhāna, Sthalānuṣṭhāna and others; 3. 116a: Prāṇāyāma, (inc.).

Beginning

Fol. 113 (52?)a, l.1. prathamaṃ paścimāmnāyaśśāradāmaṭhamucyate / kīṭavārassampradāyastasya tīrthāśramaṃ padam / dvārakākhyantu kṣetrañca devassiddheśvarāstathā /

End

Fol. 116 (55?)a, l.2. apramādena tat kuryānno cet patati tatkṣaṇāditi / taduktam / triśikhabrāhmaṇe iḍayā vāyumākṛṣya brahmaṇe ṣoḍaśamātrayā dvātriṃśanmātrayā vāyuṃ . . . /

99.4 BRAHMAYĀMALA

This text contains brief extracts from the first three chapters of the Brahmayāmala. Ancestry of certain groups, such as Gauḍa, Sārasvata, Kānyakubja, Drāmiḍa, Matsya and others, śrāddhavidhi and the method of wearing the puṇḍra and doing prāṇāyāma are dealt with here in a very brief manner. The second and third chapters are very brief in treatment. This is similar to GOML. R. 2483 and RASB. VIII. 5892.

Beginning

Fol. 117a, l.1. brahmayāmale vyāsaḥ / sarasvatyāstu putro'bhūdviśvāmitrasya tejasā / munissārasvato nāma vedeṣu pariniṣṭhitaḥ // sarasvatīnadīmadhye vavṛdhe sa munistadā /

End

Fol. 121a, l.3. bhasmanā vā mṛdā pūrvantu kuryāt puṇḍradhāraṇam / japānte śubhadaṃ proktaṃ ṛṣibhistattvadarśibhiḥ // tāntrikāṇāṃ dvijānāñca śūdrāṇāñca viśeṣataḥ / śaivāgamānāṃ mādhvānāṃ puṇḍraṃ pūrvaṃ vidhīyata iti // After this one line is added separately in a different handwriting which reads thus: vratātyāśramaśirovratātyāśramapāśupatyagurumūrtitrayeśāya māyine sāmbamūrtaye gururūpāya jagataḥ kāraṇāyāḥ . . . . bhāne . . .?

100

Yatidharmaprabodhinī, Pañcaviṃśatimūrtivibhāga, etc.

RE 10541. PL.; 136 fols.; 382 × 32 mms.; 6-8 lines; good condition but some leaves are damaged and have broken edges; Grantha; recent; origin: Devakottai.
Blank folios: 9b, 72b, 80b, 110b, 124b and 135b.

General contents

1. Fols. 1a-71b: Yatidharmaprabodhinī; 2. 73: Śivajñānabodha; 3. 74: Chāyāpuruṣalakṣaṇa; 4. 75a-76a: Skandapurāṇa – Śivarātrimahimā; 5. 77: Śivanāmāvali; 6. 78a-80a: Skandapurāṇa – Pañcaviṃśatimūrtivibhāga; 7. 81a-135a: Sūtasaṃhitāvyākhyā – Yajñavaibhavakhaṇḍa.

Fol. 72a contains the names of tithi-s. Fol. 77b contains rules, according to the Prapañcasāra, to learn Mantra if a Guru is not available.

100.1 YATIDHARMAPRABODHINĪ

by Nīlakaṇṭha

Same as n° 99.2.

Contents

1. Fols. 1a-8a: Pañcīkaraṇa; 2. 8b-9a: Oṃkārārtha and Mahāvākyopadeśa; 3. 10a-13a: Aṣṭaśrāddhakarma; 4. 13a-16a: Āturasannyāsavidhi; 5. 16a-17b: Yatibheda; 6. 17b-26b: Samānadharma; 7. 26b-31b: Mahāvākyāṅgavivaraṇa; 8. 31b-51a: Nityācāra; 9. 51b-53a: Gurupūjā; 10. 53a-56a: Bhikṣācaraṇādividhi; 11. 56a-58a: Prāyaścitta; 12. 58a-71b: Yatisaṃskāra and Aparakārya.

Beginning

Fol. 1a, l.1. mātāpitṛsamo daṇḍaḥ bhrātā ca guravastathā / parabodhanahetuśca harimudre namo'stu te // iti daṇḍaṃ gṛhītvā yasya prasādādahameva viṣṇurmayyeva sarvaṃ parikalpitañca / itthaṃ vijānāmi sadātmarūpaṃ tasyāṃghripadmaṃ praṇato'smi nityam // iti guruvandanam /

Colophons

1. Fol. 26b: iti śrīśaṃkarayatīndraguruvarānugṛhītena śrīkāśināthadāmodaraprabhṛtimahāpaṇḍitamaṇḍalaślāghitena śrīnīlakaṇṭhaviracitāyāṃ yatidharmaprabodhinyāṃ prathamāṃśaḥ / 2. 71b: iti śrīnīlakaṇṭhaviracitāyāṃ yatidharmaprabodhinyāṃ tṛtīyāṃśaḥ /

End

Fol. 71b, l.5. tataśca śrutyavirodhavidhipravṛttapurāṇataścoktāta eva sukhabodhāceyaṃ vidyā tasmādimāṃ vidyāṃ pariśīlayanto mahānto lokaśaṅkarā imaṃ lokaṃ mayā sahānugṛhṇantu / viśveśaṃ mādhavaṇḍuṇḍindaṇḍapāṇiñca bhairavaṃ vande kāśīṃ guhāṅgaṅgāṃ bhavānīṃ maṇik(rṇik)ām / iti śrīnīlakaṇṭhaviracitāyāṃ yatidharmaprabodhinyāṃ tṛtīyāṃśaḥ // śivamastu / śivamastu / śivamastu / śivamastu //

100.2 ŚIVAJÑĀNABODHA

This text contains the 12 sūtra-s of Śivajñānabodha dealing with the knowledge about Śiva. It is stated that this forms part of the Rauravāgama (see IFI. Pub. n° 18.2 p. XX). The colophon of GOML. MS. D. 5109 mentions this as Pāśavimocanapaṭala of the Rauravāgama.

Beginning

Fol. 73a, l.1. śrīśivajñānabodhasūtram / strīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sahasratve (sa hṛtvaitat) sṛjatyasmāt prabhurharaḥ // (1)

End

Fol. 73b, l.2. dṛśordarśayitevātmā tasya darśayitā śivaḥ / tasmāttasmin parāṃ bhaktiṃ kuryādātmopakārake // (11) muktyai prāpya satānteṣāṃ bhajedveṣaṃ śivālaye / evaṃ vidyācchivajñānabodhe śaivārthanirṇayamiti // śrīcitsabheśvarāya namaḥ //

100.3 CHĀYĀPURUṢALAKṢAṆA

Same as n° 99.1.

Beginning

Fol. 74a, l.1. athātassampravakṣyāmi chāyāpuruṣalakṣaṇam / yena vijñānamātreṇa trikālajño bhavennaraḥ // kālo dūrasthitaścāpi yenopāyena lakṣyate / taṃ vadāmi samāsena yathādṛṣṭaṃ sam(śiv)āgame //

End

Fol. 74b, l.4. svaśiro māsamaraṇaṃ vinā jaṅghe dināṣṭakam / aṣṭabhisskandhanāśena chāyālopena tatkṣaṇāt // iti śivāgamoktachāyāpuruṣalakṣaṇam // atha mantraḥ oṃ hrīṃ parabrahmaṇe namaḥ / iti mantram aṣṭottaraśataṃ triśataṃ sahasraṃ vā japet //

100.4 ŚIVARĀTRIMAHIMĀ

(Skandapurāṇa)

This text deals with the greatness of Śivarātri as treated in the Upadeśakāṇḍa (chap. 30) of Śaṃkarasaṃhitā of the Skandapurāṇa. The printed text (with Tamil meaning of Sēṅgālipuram Anantarāma Dīkshita) contains 47 śloka-s in the 30th chapter. The text under notice has about 25 śloka-s only.

Beginning

Fol. 75a, l.1. upadeśakāṇḍe triṃśādhyāye śrīśivarātrivratamahimā / śrī sūtaḥ / śivarātrivrataṃ vakṣye sarvakalyāṇakāraṇam / catuṣṭayamidaṃ viprā nityamāsādibhedataḥ //

End

Fol. 76b, l.2. antardhimagamat śambhurakhaṇḍānandavigrahaḥ / tasmādetasya māhātmyaṃ mayā vaktuṃ na śakyate // upadeśakāṇḍe triṃśo'dhyāyaḥ //

100.5 ŚIVANĀMĀVALI

This text contains a few names of Śiva.

Beginning

Fol. 77a, (col. 1), l.1. advayānandacinmātravijṛmbhitajagadgurave līlayā lokarakṣārthaṃ svīkṛtānantamūrtaye namaḥ / adhyastajagadādhāramahāliṅgodbhavāya namaḥ /

End

Fol. 77b, (col. 1), l.6. brahmavidyāmahodyānalasaccicchaktikelaye namaḥ / saccidānandasampūrṇāntaniṣkalamūrtaye namaḥ /

100.6 PAÑCAVIṂŚATIMŪRTIVIBHĀGA

(Skandapurāṇa)

This text, given as ch. 77 of the Upadeśakāṇḍa of the Śaṅkarasaṃhitā of the Skandapurāṇa, corresponds to ch. 90 of the printed edn. (see n° **100.4**).

Beginning

Fol. 78a, l.1. upadeśakāṇḍe saptasaptatitame'dhyāye mūrtivibhāgaḥ / munayaḥ / parasya brahmaṇassūta pañcaviṃśativigrahāḥ / anādaya iti proktāstvayedānīṃ purā śrutam //

End

Fol. 80a, l.5. āsu śraddhāvatāṃ puṃsāṃ pañcaviṃśatimūrtiṣu / kalyāṇāni bhaviṣyanti śreyāmsyapyamitaśriyaḥ / upadeśākhyametaddhi kāṇḍamuktaṃ mayādhunā / khaṇḍaṃ śivarahasyākhyaṃ saptakāṇḍasamanvitam / bhavadbhiśca śrutaṃ sarvaṃ bhāgyavadbhirmunīśvarāḥ //

100.7 SŪTASAṂHITĀVYĀKHYĀ by Vidyāraṇya

Yajñavaibhavakhaṇḍa

This text contains the commentary called Tātparyadīpikā written by Vidyāraṇya on the Sūtasaṃhitā. This commentary is on ch. 8, 9, 10, 39 & 47 of the Yajñavaibhavakhaṇḍa of the Sūtasaṃhitā. This agrees with the printed edn. Balamanorama Press, Madras 1932.

Contents

1. Fols. 81a-89b: Aṣṭamo'dhyāya; 2. 90a-93b: Navamo'dhyāya; 3. 93^a-110a: Daśamo'dhyāya; 4. 111a-124a: Ekonacatvāriṃśo'dhyāya; 5. 125a-135a: Saptacatvāriṃśo'dhyāya.

Beginning

Fol. 81a, l.1. athāṣṭamādhyāyasyārambhaḥ / śivaśaktyātmakaṃ muktisādhanamātmamantramabhidhāya tathāvidhaṃ ṣaḍakṣaramantraṃ vaktumārabhate ṣaḍakṣaramiti / na kevalametanmuktisādhanaṃ brahmādipadamapyetenaiva prāpyata ityāha yena saṃsāravicchittirbrahmendrāditi /

End

Fol. 135a, l.2. guhyaṃ rahasyaṃ advi . . . . ṇamananādisādhanajanitaṃ yat samyajñānaṃ taddātuṃ śīlaṃ yasyāssā tathoktāṃ gu . . . . hṛdayakamalamadhyaṃ guhā tasyānnihitām / tatra viśeṣato'bhivyaktāmityarthaḥ / śrūyate . . . . . . iti śrīskānde mahāpurāṇe sūtasaṃhitāyāṃ yajñavaibhavakhaṇḍe pūrvabhāge savyākhy . . . . . . samāptaḥ // śrīśivakāmīcidambareśvarasahāyo'stu / nityakalyāṇīsahāyam / śi . . . .

101

Kālaprakāśikā and stotra-s

RE 10545. PL.; 39 fols.; 302 × 35 mms.; 7-9 lines; fairly good condition; Grantha; origin: Devakottai.

General contents

1. Fol. 1-37: Kālaprakāśikā; 2. 38: Bhṛṅgiriṭistuti; 3. 39: Devīstotra.

101.1 KĀLAPRAKĀŚIKĀ

by Narasiṃha

This text contains 38 chapters treating the fixation of suitable time for household rites (religious and secular), astrological matters, omens and dreams. The colophons do not have uniformity in mentioning the name of the work or the chapter number. Some mention the word saṅgraha. Ch. 30-38 do not have the colophon. Each chapter has the word śivamayam at the end. The edn. (Grantha) of the Sastra Sanjivini Press (Madras 1915) contains 40 chapters. Chapters 4 and 6 of this edition are not found in the text under notice. Besides, ch. 1 & 5 of the printed edn. are treated very briefly in the text under notice, suggesting that certain chapters are condensed in treatment. Chs. 11, 12 & 13 of the text under notice form ch. 13 in the printed edn. The Trivandrum edn. (1901) has 38 chapters, with some topics in the chapters of the Grantha edition getting included in some other chapters. The author of the work is Narasiṃha.

Beginning

Fol. 1 (120)a, l.1. kundendudhavalākāraṃ sundarāsyam umāpatim / mandasmerānanaṃ devaṃ vande sarvārthasiddhaye // śivamayam / nityakalyāṇīsahāyam // putro'haṃ varadāryasya bharadvājakulodbhavaḥ / nṛsiṃha iti vikhyāto jyotiśśāstrārthapāragaḥ // prācīnāni vidhānāni samyagvīkṣya samantataḥ / saṅkṣipya teṣu sārāṃśaṃ vakṣye kālaprakāśikām //

Colophons

1. Fol. 1 (120)b. iti kālaprakāśikāyāṃ prathamo'dhyāyaḥ / etc. 2. Fol. 29 (149)a, l.2. iti kālaprakāśikāyām ekonatriṃśo'dhyāyaḥ

End

Fol. 37 (157)b, l.6. dantacchedaḥ svapatanaṃ santāpasyaiva kāraṇam / pretasya darśanāśleṣi rogī svastho bhavennaraḥ // dṛṣṭaīśśruto'nubhūtaśca prārthitaḥ kalpitastathā / aruṇodayaveḷāyāṃ dvādaśāhāt phalapradaḥ // gosarge diśati svapne sumatna(sumahat) tadahaḥ phalam / yat kiñcidaśubhaṃ dṛṣṭvā tatkṣayāya punaḥ svapet // duḥsvapnaṃ kīrtayet sadyaḥ susvapnaṃ naiva kīrtayet // śivamayam / oṃ samāptā //

101.2 BHṚṄGIRIṬISTUTI

(Brahmāṇḍapurāṇa)

This text contains a stotra in praise of Śiva by Bhṛṅgiriṭi, a devotee of Śiva. This is included in Śrīśailamāhātmya which is a part of Śivarahasyakhaṇḍa of the Brahmāṇḍapurāṇa.

Beginning

Fol. 38 (158)a, l.1. brahmāṇḍapurāṇe śivarahasyakhaṇḍe śrīśailamāhātmye saptamādhyāye bhṛṅgiriṭastutau / śivamayam / tatraite taptamudrāṅkitatanunikarā jāraretaḥ praklptāścetacchidrordhvapuṇḍrāñcitaniṭilabhujadvandvanābhyādideśāḥ /

End

Fol. 38 (158)b, l.4. kiṃ samprārthyaṃ na(ta)dasti trinayana bhavato'pyagrato'thāpi janto trayo-trayotrayomālaṃ janiriti ca sadehātra taṅdehi ceti // 7 //

101.3 DEVĪSTAVA

This text contains a stotra in 9 śloka-s in praise of Devī.

Beginning

Fol. 39 (159)a, l.1. taṭitkoṭijjyotidrutidalitaṣaṭgranthigahanaṃ praviṣṭaṃ svādhāre punarapi sudhāvṛṣṭivapuṣā / kimapyaṣṭatriṃsakiraṇaśakalībhūtamaniśaṃ bhaje dhāmaśyāmam kucabharanataṃ barbarakacam // 1 //

End

Fol. 39 (159)b, l.4. ṣaḍadhvāraṇyānipraḷayaśikhikoṭipratirucā ricā bhasmīkṛtya svapadakamalaprahvaśirasā / vitanvānaśśevaṃ kimapi vapurindīvararuciḥkucābhyāmānmraśśivapuruṣakāro vijayate // 9 //

102

GIRĪŚAGIRIJĀNĀMĀṢṬOTTARAŚATANĀMĀVALI

(Śivarahasya)

RE 10550. PL.; 13 fols.; 176 × 41 mms.; 8-11 lines; good condition; Grantha; old; scribe: Sankaranarayanan ? (see fol. 13b); origin: Devakottai.

This text contains 107 names of Girīśa (Śiva) (fols. 1a-7a) and 106 names of Girijā (Pārvatī) (fols. 7b-13b). This work is said to form part of the Śivarahasya in its 7th Aṃśa; but the printed edn. (V.V.S.) does not contain this. A copy of this Ms. is available in Ujjain Oriental Library, Vide:– NCC VI p. 24. There is phalaśruti at the end of the MS. on fol. 13b.

Beginning

Fol. 1a, l.1. mahākailāsaśikharanilayāya namo namaḥ // 1 // himācalendratanayāvallabhāya namo namaḥ // 2 // vāmabhāgakalatrārdhaśarīrāya namo namaḥ // 3 // vilasaddivyakarpūradivyāṅgāya namo namaḥ // 4 // koṭikandarpasadṛśalāvaṇyāya namo namaḥ // 5 //

End

Fol. 13a, l.11. nityayauvanamāṅgalyamaṅgalāyai namo namaḥ / 105 / mahādevasamāyuktamahādevyai namo namaḥ / 106 / idaṃ girīśagirijānāmnāmaṣṭottaraṃ śataṃ / vyāsena kathitaṃ sarvapāparoganivāraṇam / stotraṃ śrīkaṇṭhadevasya bhavānyāḥ paṭhate'nvahaṃ / sa naro mahadaiśvaryaṃ labhate vāñchitaṃ phalam / āyurvidyāñca putrāṃśca bhāryāmapi manoramām / anekakṣetradhānyāni gāṃśca dogdhrīḥ payasvinīḥ / etannāmnāṃ paṭhedvipraḥ sakṛdāpnotyasaṃśayaḥ / dehānte muktimāpnoti punarāvṛttivarjitām // iti śivarahasye saptamāṃśe girīśagirijānāmnāmaṣṭottaraśataṃ sampūrṇam // hariḥ oṃ / śubhamastu / śrīgurubhyo namaḥ / (śaṅkaranārāyaṇan likhitaṃ ?)

103

Drāhyāyaṇaśrautasūtra and Chāndogyopaniṣat

RE 10552. PL.; 43.fols.; 343 × 30 mms.; 390 × 42 mms.; 6-14 lines; damaged condition; Grantha; many leaves are old; ownership: Sankaran (see flyleaf); origin: Devakottai. Blank folio: 43b.

General contents

1. Fols. 1a-16b: Drāhyāyaṇaśrautasūtra; 2. 17a-38b: Chāndogyopaniṣat; 3. 39a-42b: Ajapāgāyatrī.

Fol. 43a contains a figure of Capalamātaṅgī and the Mantra pertaining to her. It also contains śloka-s on Śiva and Viṣṇu.

103.1 DRĀHYĀYAṆAŚRAUTASŪTRA

This text belongs to the Sāmaveda. It breaks off in 5.3.2. This is almost identical with the Lāṭyāyanaśrautasūtra (Jivananda Vidyasagar edn. Calcutta 1872).

Beginning

Fol. 1a, l.1. athāto vidhyavyapadeśe sarvakratvadhikāro mantravidhiścādigrahaṇenottarādiḥ pūrvāntalakṣaṇamekaśrutividhānā . . . . . ṇicot(d)gātaiva kuryādādeyāvadyajuranādiṣṭāntān mantrān ṛcaścādigrahaṇena ṛtvigārṣeyonūcānassādh . . . . gmyannyūnāṅgo'natiriktāṅgo dvayasataścān . . . . . .

End

Fol. 16b, l.7. etu manaḥ punaḥ kaṭatve dakṣāya jīvase jyok ca suryandṛśe yamiti kayānaścitra ābhuvadityekayā dakṣināgniṃ traiyambakānāmaupā bha . . . . pālāsteṣāṃ yamadhvaryurākhatkara upavapettasminna paupaspṛśeyuśśivā naśaśnta mā bhava sumṛḍīkā sarasvati ma te vyoma sandṛśa ityāsa

103.2 CHĀNDOGYOPANIṢAT

This breaks off in the beginning of the 4th mantra of the 12th khaṇḍa.

Beginning

Fol. 17 (1)a, l.1. . . . . . bhyo namaḥ / omityetadakṣaramudgītham . . . . sopamoṣadhayo rasaḥ oṣadhīnāṃ puruṣo rasaḥ puruṣasya vāgraso vāca ṛgrasaḥ ṛcaḥ sāmarasaḥ sāmnā udgītho rasaḥ . . . /

End

Fol. 38 (28)b, l.15. nābhiniṣpadyate sa uttamaḥ puruṣassa tatra paryeti jakṣankrīḍan k(t)ra(ma)māṇaḥ strībhirvā yānairvā jñātibhirvā vayasyairvā nopajanaṃ smarannidaṃ śarīraṃ sa yathā prayogya ācaraṇe yukta evamevāyamasmin(c)charīre prāṇo yukto'tha yatraitadākāśamanuviṣaṇṇañcakṣussa cakṣuṣaḥ puru . . . .

103.3 AJAPĀGĀYATRĪ

This text deals with Ajapāgāyatrī (see n° 34.4, 175.6, 175.8).

Beginning

Fol. 39 (1)a, l.1. śrīgaṇeśāya namaḥ / sadgurucaraṇāravindābhyānnamaḥ / asya śrīajapāgāyatrīmahāmantrasya parabrahma ṛṣiḥ / avyaktagāyatrīchandaḥ / paramahaṃso devatā / haṃ sāṃ bījaṃ / haṃ sīṃ śaktiḥ / haṃ sūṃ kīlakaṃ / śrīparamahaṃsaprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 42 (4)a, l.2. mayā pūrva + kaṃ sahasramajapāgāyatrīṃ paramagurave nivedayāmi / ṣaṭśatantu gaṇeśasya ṣaṭsahasraṃ prajāpateḥ / ṣaṭsahasraṃ gadāpāṇeṣṣaṭsahasraṃ pinākin(a)ḥ / jīvātmane sahasrantu sahasraṃ paramātmane / gurorapi sahasrantu sarvaṃ brahmārpaṇaṃ bhavet / brahmārpaṇaṃ brahma haviḥ + nā / brahmārpaṇamastu / sāmbaśivārpaṇamastu / yadakṣaraparibhraṣṭaṃ mātrāhīnañca yat bhavet / tatsarvaṃ + iśvara / mamopātta śrīparameśvaraprītyarthaṃ pūrvadivasa aruṇodayādārabhya adyadivasa aruṇodayaparyantam ekaviṃśatisahasraṣaṭśataśvāsocchvāsanyāsañca kariṣye /

104

Śivastotra-s and Taittirīyopaniṣat

RE 10553. PL.; 59 fols.; 180 × 40 mms.; 6-13 lines; many leaves, particularly after fol. 39, are broken badly at the left and right ends. Some of the leaves are śrītāla. Grantha; old; origin: Devakottai.

Blank folios: 28b, 39b & 60b.

General contents

1. Fols. 1a-28a: Śivasahasranāmāvalistotra; 2. 29a-39a: Taittirīyopaniṣat; 3. 40a-47b: Śivagītā; 4. 48a-55b: Śivatattvasudhānidhi.

Fol. 56-59 contain some lines which are hardly identifiable.

104.1 ŚIVASAHASRANĀMĀVALISTOTRA

This text is different from the familiar version of Śivasahasranāma.

Beginning

Fol. 1a, l.1. asya śrīparādi(?)(sa)hasranāmastotramahāmantrasya śrībhagavān nārāyaṇa ṛṣiḥ / anuṣṭup chandaḥ / śrīmatsāmbasadāśivo devatā / nama iti bījam / śivāyeti saktiḥ / caitanyamiti kīlakam / śrīsāmbasadāśivaprasādaśivaprasādasiddhyarthe jape viniyogaḥ / oṃ namaśśambhave ca aṅgusṭḥābhyāṃ namaḥ / mayo bhave ca tarjanībhyānnamaḥ / śaṅkarāya ca madhyamābhyānnamaḥ / mayaskarāya ca anāmikābhyānnamaḥ / namaśśivāya ca kaniṣṭhikābhyānnamaḥ / śivatarāya ca karatalakarapṛṣṭhābhyānnamaḥ / kailāsāgranibhaṃ śaśāṅkakalayāstrarjañjaṭāmaṇḍalaṃ nāsālokanatatparantriṇayanaṃ vīrāsanādhyāsitam / mudrāṭaṅkakuraṅgavahnivilasadbāhūṃ prasannānanaṃ kakṣyābaddhabhujaṅgamaṃ munivṛtaṃ vande maheśaṃ param// onnamaśśivāya bhargāya guṇātītāya vedhase / mahādevāya devāya pārvatīpataye namaḥ //

End

Fol. 27b, l.6. paṭhanādasya naśyanti jīvecca śaradāṃ śatam / brahmahatyādipāpānāṃ nāśasyācchravaṇena ca / kiṃ punaḥ paṭhanādasya muktissyādanapāyinī // ityuktvā sa mahādevo bhagavān parameśvaraḥ / hariḥ oṃ / śubhamastu //

104.2 TAITTIRĪYOPANIṢAT

This text contains adhyāya I in full and the 1st anuvāka of adhyāya II of the Taittirīyopaniṣat.

Beginning

Fol. 29a, l.1. śanno mitraśśaṃ varuṇaḥ / śanno bhavatvaryamā / śanna indro bṛhaspatiḥ / śanno viṣṇururukramaḥ /

End

Fol. 39a, l.1. tasyedameva śiraḥ / ayandakṣiṇaḥ pakṣaḥ / ayamuttaraḥ pakṣaḥ / ayamātmā / idaṃ pucchaṃ pratiṣṭhā /

104.3 ŚIVAGĪTĀ

(Padmapurāṇa)

Same as n° 93.5. This text begins on fol. 40a with śl. 47b in ch. 4 and ends on fol. 47b with śl. 19b in ch. 13. This text contains chapters 4 to 13, each of which is left incomplete. Many printed editions are available, of the text, commentary and Tamil meaning etc. (Cf. Śrī Śivagītābhāṣyam, Bangalore, 1962 and Śivagītā with comm. VVS. Śrīraṅgam, 1954).

Beginning

Fol. 40a, l.1. (pañcā)kṣarījapāsū(sā)ktān . . . siddhavidyādharādikān / divya . . . . yatkinnaramaṇḍalam // tatra tri(ai)yambakaṃ mantraṃ . . . . mbakam / gāyantaṃ vīṇayā gītaṃ nṛtyantaṃ . . . . . tyato . . . rambhādīnapsaroganām /

Colophons

1. Fol. 40a. . . . purāṇe pañcapañcaṣaṭsāhasrikāyāṃ saṃhitāyāṃ śiva . . . . vidyāyāṃ yogaśāstre sūtarṣisaṃvāde catu . . . .

2. Fol. 46b: iti śrīpādme purāṇe . . . . niṣatsu parabrahmavidyāyāṃ śivarāghavasaṃvāde upāsa . . . . ekādaśodhyāyaḥ /

End

Fol. 47b, l.11. ghṛṇāvyupāsya samn(?) putramitrādikeṣvapi / śra . . . . . pnāti vedāntajñānalipsayā / upāyanakaro bhūtvā guruṃ bra . . . .

104.4 ŚIVATATTVASUDHĀNIDHI

Skandapurāṇa, Sanatkumārasaṃhitā

This text contains an incomplete version of the Śivatattvasudhānidhi. (Ch. 8, 12, 13, 15 & 16, all of which are incomplete). The entire text in 20 chapters is available in IFI. T. n° 426. Pub.: in Telugu script (without title page).

Beginning

Fol.48 (19)a, l.1. no'haṃ kālātmā kālahīnavān / devātmā devahīno yo videho + saḥ / mātrātmā meyahīno'haṃ mukhātmā nāmavarjitaḥ //

Colophons

1. 49 (37)a, ityādimahāpurāṇaśrīskānde sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau dhyānayoganirūpaṇaṃ nāma dvādaśo'dhyāyaḥ /

End

Fol. 55 (40)b, l.10. tasmān moho mahā . . . . .brahmaṇo vacanālliṅge bhavadbhirahamarcitaḥ

105

SĀMĀNYANIRUKTI

RE 10663. PL.; 94 fols.; 342 × 38 mms.; 8-10 lines; good condition but leaves are worm-eaten; Grantha; old; ownership: K.P.C. Sarma (see the folio at the end – Paper pasted); origin: Tirunelveli.

General contents

1. Fol. 1: Ambāstava; 2. 1^a-93b: Sāmānyanirukti by Raghunātha

105.1 AMBĀSTAVA

Folio 1 contains 6 śloka-s in praise of Mother Goddess. The printed text BR II (1965) n° 304 and BK. I n° 19 contain 32 śloka-s. This is held to be a work of Kālidāsa. Vide:– Tanj. 19418. For several works with this name, see NCC. I pp. 561-562. The reverse side of the title-leaf contains some family account.

Beginning

Fol. 1a, l.1. yāmāmananti munayaḥ prakṛtiṃ purāṇīṃ vidyeti yāṃ śrutirahasyagiro gṛṇanti / tāmardhapallavitaśaṃkararūpamudrāṃ devīmananyaśaraṇaśśaraṇaṃ prapadye // 1 //

End

Fol. 1a, l.7. mūlālavālakuharāduditā bhavānī nirbhidya ṣaṭsarasijāni taṭillateva / bhūyo'pi tatra viśasi dhruvamaṇḍalenduniṣyandamānaparamāmṛtavṛṣṭirūpā // 6 //

105.2 NYĀYARATNA

Sāmānyanirukti
of Raghunātha

This text contains the Sāmānyanirukti, (definition of hetvābhāsa according to the Navyanyāya school) of Raghunātha, pupil of Rāghavācārya. This work is a commentary on the Pañcavāda of Gadādhara of which the Sāmānyanirukti is a part. Nyāyaratna is the name of the author's commentary on Caturdaśalakṣaṇī, Siddhāntalakṣaṇa, Pakṣatā, Avayava and Sāmānyanirukti. The author wrote on Pakṣatā in 1843 A.D. Vide:– GOML. D. 4084.

Beginning

Fol. 1^a, l.1. avighnamastu / nityecchākṛticitsaukhyaṃ paramā(ṇu)kalebaram / adhyātmādijagaddhetunnamāmi parameśvaram // dravyanniṣpādya tasmin guṇagaṇamadadhāt karmajātiṃ viśeṣān sambandhañcāpyabhāvaṃ suragṛhanirayau bandhamokṣāvakārṣīt / eko'pi brahmaviṣṇvīśavaravividhapadairgīyate dharmabhedāt taṃ sarvajñaṃ dayāluṃ duritagiripaviṃ maṅgalāyāśrayāmaḥ /

End

Fol. 93b, l.7. viduṣāṃ kaṇṭhabhūṣāyai raghunāthena nirmite / sannyāyyaratne sāmānyaniruktiḥ pūrṇatāmagāt // iti mīmāṃsānyāyapañcāsyaśrīmadrāghavācāryaśiṣyasya parvate ityupanāmakasya raghunāthasya kṛtau nyāyaratnābhidhāyāṃ gādādharīpañcavādaṭippaṇyāṃ sāmānyaniruktissamāptā //

106

Stotra-s

RE 10.664. PL.; 24 fols.; 326 × 47 mms.; 8-10 lines; condition not good (leaves worm-eaten); Grantha; old; ownership: Kaṭayam K.P.C. Sarma (?); origin: Tirunelveli. Blank folios: 19b.

General contents

1. Fols. 1a-18b: Śrutisūktimālā by Haradatta; 2. 20a-23b Śivamahimnastava.

Fly-leaf contains a prayer to Haradatta, the author of Śrutisūktimuktāvali, which reads as follows: yo ṣaḍānanamādāya yena vedapayonidheḥ / mathitaḥ sarvavedānāṃ sākṣāt tātparyacandramāḥ // taṃ vande haradattākhyaṃ karuṇāvaruṇālayam / padavākyapramāṇajñaṃ śabdārthanyāyakovidam // vākyānāṃ guṇadoṣajñaṃ pañcāvayavarūpiṇam / tāpatrayavinirmuktaṃ śivamārgaprakāśakam // śrīsadāśivāya paramagurave namaḥ //

Fol. 19a contains the first three śloka-s of Siddhāntasārāvalī, śloka 29 of Saundaryalaharī and two more śloka-s in praise of Śiva (not available in printed stotra-s).

106.1 ŚRUTISŪKTIMĀLĀ

of Haradatta

The Śrutisūktimālā in 151 verses was written by Haradatta of the 9th century to prove Śiva's superiority over Viṣṇu and establishing Him as the essence of the Veda-s. The last śloka mentions 150 as the number of śloka-s in the work. A Sanskrit journal (of unknown date and title) gives the number of the śloka-s only as 121. This work is known also by the name Caturvedatātparyasaṅgraha. Seven commentaries were written on this (Vide:– NCC VI p. 332). Apart from the journal (IFI. Library, Lit. SKR. 419) which contains this, this was published in Kannada script at Mysore in 1914 and by the South India Śaivasiddhānta Works Publishing Society, Tirunelveli 1925, with a commentary in Sanskrit by the Chola king Śivaliṅgabhūpati and a Tamil translation by Capāpati Nāvalar.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // vāgarthāviva sampṛktau vāgarthapratipattaye / jagataḥ pitarau vande pārvatīparameśvarau // yasmai namo bhavati yasya guṇāssamagrā nārāyaṇopaniṣadā yadupāsanoktā / yo naḥ pracodati buddhimadhikṛtau yaḥ tantvāmananyagatirīśvaraṃ saṃśrayāmi // 1 // vedeṣu vā tadanuyāyiṣu vā vicārya tantreṣu vākyamakhilaṃ pratipādakaṃ te / tātparyasaṃgrahamahaṃ vidadhe maheśa mahyaṃ prasīda naya māṃ ṛjunā pathā tvam // 2 //

End

Fol. 18b, l.5. bhaktaṃ bhavānaditipārśvacaropanītaṃ mahyaṃ maheśvarapayaśrapitaṃ prasannaḥ / bhuñjāna eva tadahaṃ jhaṭiti prabuddhaḥ svapnassamādhiriti yuktadhiyāmabhinnaḥ // 149 // stotrametadavadhāya gṛhṇa(tā)marthamasya nikhilena jānatām / grāhyamanyadapi nāvaśiṣyate jñeyamanyadapi vā na kiñcana // 150 // pañcāśaduttaraśatā śrutisūktimālā bhogāvaḷī bhujagarājamanoharā te / vedeṣu saktimaparāgamavaidikeṣu tantreṣu bhaktimacalāntvayi ca prasūte // 151 // hariḥ om //

106.2 ŚIVAMAHIMNASSTOTRA

by Puṣpadanta

This breaks off after śloka 35 and contains a śloka at the end which is not traceable to the printed text. (BR. I, 1963, n° 125).

Beginning

Fol. 20a, l.1. mahimnaḥ pāraṃ te paramaviduṣo yadyasadṛśī stutirbrahmādīnāmapi tadavasannāstvayi giraḥ / athāvācyassarvassvamatipariṇāmāvadhi gṛṇan mamāpyeṣa stotre hara nirapavādaḥ parikaraḥ //

End

Fol. 23b, l.4. yāce'haṃ yāceha vai tava caraṇāravindayorbhaktiṃ / yāce'haṃ yāce'haṃ punarapi ca tāmeva tāmeva // śivamahimnaṃ(stotraṃ)samāptam / om //

107

LALITĀSAHASRANĀMĀVALI and LALITĀTRIŚATĪ

RE 10.666. PL.; 30 fols.; 283 × 29 mms.; 6-8 lines; condition not good (leaves worm-eaten); Grantha; old; origin: Tirunelveli.
Blank folios: 23b & 30b.

General contents

1. Fols. 1a-23a: Lalitāsahasranāmāvali; 2. 24a-30a: Lalitātriśatīnāmāvali.

107.1 LALITĀSAHASRANĀMĀVALI

Same as n° 27.1, 47.7.

Beginning

Fol. 1a, l.1. om śrīmātre namaḥ / śrīmahārājñai namaḥ / śrīmatsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakāryasamudyatāyai namaḥ / udyadbhānusahasrābhāyai namaḥ /

End

Fol. 23a, l.3. avyājakaruṇāmūrtaye namaḥ / ajñānadhvāntadīpikāyai namaḥ / ābālagopaviditāyai namaḥ / sarvānullaṅghyaśāsanāyai namaḥ / śrīcakrarājanilayāyai namaḥ / śrīmattripurasundaryai namaḥ / śrīśivāyai namaḥ / śivaśaktyaikyarūpāyai namaḥ / śrīlalitāmbikāyai namaḥ / śrīmahātripurasundaryai namaḥ / śrīkāntimatyambāyai namaḥ / hariḥ om / śubhamastu / lalitāsahasranāma sampūrṇam // gurubhyo namaḥ //

107.2 LALITĀTRIŚATĪNĀMĀVALI

Same as n° 27.2, 61.3.

Beginning

Fol. 24a, l.1. kakārarūpāyai namaḥ / kalyāṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kalyāṇaśailanilayāyai namaḥ / kamanīyāyai namaḥ / kalāvatyai namaḥ / kamalāyai namaḥ / kalmaṣaghnyai namaḥ / karuṇāmṛtasāgarāyai namaḥ /

End

Fol. 30a, l.7. hrīṃkāranandanārāmanavakalpakavallaryai namaḥ / hrīṃkārahimavadgaṅgāyai namaḥ / hrīṃkārārṇavakaustubhāyai namaḥ / hrīṃkāramantrasarvasvāyai namaḥ / hrīṃkāraparasaukhyadāyai namaḥ / śrīmahātripurasundaryai namaḥ / śrīgomatyambāsameta . . . puṭārjunapataye (namaḥ) (ha)riḥ om / śrīkāntimatyambāyai namaḥ //

108

Śivapūjā

RE 10.671. PL.; 12 fols.; 283 × 30 mms.; 8-9 lines; good condition but slightly worm-eaten; Grantha; old; origin: Tirunelveli.
Blank folios: 7b & 12b.

General contents

1. Fols. 1a-7a: Rudrārcana; 2. 8: Śivanāmāṣṭottaraśata; 3. 8b-10b: Devyaṣṭottaraśatanāmāvali.

Fol. 7a also contains the names of Lord Subrahmaṇya's attendants and Subrahmaṇya. Fols. 11a-12a contain rules on Śivādyarghya.

108.1 RUDRĀRCANĀ

Same as n° 5.9. Writing is on 3 columns.

Beginning

Fol. 1a, (col. 1), l.1. oṃ manyave rudrāya namaḥ / hiraṇyabāhave namaḥ / senānye namaḥ / diśāṃ ca pataye namaḥ / vṛkṣebhyo namaḥ / harikeśebhyo namaḥ / paśūnāṃ pataye namaḥ / saspiñjarāya namaḥ / tviṣīmate namaḥ /

End

Fol. 7a, (col. 1), l.1. nama ānirhatebhyo namaḥ / nama āmīvatkebhyo namaḥ / śrīgomatyambāsametaśrīpuṭārjuneśvarebhyo namaḥ / hariḥ oṃ / śubhamastu / kāntimatyambāyai namaḥ / rudrārcanā sampūrṇā /

108.2 ŚIVANĀMĀṢṬOTTARAŚATA

This has only 32 names and is incomplete. This is same as GOML. D. 9241 and is called Rudrāṣṭottaraśatanāmāvali. Writing is on 3 columns.

Beginning

Fol. 8 (3)a, (col. 1), l.1. bhūtapataye namaḥ / sthāṇave namaḥ / ahirbudhnyāya namaḥ / digambarāya namaḥ / aṣṭamūrtaye namaḥ / anekātmane namaḥ / sāttvikāya namaḥ / śuddhavigrahāya namaḥ /

End

Fol. 8 (3)b, (col. 1), l.1. sahasrākṣāya namaḥ / sahasrapade namaḥ / apavargapradāya namaḥ / anantāya namaḥ / tārakāya namaḥ / parameśvarāya namaḥ / śrīsāmbāya parabrahmaṇe namaḥ / śivanāmāṣṭottaraśataṃ sampūrṇam / hariḥ om / śubhamastu //

108.3 DEVYAṢṬOTTARAŚATANĀMĀVALI

Similar to n° 9.1. This is called Umāṣṭottaraśatanāmāvali in GOML. D. 8852. Writing is on 3 columns.

Beginning

Fol. 8 (3)b, (col. 2), l.1. oṃ mahāsammohinyai namaḥ / devyai namaḥ / sundaryai namaḥ / bhuvaneśvaryai namaḥ / ekākṣaryai namaḥ / mahāmāyyai namaḥ / mahāmantryai namaḥ / ekāyyai namaḥ / ekanāyakyai namaḥ / ekarūpāyai namaḥ /

End

Fol. 10 (3?)(10?b), (col. 2), l.1. triṇetrāyai namaḥ / hṛllekhāyai namaḥ / parameśvaryai namaḥ / trailokyaprāṇajananyai namaḥ / śaivanāyakyai namaḥ / śrīparadevatāyai namaḥ / hariḥ oṃ / śubhamastu / devyāḥ aṣṭottaraśataṃ sampūrṇam / śrī kāntimatyai namaḥ / gurave namaḥ //

109

Nāmāvali-s

RE 10.678. PL.; 90 fols.; 130 × 24 mms.; 7-8 lines; condition not good (leaves worm-eaten); Grantha; old; origin: Tirunelveli.
Blank folios: 47b & 90b.

General contents

1. Fols. 1a-4b: Kṛṣṇāṣṭottaraśatanāmāvali; 2. 5a-8b: Padmapurāṇa – Lakṣmyaṣṭottaraśatanāmāvali; 3. 9a-12b: Nṛsiṃhāṣṭottaraśatanāmāvali; 4. 13a-46b: Mahābhārata – Viṣṇusahasranāmāvali; 5. 48a-83b: Ṣaṇmukhasahasranāmāvali; 6. 84a-87b: Subrahmaṇyāṣṭottaraśatanāmāvali; 7. 88a-90a: Āyuṣyahomamantra.

Fol. 47a is the title folio of the Subrahmaṇyasahasranāmāvali which is also called "Ṣaṇmukhasahasranāmāvali".

109.1 KṚṢṆĀṢṬOTTARAŚATANĀMĀVALI

Same as n° **48.9**. Writing is on 2 columns. Pub.: Br. St. Ratnāvali (Bombay 1934) pt. I pp. 37-40.

Beginning

Fol. 1a, (col. 1), l.1. śrīkṛṣṇāya namaḥ / kamalānāthāya namaḥ / vāsudevāya namaḥ / sanātanāya namaḥ / vasudevātmajāya namaḥ / puṇyāya namaḥ /

End

Fol. 4b, (col. 2), l.3. vedavedyāya namaḥ / dayānidhaye namaḥ / sarvabhūtātmakāya namaḥ / sarvagraharūpiṇe namaḥ / parātparāya namaḥ //

109.2 LAKṢMYAṢṬOTTARAŚATANĀMĀVALI

Based on the stotra in the Padmapurāṇa

108 names of goddess Lakṣmi are given in this text written in 2 columns. Pub.: Lifco, Madras. GOML. D. 8878 has a different ending and is said to have been taken from the Padmapurāṇa.

Beginning

Fol. 5 (1)a, (col. 1), l.1. oṃ prakṛtyai namaḥ / vikṛtyai namaḥ / vidyāyai namaḥ / sarvabhūtahitapradāyai namaḥ / śraddhāyai namaḥ / vibhūtyai namaḥ /

End

Fol. 8 (4)b, (col. 2), l.1. mahākālyai namaḥ / brahmaviṣṇuśivātmikāyai namaḥ / trikālajñānasampannāyai namaḥ / bhuvaneśvaryai namaḥ / lakṣmyaṣṭottaraśatanāmāvalissamāptā //

109.3 NṚSIṂHĀṢṬOTTARAŚATANĀMĀVALI

108 names of Nṛsiṃha are given in this text written in 2 columns. Same as GOML. D. 8955. Pub.: 1. Lifco, Madras; 2. Vavilla Press, Madras, 1941. For different texts: see NCC. X p. 216.

Beginning

Fol. 9 (1)a, (col. 1), l.1. oṃ narasiṃhāya namaḥ / mahāsiṃhāya namaḥ / divyasiṃhāya namaḥ / mahābalāya namaḥ / ugrasiṃhāya namaḥ /

End

Fol. 12 (4)b, (col. 2), l.1. sraṣṭre namaḥ / parasmai jyotiṣe namaḥ / parāyaṇāya namaḥ / iti nṛsiṃhāṣṭottaraśatanāmāvaliḥ samāptā //

109.4 VIṢṆUSAHASRANĀMĀVALI
(Mahābhārata)

1000 names of Lord Viṣṇu are found in this text written in 2 columns. Introductory and concluding portions are not found. There are many editions of this text in different scripts, with the stotra, commentaries and translations. For example see:– 1. Bṛhatstotraratnākara n° 38 (Chowkhamba, Varanasi 1960); – 2. (with Tamil meaning) Ramakrishna Mutt, Madras 1967; – 3. Vavilla Press, Madras.

Beginning

Fol. 13 (1)a, (col. 1), l.1. oṃ viśvasmai namaḥ / viṣṇave namaḥ / vaṣaṭkārāya namaḥ / bhūtabhavyabhavatprabhave namaḥ / bhūtabhṛte namaḥ /

End

Fol. 46 (34)b, (col. 2), l.1. akṣobhyāya namaḥ / sarvapraharaṇāyudhāya namaḥ / śrīviṣṇusahasranāmāni sampūrṇāni //

109.5 ṢAṆMUKHASAHASRANĀMĀVALI

Same as **5.6; 28.4**

Many editions of this text in different scripts are available; for example see: – 1. Lifco, Madras (Tamil) under the title Subrahmaṇyasahasranāmāvali; – 2. Vaidikavardhini Press, Kumbhakonam 1949 (Grantha).

Beginning

Fol. 48 (1)a, (col. 1), l.1. oṃ acintyātmane namaḥ / anaghāya namaḥ / akṣobhyāya namaḥ / aparājitāya namaḥ / anāthavatsalāya namaḥ / amoghāya namaḥ / aśokāya namaḥ /

End

Fol. 83 (36)b, (col. 2), l.1. kṣitibhṛnnāthatanayāmukhapaṅkajabhāskarāya namaḥ / ṣaṇmukhasahasranāmāvalissamāptā //

109.6 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Similar to n° 5.4.

Writing is on 2 columns. Different editions are available. Pub.: – 1. BK I. pp. 65-66; – 2. B.R. II (1965) n° 407.

Beginning

Fol. 84 (1)a, (col. 1), l.1. oṃ skandāya namaḥ / guhāya namaḥ / ṣaṇmukhāya namaḥ / phālanetrasutāya namaḥ / prabhave namaḥ / piṅgalāya namaḥ / kṛttikāsūnave namaḥ /

End

Fol. 87 (4)b, (col. 2), l.5. vaṃśavṛddhikarāya namaḥ / vedavedyāya namaḥ / akṣayaphalapradāya namaḥ / (subrahmaṇyāṣṭottaraśatanāmāvaliḥ) samāptā //

109.7 ĀYUṢYAHOMAMANTRA

The Mantra-s which are chanted while performing a ritual for long life are given in this text. Pub.: Yājuṣamantraratnākara, Kumbakonam, 1964, pp. 80-81 (Grantha).

Beginning

Fol. 88 (1)a, l.1. yo brahmā brahmaṇa ujjahāra prāṇaiśśiraḥ kṛttivāsāḥ pinākī / īśāno devassa na āyurdadhātu tasmai juhomi haviṣā ghṛtena //

End

Fol. 90 (3)a, l.1. viṣṇo tvanno antamaśśarma yaccha sahantya / prate dhārā madhuścuta uthsanduhrate akṣitam //

110

SAUNDARYALAHARĪ

by Śaṃkara

RE 10.681. PL.; 17 fols.; 223 × 35 mms.; 7-9 lines; old, but in good condition; Grantha; origin: Tiruccuḷi.

Fol. 17b is blank.

Same as n° 47.3.

Beginning

Fol. 1a, l.1. śrīgurubhyo namaḥ / śivaśśaktyā yukto yadi bhavati śaktaḥ prabhavituṃ na cedevaṃ devo na khalu kuśalas(s)panditumapi / atastvāmārādhyāṃ hariharaviriñcādibhirapi praṇantuṃ stotuṃ vā kathamakṛtapuṇyaḥ prabhavati // 1 //

End

Fol. 17a, l.3. pradīpajvālābhirdivasakaranīrājanavidhiḥ sudhāsūteścandropalajalalavairarghyaracanā / svakīyairambhobhissalilanidhisauhityakaraṇaṃ tvadīyābhirvāgbhistava janani vācāṃ stutiriyam // 100 // somasundareśvaryai namaḥ / hariḥ oṃ / śubham /

111

Sakalāgamasaṃgraha

RE 10. 689. PL.; 233 fols.; 406 × 26 mms.; 4-6 lines; many leaves have broken edges especially on the left side; Grantha and Tamil; Date: 20.5.1926 (Akṣaya; Vaiśākha 7 – Vide:– fol. 101a); Scribe: Vālīśvaran, son of Vaidyanātha Gurukkaḷ (see fol. 101a and 127b). Origin: Ramesvaram.

General contents

1. Fol. 1a-12a: Utsavavidhi; 2. 13a-16a: Kāraṇāgama – Liṅgasthāpanādi; 3. 17a-27a: Nityapūjāvidhi; 4. 27a-30a: Nityāgnikāryavidhi; 5. 31a-73b: Aṃśumadāgama – Nityapūjāprāyaścitta; 6. 74a-101a: Kumāratantra – Subrahmaṇyamaṇṭapapūjā; 7. 102a-127b: Śivaliṅgapratiṣṭhāvidhi; 8. 128a-131a: Kāraṇāgama – Nityānukramaṇīsūtra; 9. 131b-135a: Pañcagavyavidhi; 10. 135b-136a: Pañcāmṛtavidhi; 11. 136b-138b: Vināyakapūjā; 12. 139a-141b: Kāraṇāgama – Skandārcana; 13. 142a-143a: Vyomavyāpimantra; 14. 143b-145b: Pañcāvaraṇapūjā; 15. 146: Balividhāna; 16. 147a-149b: Gauryarcanavidhi; 17. 150a-151a: Homadravyādhidevatāmantra; 18. 152a-163b: Kāraṇāgama – Yāgamaṇḍapādilakṣaṇa; 19. 165a-168a: Jīrṇoddhāra; 20. 169a-213b: Aṣṭabandhana and Śivapūjā; 21. 216a-233b: Śaktimaṇḍapapūjā.

Fol. 135a also contains a reference to the place of a temple wherefrom Śivadvija-s can have darśana of God. Fol. 164 offers certain rules to be followed in Pratiṣṭhā and other matters, by Ācārya-s and the measurements for the parts of liṅga and pedestals. Fol. 214a-215b refers to a record in Tamil relating to some temple land.

111.1 UTSAVAVIDHI

This text treats the conduct of annual festival in the temple of Śiva. It has an abrupt beginning with Dhvajārohaṇa and breaks off after enumerating the vehicles (vāhana-s) to be used on each day of the festival. The following texts are mentioned citing the passages: Kāraṇa (4b, 7a), Sūkṣma (4b) and Kāmika (5b, 6a, 6b). There are statements in Tamil occurring here and there. The passages are numbered from 23 to 157.

Beginning

Fol. 1a, l.1. dhvajārohaṇarātrau ca āyuḥśrīputṛavardhanam / dinamevā(tra) (vā)kuryāt rājārāṣṭrasya doṣakṛt // veṇūjātipalāśacandanatarūbilvantathā khādiram / nyagrodhaṃ nṛpanālikerakramukatālaṃ śamīcampakam / mādhūkaṃ vakuḷaṃ yatsurataruḥ yā teṣu vṛkṣaṃ bhaje // 23 // deveśasya vṛṣadhvajasya mahate daṇḍāya saṃkalpate / sālaśca tālakramuko madhūkaḥ sacampakaścāpi saveṇukaśca aśokapunnāgaśirīṣabilvam /

End

Fol. 12a, l.1. grāme vā nagare vāpi sūtrasaṃkulavāstuke / yatraiva janasañcāre tatraiva ca baliṃ kṣipet / 156 / vāhanakramavacanam / prathamaṃ śibikārūḍhaṃ dvitīyañcandramaṇḍalam / tṛtīyaṃ bhūtamevoktaṃ vṛṣārūḍhañcaturthakam / pañcamannāgamevaṃ syāt ṣaṣṭhaṃ(ca) gajavāhanam / saptamaṃ rāvaṇaṃ syādvā aṣṭamaṃ turagaṃ bhavet / navamañca rathārūḍhaṃ daśamaṃ tīrthameva ca / 157 /

111.2 KĀRAṆĀGAMA

Liṅgasthāpanādi

This text discusses the time for the installation of the liṅga, and for prāyaścitta, homa and upacāra. From the last line on fol. 16a, it is learnt that this text begins with the prāyaścitta from Dhvajārohaṇa up to Dhvajāvarohaṇa. The colophon on fol. 16a runs as:– iti kāraṇe pratirathabhaṅgasaṃkaṭaprāyaścittapaṭalaḥ. However, this treatment is not found in the printed text of the Kāraṇāgama where ch. 59 is devoted to this topic.

Beginning

Fol. 13a, l.1. atha vakṣye viśeṣeṇa liṅgasthāpanamuttamam / dhānyaṃ yaśaskarañcāyurvṛddhidaṃ putrasiddhidam // bhuktimuktipradañcaiva sarvayajñaphalapradam / ayane . . . . ṇe śastaṃ praśastañcottarāyaṇam // ayane pakṣanakṣatre tithivārāu sthirarāśayaḥ / muhūrtaṃ tatra saṃvīkṣya sthāpanañca samācaret //

End

Fol. 16a, l.4. śāntihomaṃ tataḥ kṛtvā upacāraviśeṣataḥ / upacāravihīne ca prāyaścittaṃ viśeṣataḥ // iti kāraṇe pratiṣṭhātantre rathabhaṅgasaṃkaṭaprāyaścittapaṭalaḥ / yinda pustakaṃ dhvajārohaṇaṃ mu . . . . rohaṇaparyantaṃ prāyaścittaṃ / yadukaḷukku vēṇṭiyavacanam /

111.3 NITYAPŪJĀVIDHI

This text deals with the routine of daily worship beginning with bath and ending with the offering of the service to the deity.

Beginning

Fol. 17 (1)a, l.1. tataḥ snapanārthaṃ vrīhitaṇḍulaiḥ prakalpya navakalaśena śivaśaktividyeśān śivaṃ pañcāsanapañcāvaraṇamārgeṇānte śivaṃ sāṅgaṃ sampūjya pañcakalaśeṣu pañcabrahmairabhyarcya śivakumbhavardhanyau ca śivaśaktimeva sampūjya /

End

Fol. 27 (11)a, l.1. punaḥ pādyācamanārghyañca dattvā mukhavāsakarpūratāmbulañca nivedya / dhūpadīpārātrikādīnānnīrājanabhasmadarpaṇacchatracāmaratālavṛndaṃ vyajanaṛgyajussāmātharvavedasūtrapurāṇetihāsastotragānanṛttagītavādyādikañca vijñāpayet //

111.4 NITYĀGNIKĀRYAVIDHI

This text gives a brief procedure for the daily worship of fire.

Beginning

Fol. 27 (11)a, l.3. atha nityāgnikāryaṃ kuryāt / aiśānye yāgamaṇḍape vā caturaśraṃ vā vṛttaṃ vā trimekhalāyutaṃ nityāgnikuṇḍaṃ parikalpya tasya dakṣiṇabhāge saumyābhimukhāsīnastripuṇḍrandhārayitvā sapavitrapāṇiṃ prāṇāyāmaṃ karanyāsabhūtaśuddhyantaryāgaṃ kṛtvā . . . .

End

Fol. 30 (14)a, l.1. ityādinā hutvā agniṃ punaḥ pariṣicya / aditenvamaṃsthāḥ + prāsāvīr iti paridhiparistaraṇañca juhoti / agnimāvāhya puṣpeṇādāya devasya mūrdhni vinyaset iti nityāgnividhiḥ //

111.5 AṂŚUMADĀGAMA

Nityapūjāprāyaścitta

This text contains the Prāyaścitta portion of the Aṃśumadāgama. There is a marginal heading in fol. 31a which reads: Aṃśumān, śubhamastu, nityapūjai prāyaścittam. The colophon on fol. 57a reads, ityaṃśumattantre nityapūjāprāyaścittavidhipaṭalaḥ. The portion from fol. 31a to 57a agrees mostly with the corresponding portion in pp. 368-434 of IFI. T. 4. This portion contains 331 śloka-s among which the text under notice numbers them up to śloka 214 on fol. 48b. Fol. 57b has the word viśeṣaprāyaścitta in the margin. The matter beginning from 57b and lasting up to 73b is not traceable in IFI. T. 4.

Beginning

Fol. 31 (1)a, l.1. prāyaścittavidhiṃ vakṣye śrūyatāṃ ravisattama / prāyo viṃnṛśa(vināśa ?)mityuktaṃ cittaṃ sandhānamucyate // 1 // vināśasya tu sandhānaṃ prāyaścittamiti smṛtam / brāhmī(a)muhūrtamārabhya kṣetrapālārcanāntakam // 2 // kriyāyāmakaraṇe caiva vyatt(y ?)āse viparītake / vismṛte dravyahīne ca prāyaścittaṃ vidhīyate // 3 // vairiñce vā muhūrte tu ācāryotthāpananna cet / tasya cāyurbhaveddhīnaṃ sāvitrīntu śatañjapet // 4 //

End

Fol. 73 (43)b, l.1. rathaṃ vā dhvajadaṇḍaṃ vā bhagnam utsavamadhyame / rāṣṭrasya jāyate bhaṅgaḥ utsavaṃ punarācaret / yathoktaṃ dhvajamāropya sarvaprāṇisukhāvaham / ajñātvāropayettatra jagatpīḍākaro bhavet / utsave vīthīsañcāre patitaṃ bhadrapīṭhayoḥ / śatāṣṭasth(n ?)apanaṃ kṛtvā sahasraṃ viprabhojanam //

111.6 KUMĀRATANTRA

Subrahmaṇyamaṇṭapapūjā

This text contains Subrahmaṇyamaṇṭapapūjā said to be forming part of the Kumāratantra. There is a marginal heading on fol. 74a: Subrahmaṇyamaṇṭapapūjai. This is not, however, traceable to the printed Kumāratantra (SIAA, Madras) 1917.

Beginning

Fol. 74 (1)a, l.1. aiśānye pūrvabhāge vā dakṣiṇe pāvake'pi vā / uttare paścime vāpi kārayedyāgamaṇṭapam // rasādirudrahastāntaṃ maṇḍapasya suvistaram / yugāśraṃ kalāstambhaṃ śrutidvārasamāyutam // tanmadhye vedikāṃ kuryāt navabhāgaikabhāgataḥ / kuṇḍāni paritaḥ kṛtvā navapañcaikameva ca // ṣaḍaśrantu pradhānaṃ syāt madhye śāṃkaravajriṇe / rambhāpanasapūgādi nālikeraphalairapi //

End

Fol. 100 (27)b, l.4. paścāt kumbhasamīpamāpādya mahānaivedyapānīyatāmbūlamukhavāsadhūpadīpanīrājanabhasmadarpaṇachatracāmaratālabṛndavyajanamantrapuṣpastotrapāṭhanṛttagītavādyādibhiḥ sarvopacārairdevaṃ sampūjayet / iti kumāratantre kauśikapraśne maṇḍapapūjāvidhipaṭalaḥ / hariḥ oṃ / śubhamastu / śrīgurubhyo namaḥ / mantrīśvaragurukkaḷ kumāran vaidhinādhagurukkaḷ kumāran vālīśvaran svahastalikhitam / akṣayasaṃvatsaraṃ vaiyāśimāsam yēḻāntēti eḻiti muṭiñcatu / śubhamastu / avighnamastu / ārogyamastu / mahāgaṇapataye namaḥ / devīsahāyam //

111.7 KRIYĀDĪPIKĀ

Śivaliṅgapratiṣṭhāvidhi

This text deals with the procedure for installing Śivaliṅga. The colophon on fol. 127b runs thus:– iti sakalāgamasaṅgrahākhye mahātantre kriyādīpikāyāṃ śivaliṅgapratiṣṭhāvidhiḥ samāptaḥ / This tells that this text must be taken to form part of the Kriyādīpikā, a portion of Sakalāgamasaṅgraha, a collection of the treatment of various topics taken from several Āgama texts. The Pratiṣṭhākriyādīpikā of Īśānaśivācārya (IFI. T. 755) treats this topic but has no agreement with this. This is also different from the printed edn. of the Kriyādīpikā of Śivāgrayogīndra (Madras 1929). The treatments of the topic in IFI. T. 617 and in the Śivaliṅgapratiṣṭhāvidhi (CP. 1920) are extensive when compared with the brief treatment in the text under notice. Anyway, there are many manuscripts available in our collection entitled Sakalāgamasaṃgraha, some of which are brief and some, very extensive and most of them are not available in print. One text alone has been printed under the title Sakalāgamasārasaṃgraha (1913, reprinted in 1974 by SIAA).

Contents

1. Fol. 102a-110a: Maṇḍapapūjā; 2. 110a-113a: Lokapālapūjādi; 3. 113a-114a: Snapanādi; 4. 114a-117a: Nyāsa; 5. 117a-118b: Kumbhapūjā & Balidāna; 6. 119a-127b: Pratiṣṭhā.

Beginning

Fol. 102 (19)a, l.1. tatassnānādikannirvartya kṛtanityāhnikadvayaḥ / yāgamaṇṭapaṃ gomayālepitaṃ vitānadarbhamālātoraṇapatākādhvajakadalīpūgādyairbhūṣitamāsādya śilpivisarjanaṃ kṛtvā vedikāyā(ḥ) pūrvasyāmāgneyyāṃ vā vāstuyajanabhavanaparyagnikaraṇaṃ kārayitvā . . .

End

Fol. 127 (55)b, l.1. maheśvarān brāhmaṇān liṅgino'ndhakṛpaṇādīn bhojayet / tato guruḥ pāśupatañjaptvā parameśvaraṃ pradakṣiṇīkṛtya svabhavanaṃ vrajet / gururvastrādisaṃyuktaṃ gṛhṇīyādyāgamaṇṭapam / sarvopakaraṇaṃ śilpī tathā snapanamaṇṭapaṃ gṛhṇīyāt / iti sakalāgamasaṅgrahākhye mahātantre kriyādīpikāyāṃ śivaliṅgapratiṣṭhāvidhiḥ samāptaḥ / śrīrāmanāthasvāmitripurasundaryai namaḥ / hariḥ oṃ / śubhamastu / vālīśvaragurukkal svahastalikhitam / gaṇapataye namaḥ /

111.8 KĀRAṆĀGAMA

Nityānukramaṇīsūtra

This text contains the order in which the daily routine of pūjā is to be followed. This is called Sūtra, because it gives in brief the order in which the pūjā is to be performed. The Kāraṇāgama has no chapter with this title, neither in print nor in MS.

Beginning

Fol. 128 (56)a, l.1. adhastānmānuṣākāraṃ purastāt kuñjarākṛtim / nirastāśeṣaduritaṃ purastādastu vastu naḥ // brāhme muhūrte prātarutthāya śivagurūnnamaskṛtya śivasaṃsmaraṇagurusaṃsmaraṇaścannamūttana (channamūrdhā) sudaṇḍahasto bahirbhūmipraveśana

End

Fol. 131 (59)a, l.3. namaskārārādhanacaṇḍeśārcana(ḥ) / evaṃ trisandhyārcanārdhayāmārcanaśibikāpādukārcanaśibikāpuṣpālaṅkaraṇachatracāmaratālavṛndavyajanakhaḍgaparighadhūpadīpadarśana(m) evaṃ trisandhyārcana ityādi śrīkāraṇākhye mahātantre nityapūjānukramaṇīsūtraṃ samāptam / hariḥ om //

111.9 PAÑCAGAVYAVIDHI

Similar to n° 53.5, 91.52 & 92.3.

This text contains the treatment of Pañcagavyavidhi for abhiṣeka. The word ajitākhye which occurs at the end indicates that the last portion is from the Ajita (= Kriyāpāda 22.6 – 11).

Beginning

Fol. 131 (59)a, l.5. agajānanapadmārkaṃ gajānanamaharniśam / anekadantaṃ bhaktānāmekadantamupāsmahe // ayane viṣuve caiva grahaṇe candrasūryayoḥ / anyadvayadine caiva nityanaimittike'pi vā //

End

Fol. 134 (62)b, l.4. caturaśrantataḥ kṛtvā sāṣṭapatraṃ sakarṇikam / caturvedañca dikpātraṃ vidikpātraṃ kṛtā tathā // akṣatantilalājañca darbhaiḥ puṣpaiḥ paristaret / puṇyāhaṃ vācayettatra koṣṭhatattvantu śodhayet // prātaḥ kāle'bhiṣekantu sarvapāpavināśanam / madhyāhne'bhiṣeka(s)tu sarvakāmyārthasādhanam // sāyaṅkāle'bhiṣekantu sarvarogavināśanam / gavyañca pāpanāśaṃ syāt sarvāriṣṭavināśanam // prāyaścittamṛte śuddhaṃ pañcagavyaṃ viśiṣyate / brahmahatyā surāpānasteyī ca gurutalpagā / mahānti pātakānyatra tatsaṃyogena pañcamam / pañcapātakaśuddhyarthaṃ pañcagavyaphalaṃ bhavet // agrantu pañcagavyaṃ syāt tadanantaramāmṛtam / tathāka(?) snapanaṃ kuryāt pravargantu gur(ū)ttama // sauvarṇaṃ rājataṃ vāpi tāmrapātramathāpi vā / atha vā mṛnmayaṃ vāpi pātraṃ vāpi pṛthak pṛthak / iti ajitākhye //

111.10 PAÑCĀMṚTAVIDHI

Similar to n° **48.15** and **92.4**.

Beginning

Fol. 135 (63)b, l.1. ikṣusāreṇa rūpaṃ syāt madhunā vijayantathā / ghṛtānāṃ puṇyameva tu payasorāyurvardhanam // ārogyadadhisaṃyuktaṃ pañcāmṛtaphalaṃ bhavet /

End

Fol. 136 (64)a, l.4. madhuvāteti vai madhumim(?)ikṣūṇa ghṛtaṃ kṣīramāpyāyasveti mantramaḥ (taḥ ?)dadhikrāviṇṇeti vai dadhi gāyatryā gandhatoyakam / triyambakena mantreṇa mardayettu pradakṣiṇam /

111.11 VINĀYAKAPŪJĀ

This text gives the method of worshipping Vināyaka.

Beginning

Fol. 136 (64)b, l.1. ādehaśuddhyānte gaṇeśāgramaṇḍape sthitvā gaṇeśasya vyāpakaṃ vinyaset / oṃ gaṃ sarveśvarāya namaḥ / iti śirasi oṃ gīṃ vighnahantre namaḥ /

End

Fol. 138 (66)b, l.1. oṃ hāṃ sarvavighnagaṇebhyassvāhā iti balirdeyaḥ / atha dhūpadīpanīrājanādyupacārāṇi kuryāt / iti vināyakārcanā / hariḥ oṃ / aṃ varadāya namaḥ / vīrāya namaḥ / vighneśvarāya namaḥ / gajānanāya namaḥ / bhakṣu(ya)priyāya namaḥ / gajakarṇāya namaḥ / vināyakāya namaḥ / lamboṣṭhāya namaḥ /

111.12 SKANDĀRCANA

This text treats the way of worshipping Skanda. Marginal heading is Skandārcanai. The colophon on fol. 140b, l.3 runs as:– iti kāraṇe pratiṣṭhātantre skandārcanavidhipaṭalaḥ. This text may be a manual prepared on the basis of the treatment of this topic in the Kāraṇāgama (see Uttarakāraṇa, chapt. 93).

Beginning

Fol. 139 (67)a, l.1. atha deśikassnānādinityācāraṃ sakalīkaraṇāntaṃ samarpya sthāne śodhanaṃ vidhāya / tatra śaṅkhādipātratrayaṃ pratiṣṭhāpya pādyācamanārghyādyarthaṃ gandharūparasamādāya . . .

End

Fol. 141 (69)b, l.4. oṃ gadāya namaḥ / oṃ triśūlāya namaḥ / oṃ cakrāya namaḥ / oṃ padmāya namaḥ / vallikādevī aṣṭaśaktikau saṅkhinīṃ revatīṃ pūtāṃ mahāpūtāṃ niśīthinīṃ mālinīṃ śītalāṃ bhūtiṃ prāgdalādiṣu pūjayet / madhye viśvamukhīṃ pūjāṃ namontenatabhīkramāt(?)bāhuvīro śirovīro bhadravīro'ṣṭavīrakaḥ / kundavīro śilāvīro dṛḍhavīro indravīrakaḥ / jñānavīro navo savyā tu savyā pañca catustathā /

111.13 VYOMAVYĀPIMANTRA

Marginal heading: Vyomavyāpimantram. The Vyomavyāpimantra begins with the word vyomavyāpin. Its name is also given as Vyomavyāpipadamantra because it contains 94 words according to some and 81 words according to others. This is used in initiation and especially in padādhvan. See for details: Mataṅgapārameśvara – Kriyāpāda (Pub. IFI. n° 65 pp. LXXXVI-XLI) and Rauravāgama (Pub. IFI n° 18-I pp. 186-193). The mantra-s of the words are included in the printed edn. of the Śivapratiṣṭhāvidhi of Aghoraśivācārya pp. 273-274 (SIAA 1964).

Beginning

Fol. 142 (70)a, l.1. oṃ hāṃ hauṃ vidyādehāya namaḥ / oṃ hāṃ hauṃ netratrayāya hum / oṃ hāṃ hauṃ śivāya namaḥ / oṃ hāṃ hauṃ śivāya āvāhanannamaḥ / oṃ hāṃ hauṃ śivāya sthāpanannamaḥ / oṃ hāṃ hauṃ śivāya sannidhānannamaḥ /

End

Fol. 143 (71)a, l.6. oṃ hāṃ vidyātattvāya namaḥ / oṃ hāṃ vidyātattvādhipataye śivāya namaḥ / oṃ hāṃ śivatattvāya namaḥ / oṃ hāṃ śivatattvādhipataye śivāya namaḥ / oṃ hāṃ hauṃ śivāya namaḥ /

111.14 PAÑCĀVARAṆAPŪJĀ

Similar to n° **76.10**. This text describes the way of worshipping the deity in five enclosures. A copy of this is available in Tanjore XX Supp. n° 849 (K). Marginal heading: Pañcāvaraṇapūjai.

Beginning

Fol. 143 (71)b, l.1. prathamāvaraṇam / oṃ hoṃ īśānamūrdhne namaḥ / oṃ ambikāyai namaḥ / oṃ heṃ tatpuruṣavaktrāya namaḥ / oṃ gaṇāmbikāyai namaḥ / oṃ huṃ aghorahṛdayāya namaḥ / oṃ gaṅgāyai namaḥ / oṃ hīṃ vāmadevaguhyāya namaḥ /

End

Fol. 145 (73)b, l.2. oṃ kṣāṃ hṛdayāya namaḥ / oṃ kṣīṃ śirase svāhā / oṃ kṣūṃ śikhāyai vauṣaṭ / oṃ kṣaiṃ kavacāya vauṣaṭ / oṃ kṣauṃ netratrayāya vauṣaṭ / oṃ kṣaḥ astrāya phaṭ /

111.15 BALIVIDHĀNA

This text contains the procedure for offering bali, which is part of daily worship of the deity in the temples. The title is given in the margin of fol. 146a.

Beginning

Fol. 146 (74)a, l.1. sarvametatkriyākāṇḍaṃ māyā caṇḍa tavājñayā / bhūtanādamahot(?) evaṃ paripūrṇasadāśivam / oṃ nandine svāhā / oṃ mahākālāya svāhā / oṃ gaṅgāyai svāhā / oṃ yamunāyai svāhā /

End

Fol. 146 (74)b, l.4. oṃ avighnāya svāhā / oṃ vighnakartre svāhā / oṃ caṇḍeśvarāya namaḥ / oṃ caṇḍamūrtaye namaḥ / oṃ caṇḍāya sūtrāya huṃ phaṇṇamaḥ / oṃ kṣetrapālāsanāya namaḥ / oṃ kṣetrapālamūrtaye namaḥ / oṃ kṣetrapālāya namaḥ /

111.16 GAURYARCANAVIDHI

This text contains the names of Devī which are to be recited during daily worship of Devī. Marginal heading on fol. 147a reads: Devīnityapūjai.

Beginning

Fol. 147 (75)a, l.1. oṃ hrīṃ pataṅgāya namaḥ / oṃ hrīṃ bhuvaṅgāya namaḥ / oṃ hrīṃ mahālakṣmyai namaḥ / oṃ hrīṃ ṛddhyai namaḥ / oṃ hrīṃ śaṅkhanidhī namaḥ / oṃ hrīṃ padmanidhī namaḥ /

End

Fol. 149 (77)b, l.3. oṃ kriyāśaktyai svāhā / oṃ jñānaśaktyai svāhā / oṃ bhogaśaktyai svāhā / oṃ caṇḍeśvari arcanai / oṃ hrīṃ caṇḍaśaktyāsanāya namaḥ / oṃ hrīṃ caṇḍaśaktimūrtaye namaḥ / oṃ hrīṃ caṇḍaśaktyai namaḥ / iti gauryarcanavidhiḥ //

111.17 HOMADRAVYĀDHIDEVATĀMANTRA

This text gives the mantra-s for the deities who preside over the materials used in homa. Writing is on 1-5 columns. Marginal heading: Homadravyāṇām adhidevatāmantrāḥ. In fol. 150a the maṇḍūka diagram is mentioned and its definition is given in fol. 151b.

Beginning

Fol. 150 (78)a, (col. 1), l.1. indhanaṃ praṇavena samid(h)aḥ śivaṃ sadyena / ājyaṃ parameśvarī śivamantrataḥ / caruḥ paramo viṣṇuḥ vāmamantrataḥ / śāliḥ / yavasya bhūmidevī /

End

Fol. 150 (78)b, (col. 5), l.1. tattadbījena buddhimān / sahasraṃ vā tadardhaṃ vā tadardhaṃ vārdhameva vā / aṣṭottaraśataṃ vāpi pañcāśat pañcaviṃśatiḥ / ṣoḍaśāhutikaṃ vāpi dravyaṃ prati samācaret // śālibhisthaṇḍilaṃ kṣiptvā droṇayugmaṃ tadardhakam / maṇḍūkapadamālikhyān(a)tilai(r)lājaiśca śobhitam/ koṣṭhaṃ prati nyaseddarbhe(ai ?) strayaṃ tasya pramāṇakam / pramāṇañcaiva koṣṭhānāṃ pratyekaṃ caturam(gulam?).

111.18 KĀRAṆĀGAMA

Yāgamaṇḍapādilakṣaṇa

According to the three colophons found on fols. 155a, 160a and 163b, this text contains three paṭala-s of the Kāraṇāgama. Among these, the paṭala which begins on fol. 157a corresponds to the 21st paṭala of the Pūrva Kāraṇāgama (printed edn. Madras). The treatment in the MS. does agree with that in the printed edn. The paṭala beginning on fol. 160a of the text corresponds to paṭala 24 but the last śloka in the Ms. is śloka 52 in the printed text which has 9 more śloka-s at the end. Some śloka-s (2-10) at the beginning of the printed edn. are not found in the text. The contents of fol. 152a-155a are not found treated in the printed edn. Similarly, treatment of Yāgamaṇṭapa in IFI. T. 359 – pp. 17-19 quoted from the Kāraṇāgama does not have agreement with the text under notice. Fol. 155a contains citations from certain Āgama texts on the measurements of the maṇṭapa, (Acintya, Aṃśumat, Vīratantra, and Cintyaviśvasādākhya).

Contents

1. Fol. 152a-155a: Maṇṭapalakṣaṇavidhi; 2. 155a-157a: Maṇṭapamānavidhi; 3. 157a-160a: Kuṇḍalakṣaṇavidhi; 4. 160a-163b: Sruksruvādilakṣaṇavidhi. (Marginal headings: 152a: Yāgamaṇṭapalakṣaṇam; 160a: Sruksruvalakṣaṇam).

Beginning

Fol. 152 (80)a, l.1. atha vakṣye viśeṣeṇa yāgamaṇṭapalakṣaṇam / aindre vā dakṣiṇe vāpi aiśānye pāvake tathā / paścime cottare vāpi kārayedyāgamaṇṭapam / prāsādena pramāṇena dvihastaṃ vṛddhimeva ca // rudrahasto navañcaiva vasuṣaṭsaptapañcakam / caturaśrañcatuṣṣaṣṭidvātriṃśat ṣoḍaśaṃ bhavet //

Colophons

1. Fol. 155a: iti kāraṇe pratiṣṭhātantre maṇṭapalakṣaṇavidhipaṭalaḥ / 2. Fol. 163b: iti kāraṇe pratiṣṭhātantre sruksruvādilakṣaṇavidhipaṭalaḥ /

End

Fol. 163 (91)b, l.2. yajñavṛkṣañca kartavyaṃ pūrvavadrūpameva ca / indrāgniñca yamañcaiva nirṛtivaruṇastathā // vāyusomastathaiśānyāṃ brahmā viṣṇuśca devatā / vajrādipadmaparyantandaśāyudhānāntu devatā // iti kāraṇe pratiṣṭhātantre sruksruvādilakṣaṇavidhipaṭalaḥ //

111.19 JĪRṆODDHĀRA

Similar to **92.26**. (renovation of Śivaliṅga). Marginal heading: Jīrṇoddhāram.

Beginning

Fol. 165 (93)a, l.1. triṇālyaṃ koṭivarṣāṇi mṛnmayaṃ daśakoṭibhiḥ / raktamṛnmayaśataṃ koṭi anantañca śilālaye // prāsādamaṇṭapasurālayagopurāṇāṃ prākārabiṃbabalipīṭhakasthāpakasya / ekena dharmaparipūrṇacintitārthasāyujyam indrapadamabjabhavādilokam /

End

Fol. 168 (96)a, l.1. grāmasya liṅgamutkṛṣṭe mohayet varjitaṃ yadi / taddrāṣṭranāśanaṃ proktaṃ tat sarvaṃ niṣphalaṃ bhavet // tasmāt sarvaprayatnena pūrvaliṅgaṃ tu sthāpayet / daivikaṃ bāṇaliṅgañca phalamevaṃ viśiṣyate / tatphalaṃ koṭiguṇitaṃ pūrvaliṅgaṃ samarcayet //

111.20 AṢṬABANDHANA and ŚIVAPŪJĀ

This Ms. deals with miscellaneous topics:
1. Fol. 169: Aṣṭabandhana; 2. 170a-172b: Dīkṣākrama; 3. 173: Bhasma; 4. 174: Praṇāmaviśeṣa and Rudrākṣa; 5. 175a-176b: Ātmārthapūjāviṣaya and Vaidyanāthadīkṣitīyavacana; 6. 177a-179b: Dvārapālalakṣaṇa and Cūtapallavādilakṣaṇa; 7. 180a-181b: Sakalāgamasaṅgraha – Śivarātriphala; 8. 182: Aṃśumat – Ārdrotsavakālanirṇaya; 9. 183a-184b: Sadāśivamantrādi; 10. 184b-190a: Aṣṭapuṣpādiviṣaya; 11. 190b-192b: Āśaucanirṇaya; 12. 193a-194a: Kriyākramadyotikā – Śivaliṅgapratiṣṭhātriṃśatkriyāḥ; 13. 194b: Ārātrikapātra; 14. 195: Snapanavacana; 15. 196a: Māsapūjā; 16. 196b: Dāntapūjā; 17. 197: Annapūjā; 18. 198a: Phalapūjā ; 19. 198b-199b: Pavitrapūjā; 20. 200: Tilapūjā; 21. 201a: Lājapūjā; 22. 201b-202a: Bhasmapūjā; 23. 202b-204b: Dīpapūjā; 24. 205: Ghṛtapūjā; 25. 206a: Madhupūjā; 26. 206b-207a: Ghṛtakambalapūjā; 27. 207b-209b: Puṣpapūjā; 28. 210a-211a: Amāvāsyāpūjā; 29. 211b-213b: Suprabheda – Grahaṇapūjā.

These are treated, with some exceptions, in the very same order, but in a more detailed way in IFI. T. 41, VI pp. 1-260. Ārdrotsavakālanirṇaya has agreement with the treatment in Aṃśumat IFI. T. 4 p. 321. Grahaṇapūjā, which is stated in the colophon, as taken from Suprabheda, is really forming part of ch. 132 of the Kāraṇāgama (Pūrva).

Beginning

Fol. 169 (97)a, l.1. madhūcciṣṭantu lākṣā ca kunduruṣkañjaropalam / kāṣāyaprastarañcaiva śaṅkhacūrṇaguḷantathā / śoṇakārpāsantūlantu(?) cāṣṭabandhamiti smṛtam //

End

Fol. 213 (141)a, l.5. apūpāṣṭāṃśayuktānāṃ tāmbūlañca nivedayet / phalādibhakṣaṇadravyai(r) daśāṃśaṃ dāpayet tataḥ/ itthaṃ naimittike nitye kāmye caiva pradāpayet / iti suprabhede grahaṇapūjā samāptā //

111.21 ŚAKTIMAṆṬAPAPŪJĀ

This text prescribes the manner in which the Śaktimaṇṭapa is to be worshipped. In the margin of fol. 216, the title is given as Devīmaṇṭapapūjāvidhi. Treatment contained in this text is different from those in IFI. T. 137 pp. 211-240, T. 336, pp. 297-312 and the printed edn. of Aghoraśivācāryapaddhati (pp. 1-108).

Beginning

Fol. 216 (1)a, l.1. atha śaktimaṇḍapapūjāvidhirucyate / maṇḍapakuṇḍaveditoraṇasruksruvāṣṭamaṅgaladaśāyudhavitānadhvajadarbhamālākadalīpūgamālīkṛca(mālākuśa)puṣpakabarīkeśagātraveṣṭanadarpaṇādibhiralaṅkṛtvā ghaṭavardhanīm / kumbhavardhanīṃ lakṣaṇoktavat / dvitantulājatilaye(a ?)vābhyantarāṇi saṃveṣṭya tasya kṣālanāya dhūmraśuddhiṃ vidhāya vidhivat /

End

Fol. 233 (18)b, l.3. ityabhyarcya gandhapuṣpadhūpadīpanaivedyatāmbūlamukhavāsādyārātrikabhasmadarpaṇachatracāmaratālabṛndavyajanamantrapuṣpavedaghoṣastotranṛttagītavādyaissantoṣya jape deve saṃyojya culukodakārghyaṃ dāpayet / iti śaktimaṇṭapapūjāvidhissamāptaḥ / hariḥ om //

112

UPĀKARMASAṂKALPA & VIVĀHĀDYĀŚĪRVĀDA

RE 10.696. PL.; 25 fols.; 250 × 31 mms.; 147 × 33 mms.; 6-8 lines; good condition but some leaves are worm-eaten; Grantha; old; ownership: A. Chellam Sastriar (Ammanpuram, Tirunelveli Dt.). The fly-leaf contains the name Anantarāmayyar; origin: Tirunelveli.

Blank folios: ^{A}b, ^{B}b, ^{C}b and 13b.

General contents

1. Fols. 1a-3b: Mahāsaṃkalpa; 2. 4a-5b: Mahāsaṃkalpa (Śrāvaṇa); 3. 6a-11a: Udvāha – upanayanāṅgāśīrvāda; 4. 11: Śāstṛmantra; 5. 12a-21b: Homāṅgāśīrvāda; 6. 22: Śivarātryarghya.

Fly-leaf – ^{A}a contains the table of contents of the Ms. and the name of its owner. Fly-leaf – ^{B}a contains the name of the owner of the Ms., and, the fly-leaf – ^{C}a contains the name Anantarāma Aiyar (?).

112.1 MAHĀSAṂKALPA

This text contains a version of Mahāsaṃkalpa (determination to do some ritual such as expiatory rite, bathing for some sins committed etc.) which is a part of the ceremony of

Upākarma (annual sacred thread ceremony). This is incomplete.

Beginning

Fol. 1a, l.1. tadeva lagnaṃ – smarāmi – apavitraḥ śrīgovinda govinda / śrīmadādinārāyaṇasya /

End

Fol. 3a, l.8. anādyavidyāvāsanayā idānīntanamānuṣye dvijanmaprāptavataḥ mama iha janmani janmābhyāsāt janmaprabhṛti etatkṣaṇaparyantaṃ madhye sambhāvita + bālye vayasi kaumāre yauvane vārdhakyeṣu ...

112.2 MAHĀSAṂKALPA (ŚRĀVAṆASAṂKALPA)

This text contains Mahāsaṃkalpa connected with the Śrāvanopākarma (rite which is a part of the ritual pertaining to the sacred thread ceremony performed in the month of Śravaṇa to get rid of the sins, commited during the year). Same as **112.1**. This is incomplete in the middle (between fols. 4b and 5a).

Beginning

Fol. 4a, l.1. tadeva lagnam + smarāmi – apavitraḥ pavitro vā + śrīgovinda govinda /

End

Fol. 5a, l.7. śrāvaṇyāṃ paurṇamāsyāmadhyāyopākarma kariṣye / paurṇamāsyāṃ puṇyakāle mādhyandinasnānamahaṃ kariṣye / mahāsaṃkalpaḥ samāptaḥ // hariḥ oṃ / śubhamastu / śrīmate rāmānujāya namaḥ / venkaṭācalapatisahāyam //

112.3 ĀŚĪRVĀDA

This text contains a version of vivāhāśīrvāda (fols. 6a-9b) blessings by elders during marriage and sacred thread ceremony (fol. 10).

Beginning

Fol. 6 (1)a, l.1. svastimantrārthāssatyāssaphalāssantviti bhavanto'nugṛ + ntu // 1 // anayordampatyorvedoktaṃ dīrghamāyuṣyaṃ bhūyāditi bhavanto'nu + ntu // 2 //

End

Fol. 10 (1)b, l.6. nityaśrīrnityamaṅgalaṃ sarvaṃ vardhamānaṃ bhūyāditi + nṭu / etadgrāmasthāḥ + ntu / svātī + ntu //

112.4 ŚĀSTṚMANTRA

Similar to n° **52.1**.

Beginning

Fol. 11 (2)a, l.2. asya śrīhariharaputramahāmantrasya ardhanārīśvara ṛṣiḥ / nicṛdgāyatrīchandaḥ / hariharaputro devatā / oṃ bījam / hrīṃ śaktiḥ / klīṃ kīlakam / hariharaputra + gaḥ /

End

Fol. 11 (2)b, l.2. onnamo bhagavate hariharaputrāya putralābhāya śatrunāśanāya madagajavāhanāya mahāśāstre namassvāhā //

112.5 ĀŚĪRVĀDA

See **112.3**. This contains Āśīrvāda for marriage (fols. 12 and 15 – 19) and sacred thread ceremony (fols. 14 and 20 – 21).

Beginning

Fol. 12 (1)a, l.1. adyānuṣṭhite havyavāhakarmaṇyaniyatavāṅmanokarmajanitamantratantradravyaviparyāsā(s) sādhuśāntā bhūyāsuriti + ntu

End

Fol. 21 (2)b, l.5. puṇḍarīkākṣavakṣāśritalakṣmīkaṭākṣavīkṣaṇākṣayarakṣāvantau ca bhūyāstāmiti . . .

112.6 ŚIVARĀTRYARGHYA

This text contains kalpa mantra-s (śloka-s) to give Arghya to Śiva on Śivarātri day. This is a part of the ritual: Śivarātrivrata

Beginning

Fol. 22a, l.1. namaśśivāya somāya sarvapāpaharāya ca / śivarātrau mayā dattamidamarghyaṃ gṛhāṇa bho //

End

Fol. 22b, l.3. idamarghyam ambikāyai + varadā bhava / subrahmaṇyabhāga(?) + namo'stu te //

113

GAṆEŚASAHASRANĀMASTOTRA

(Gaṇeśapurāṇa)

RE 10.697. PL.; 16 fols.; 224 × 35 mms.; 7-8 lines; good condition; Grantha; old; origin: Tirunelveli.

Blank folio: 16b.

Same as n° 36.7.

This Ms. contains Gaṇeśasahasranāmastotra with Pūrvapīṭhikā and Phalaśruti. From the colophon on fol. 16a, it is known that this Sahasranāmastotra is the chapter 47 of the upāsanākhaṇḍa of Gaṇeśapurāṇa. GOML. D. 8794, which contains this stotra, agrees well with the Ms. under notice in having the same Pūrvapīṭhikā. The colophon in GOML. Ms. makes this stotra a part of the Āgneyapurāṇa.

Beginning

Fol. 1a, l.1. śrīmahāgaṇapataye namaḥ / devaḥ pūrvaṃ purārātiḥ puratrayajayodyame / anarcanādgaṇeśasya jāto vighno'khilaṃ kila // māsa sa (manasā sa) nidhyāya tatastadvighnanāśanam / mahāgaṇapatiṃ bhaktyā samabhyarcya yathāvidhi // vighnapraśamanopāyamapṛcchadaparājitaḥ // santuṣṭaḥ pūjayā śambhormahāganapati(s)svayam //

End

Fol. 15b, l.7. śamayatu duritaṃ gaṇaparipālaḥ(o) bhavatu mama maṅgalaṃ gaṇanāyakaḥ / iti śrīgaṇeśapurāṇe upāsanākhaṇḍe īśvaragaṇeśasaṃvāde gaṇeśasahasranāmāmṛtastotrakathanannāma saptacatvāriṃśo'dhyāyaḥ / hariḥ oṃ / śubhamastu/ avighnamastu //

114

LALITĀSAHASRANĀMĀVALI

RE 10.709. PL.; 16 fols.; 209 × 43 mms.; 9-14 lines; good condition but worm-eaten at some places; Grantha; date: Ānanda Arpasi 22 (see fol. 34b) (7th Nov., 1914); origin: Tirunelveli.

Same as n° 27.1, 47.7 & 107.1. The first folio is numbered as 19 and the last as 34. The writing is not uniform. Writing is on 3 columns.

Beginning

Fol. 19a, (col. 1), l.1. śrīmātre namaḥ / śrīmahārājñai namaḥ / śrīmatsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakāryasamudyatāyai namaḥ / udyadbhānusahasrābhāyai namaḥ /

End

Fol. 34b, (col. 2), l.11. avyājakaruṇāmūrtaye namaḥ / ābālagopaviditāyai namaḥ / sarvānuliṃkhya (nullaṅghya)śāsanāyai namaḥ / śrīcakrarājanilayāyai namaḥ / śrīmattripurasundaryai namaḥ / śrīśivāyai namaḥ / śivaśaktyaikyarūpāyai (rūpiṇyai) namaḥ / ānudha (ānanda?) vr. Arpiśi mon. 22d muṟṟiṟṟu //

115

Stotra-s

RE 10.712. PL.; 20 fols.; 299 × 31 mms.; 6-9 lines; good condition but first seven leaves have their left edges bitten off by (rat); Grantha; recent; origin: Tirunelveli.

General contents

1. Fols. 1a-7b: Ātmārpaṇastuti by Appayadīkṣita; 2. 8a-20b: Śivasahasranāmastotra (Skandapurāṇa).

115.1 ĀTMĀRPAṆASTUTI

by Appayadīkṣita

The printed edn. with Tamil com. (K.M. Balasubrahmanya Iyer, Madras 1948) contains one more śloka.

Beginning

Fol. 1a, l.1. vande śambhumumāpatiṃ suraguruṃ vande jagatkāraṇaṃ vande pannagabhūṣaṇaṃ mṛgadharaṃ vande paśūnāṃ patim / vande sūryaśaśāṅkavahninayanaṃ vande mukundapriyam / śivamayam(?) / vande bhaktajanāśrayañca varadaṃ vande śivaṃ śaṃkaram //

End

Fol. 7b, l.8. ātmārpaṇastutiriyaṃ bhagavannibaddhvā yadyapyananyamanasā na mayā tathāpi / vācāpi kevalamayaṃ śaraṇaṃ vṛṇīte dīno varāka ? iti rakṣa kṛpānidhe mām //

115.2 ŚIVASAHASRANĀMASTOTRA

Skandapurāṇa

This stotra forms part of the Skandapurāṇa (Śivarahasyakhaṇḍa of the Śaṅkarasaṃhitā, chap. 83). Vide: Skandapurāṇa, pp. 725-734 (pub. by Ananta Vaidyanāthaśiva of Tiruvāṭi, in Vikṛti – 1891 A.D.). The text is lacking in the Phalaśruti.

Beginning

Fol. 8 (1)a, l.1. haraśśambhurmahādevo nīlakaṇṭhassadāśivaḥ / haṛtā paraḥ pāṇḍarāṅga ānandaśśāntavigrahaḥ eko(aś) śānto mṛgadharaśśūlapāṇirbhavaśśivaḥ / vahnimadhyanaṭo muktassvayambhūrniśinartanaḥ //

End

Fol. 20 (13)b, l.3. saccidānandarūpī ca viṣṇucakraprasādakṛt / sarvavyāpī tathādvaitaviśiṣṭādvaitakāvubhau // paripūrṇo liṅgarūpī mahāliṅgaśivarūpavān // iti śrīskānde śaṅkarasaṃhitāyāṃ śivarahasyakhaṇḍe upadeśakāṇḍe sahasranāmamahimānuvarṇanannāmatryaśītitamo'dhyāyaḥ //

APPENDIX

Alphabetical List of the Mūlāgama-s and Upāgama-s

The title of each of the twenty-eight mūlāgama-s is printed in capitals and is followed by the number indicating its position in the traditional list (*kāmikādi*); this number is repeated after the titles of the corresponding upāgama-s. See *Rauravāgama* IFI. Pub. n° 18) Vol. I, pp. xix-xxi and chart facing p. xix.

Aṃśumatkāśyapa: see Kāśyapa (9).
AṂŚUMAD (9).
Akṣata: see Akṣaya (6).
Akṣaya (6) (or Akṣata, Amṛta, Kṣata, Mṛta): upāg. Dīpta.
Aghora (11): upāg. VIJAYA.
Aghoraniśvāsa: see Niśvāsaghora (12).
Aṅkuśa (21) (or Kuśa): upāg. PRODGĪTA.
Aṅgasaṃjña: see Maṅgala (8).
Acchidra: see Arcita (18).
Acyuta: see Arcita (18).
AJITA (5).
Ajita: see Arcita (18).
Ajita: see Atīta (8).
Aṭṭahāsa (18): upāg. VIMALA.
Atikrānta (18): upāg. VIMALA.
Atīta (8) (or Ajita): upāg. SAHASRA.
Adbhuta (6) (or Maruta): upāg. DĪPTA.
Ananta (18): upāg. VIMALA.
Anala (24): see Anila.
ANALA (14).
Anila (24): upāg. SANTĀNA.
Aprameya (8): upāg. SAHASRA.
Abja: see Abda (6).
Abda (6) (or Śabda, Abja): upāg. DĪPTA.
Amareśa: see Amareśvara (24).
Amareśvara (24) (or Amareśa, Amaleśvara, Maheśvara): upāg. SANTĀNA.
Amala (15): upāg. VĪRA.
Amala : see Maṅgala (8).
Amaleśvara: see Amareśvara (24).
Amitaujasa (6): upāg. DĪPTA.
Amṛta (3) (or Sudhābimba): upāg. CINTYA.
Amṛta: see Akṣaya (6).
Ameya (6): upāg. DĪPTA.
Amoha (15) (or Pramoha): upāg. VĪRA.
Ayoga: see Ayogaja (20).
Ayogaja (20) (or Ayoga, Mahāyoga): upāg. MUKHABIMBA.
Arcita (18) (or Acchidra, Ajita, Acyuta): upāg. VIMALA.
Arthālaṅkāra: see Ātmālaṅkāra (20).
Alaṃkāra (8): upāg. SAHASRA.
Alaṃkṛta (18): upāg. VIMALA.
Asaṅkhya (6): upāg. DĪPTA.
Asaṅkhya (24): upāg. SANTĀNA.
Ākrānta (18): upāg. VIMALA.
Āgneya (14): upāg. ANALA.
Ācchādya (6): upāg. DĪPTA.
Ātodya (21): upāg. PRODGĪTA.
Ātmayoga (2): upāg. YOGAJA.
Ātmālaṅkāra (9): upāg. AṂŚUMAD.
Ātmālaṅkāra (20) (or Arthālaṅkāra): upāg. MUKHABIMBA.
Ānanda (6): upāg. DĪPTA.
Āyurveda (21): upāg. PRODGĪTA.
Ārevata (18): upāg. VIMALA.

ĪŚĀNA (25): upāg. ŚARVOKTA.
ĪŚĀNA : see Auśanasa (23).
Īśānottara (9): upāg. AṂŚUMAD.

Uttaraniśvāsa: see Niśvāsottara (12).
Udbhava (11): upāg. VIJAYA.
Uśanottara: see Auśanasa (23).

Ekapādapurāṇa (19): upāg. CANDRAJÑĀNA.

Aindra (9): upāg. AṂŚUMAD.
Aindra (16): upāg. RAURAVA.
Aiśāna: see Īśānottara (9).
Aiśānottara: see Auśanasa (23).
Aiśānya: see Vāyavya (20).
Auśanasa (23) (or Auśanottara, Uśanottara, Aiśānottara, Īśāna): upāg. SIDDHA.
Auśanottara: see Auśanasa (23).

Kalā: see Kālākhya (27).
Kalājñāna: see Kālajñāna (28).
Kalātīta: see Kālākhya (16).
Kalātyaya (20) (or Kulāpratyaya): upāg. MUKHABIMBA.
Kalpabheda (19): upāg. CANDRAJÑĀNA.
Kavaca (21): upāg. PRODGĪTA.
KĀMIKA (1).
KĀRAṆA (4).
Kāraṇa (4): upāg. KĀRAṆA.
Kālaghna: see Kāladahana (16).
Kālajñāna (28) (or Kalājñāna): upāg. VĀTULA.
Kālajñāna: see Śrīkālajñāna (21).
Kāladahana (16) (or Kālaghna): upāg. RAURAVA.
Kālākhya (16) (or Kalātīta): upāg. RAURAVA.
Kālākhya (27) (or Kalā): upāg. KIRAṆA.
Kāśyapa (9) (or Aṃśumatkāśyapa): upāg. AṂŚUMAD.
KIRAṆA (27).
Kuṭṭima (20): upāg. MUKHABIMBA.
Kuberākhya: see Śarvodgīta (25).
Kulāpratyaya: see Kalātyaya (20).
Kuśa: see Aṅkuśa (21).
Kośa: see Vijñāna (21).
Kaubera (11) (or Bhava): upāg. VIJAYA.
Kaumāra (22): upāg. LALITA.
Kṣata: see Akṣaya (6).

Gāruḍa (27): upāg. KIRAṆA.
Gītaka (21): upāg. PRODGĪTA.
Guhya (12): see Niśvāsaguhya (12).
Gautama (9): upāg. AṂŚUMAD.

Ghora (12): see Niśvāsaghora.

Caturmukha (20) (or Caturvaktra): upāg. MUKHABIMBA.
Caturvaktra: see Caturmukha (20).
Candra: see Śivabhadra (19).
CANDRAJÑĀNA (19).
Cāndra: see Aindra (16).
CINTYA (3).

Jātibhāk (8): upāg. SAHASRA.

Tāra (2): upāg. YOGAJA.
Tāraṇa: see Dhāraṇa (18).
Tuṭinīraka (20): upāg. MUKHABIMBA.
Tulāyoga (20): upāg. MUKHABIMBA.
Toṭaka: see Tauṭika (20).
Tauṭika (20) (or Toṭaka): upāg. MUKHABIMBA.

Daṇḍadhara (21) (or Daṇḍādhāra): upāg. PRODGĪTA.
Daṇḍādhāra: see Daṇḍadhara (21).
Divyaprokta (25): upāg. ŚARVOKTA.
DĪPTA (6).
Devīmata (19): upāg. CANDRAJÑĀNA.
Daurga (4): upāg. KĀRAṆA.
Dvandva (24): upāg. SANTĀNA.
Dveṣṭa: see Vidveṣa (4).
Dhanurdhara (21): upāg. PRODGĪTA.
Dhanurveda (21): upāg. PRODGĪTA.
Dharmākhya: see Buddha (27).
Dharmātmaka (28) (or Sarvātmaka): upāg. VĀTULA.
Dhāraṇa (18) (or Tāraṇa, Māraṇa,

Bhedaka): upāg. VIMALA.
Dhenuka (27): upāg. KIRAṆA.

Nandikeśvara (19): upāg. CANDRAJÑĀNA.
Nandīśa: see Vāruṇa (19).
Nalinodbhava (13) (or Svāyambhuva): upāg. SVĀYAMBHUVA.
NĀRASIṂHA: see ŚARVOKTA (25).
Nārasiṃha (1): upāg. KĀMIKA.
Nitya (28): upāg. VĀTULA.
NIŚVĀSA (12).
Niśvāsa (12): upāg. NIŚVĀSA.
Niśvāsakārikā (12): upāg. NIŚVĀSA.
Niśvāsaguhya (12) (or Guhya): upāg. NIŚVĀSA.
Niśvāsaghora (12) (or Ghora, Aghoraniśvāsa): upāg. NIŚVĀSA.
Niśvāsanayana (12): upāg. NIŚVĀSA.
Niśvāsamukhodaya (12) (or Niśvāsordhvamukhodaya): upāg. NIŚVĀSA.
Niśvāsottara (12) (or Uttaraniśvāsa): upāg. NIŚVĀSA.
Niśvāsordhvamukhodaya: see Niśvāsamukhodaya (12).
Nīla (27): upāg. KIRAṆA.
Nīlarudraka (19) (or Abhivyāpta): upāg. CANDRAJÑĀNA.
Nīlalohita (9): upāg. AṂŚUMAD.
Nairṛta (20) (or Mala, Malaya): upāg. MUKHABIMBA.
Nairṛta (27): upāg. KIRAṆA.

Paṭṭaśekhara (20): upāg. MUKHABIMBA.
Padma (13): upāg. SVĀYAMBHUVA.
Padma: see Yakṣiṇīpadma (26).
Padmasaṃhitā (5): upāg. AJITA.
Parodbhava (3) (or Surodbhava): upāg. CINTYA.
Parodbhūta (5): upāg. AJITA.
Pāpanāśa (3): upāg. CINTYA.
PĀRAMEŚVARA (26).
Pārameśvara (26): upāg. PĀRAMEŚVARA.
Pārameśvara: see Vimala (11).
Pārvatīśasaṃhitā (5): see Pārvatīsaṃhitā (5).
Pārvatīsaṃhitā (5) (or Pārvatīśasaṃhitā): upāg. AJITA.
Pāvana (4): upāg. KĀRAṆA.
Pāśabandha (21): upāg. PRODGĪTA.
Piṅgala: see Piṅgalāmata (21).
Piṅgalāmata (21) (or Piṅgala): upāg. PRODGĪTA.
Purohita: see Prarohita (28).
Puṣkara (26) (or Pauṣkara): upāg. PĀRAMEŚVARA.
Pauṣkara: see Puṣkara (26).
Prakaraṇa (9) (or Prakāraṇa): upāg. AṂŚUMAD.
Prakāraṇa: see Prakaraṇa (9).
Prajāpatimata (13): upāg. SVĀYAMBHUVA.
Pratibimba (20): upāg. (MUKHA)BIMBA.
Prabuddha (8): upāg. SAHASRA.
Prabuddha (27): upāg. KIRAṆA.
Prabodhaka (15): upāg. VĪRA.
Prabhūta (5): upāg. AJITA.
Pramoha: see Amoha (15).
Prarohita (28) (or Purohita): upāg. VĀTULA.
Prastara (15) (or Prastāra): upāg. VĪRA.
Prastāra: see Prastara (15).
PRODGĪTA (21).

Phulla (15) (or Phullamalla): upāg. VĪRA.
Phullamalla (15): see Phulla.

Buddha (27) (or Dharmākhya): upāg. KIRAṆA.
Bodha (15): see Bodhabodhaka.
Bodhaka (15): see Bodhabodhaka.
Bodhabodhaka (15) (or Bodha, Bodhaka): upāg. VĪRA.

Brāhma (9): upāg. AṂŚUMAD.

Bhadra (15): upāg. VĪRA.
Bhadra: see Bhadravidha (18).
Bhadravidha (18) (or Bhadra, Subhadra): upāg. VIMALA.
Bharata (21): upāg. PRODGĪTA.
Bhava: see Kaubera (11).
Bhava: see Saumya (11).
Bhānuka (27): upāg. KIRAṆA.
Bhīmasaṃhitā (4): upāg. KĀRAṆA.
Bhūta: see Vṛṣodbhūta (18).
Bhūtatantra (9): upāg. AṂŚUMAD.
Bhedaka: see Dhāraṇa (18).
Bhairavottara (1): upāg. KĀMIKA.
Bhoga (18): upāg. VIMALA.

MAKUṬA (17).
Makuṭa (17): upāg. MAKUṬA.
Makuṭottara (17): upāg. MAKUṬA.
Maṅgala (8) (or Aṅgasaṃjña, Amala, Maṇḍala): upāg. SAHASRA.
Maṇḍala: see Maṅgala (8).
Mantraniśvāsa (12) (or Sudhāniśvāsa, Mahāniśvāsa, Yamaniśvāsa): upāg. NIŚVĀSA.
Maruta: see Adbhuta (6).
Mala: see Nairṛta (20).
Malaya: see Nairṛta (20).
Mahākālamata (16): upāg. RAURAVA.
Mahāghora (11): upāg. VIJAYA.
Mahātmaka (28): see Mahānana.
Mahānana (28) (or Mahātmaka): upāg. VĀTULA.
Mahāniśvāsa: see Mantraniśvāsa (12).
Mahānta (19) (or Vāyavya): upāg. CANDRAJÑĀNA.
Mahāyoga: see Ayogaja (20).
Mahāvāruṇa: see Vāruṇa (19).
Mahāvidyā (20): upāg. MUKHABIMBA.
Mahāsaura (20): upāg. MUKHABIMBA.
Maheśvara: see Amareśvara (24).
Mātaṅga (26): upāg. PĀRAMEŚVARA.
Mādhavodbhūta (6) (or Mānavodbhūta): upāg. DĪPTA.
Mānavodbhūta: see Mādhavodbhūta (6).
Māraṇa (4): upāg. KĀRAṆA.
Māraṇa: see Dhāraṇa (18).
Māhendra (4): upāg. KĀRAṆA.
Mṛta (6): see Akṣaya (6).
Mṛtyunāśana (11): upāg. VIJAYA.
MUKHABIMBA (20).
Mohasamaya (15) (or Mohasaṃbhava): upāg. VĪRA.
Mohasaṃbhava: see Mohasamaya (15).

Yakṣaka: see Yakṣiṇīpadma (26).
Yakṣiṇīpadma (26) (or Yakṣaka, Padma): upāg. PĀRAMEŚVARA.
Yamaniśvāsa: see Mantraniśvāsa (12).
Yava (27): upāg. KIRAṆA.
YOGAJA (2).

Rūkṣa (27) (or Rūkṣabhānu): upāg. KIRAṆA.
Rūkṣabhānu: see Rūkṣa (27) and Bhānu (27).
Raudra (18): upāg. VIMALA.
RAURAVA (16).
Raurava (16): upāg. RAURAVA.
Rauravottara (16): upāg. RAURAVA.

LALITA (22).
Lalita (22) (or Vighneśa): upāg. LALITA.
Lalitottara (22) (or Lalitodara): upāg. LALITA.
Lalitodara: see Lalitottara (22).
Liṅgādhyakṣa (24): upāg. SANTĀNA.

Vaktāra (1): upāg. KĀMIKA.
VĀTULA (28).
Vātula (28): upāg. VĀTULA.
Vātulottara (28): upāg. VĀTULA.
Vāma (3): upāg. CINTYA.
Vāyavya (20): upāg. MUKHABIMBA.

Vāyavya: see Mahānta (19).
Vāyuprokta (25) (or Śivadharma): upāg. ŚARVOKTA.
Vārāha (21) (or Vāruṇa): upāg. PRODGĪTA.
Vāruṇa (19) (or Nandīśa, Mahāvāruṇa): upāg. CANDRAJÑĀNA.
Vāruṇa: see Vārāha (21).
Vāsava (9): upāg. AṂŚUMAD.
Vāsiṣṭha (9): upāg. AṂŚUMAD.
Vighneśa: see Lalita (22).
VIJAYA (11).
Vijaya (11): upāg. VIJAYA.
Vijñāna (21) (or Kośa): upāg. PRODGĪTA.
Vidyāpurāṇatantra (9): upāg. AṂŚUMAD.
Vidyeśa: see Vidveṣa (4).
Vidveṣa (4) (or Vidyeśa, Dveṣṭa): upāg. KĀRAṆA.
Vibudha (8): upāg. SAHASRA.
VIMALA (18).
Vimala (18) (or Vṛṣabha): upāg. VIMALA.
Vimala (11) (or Pārameśvara): upāg. VIJAYA.
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